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EDITOR. REV. E. SCOTT, M.A., D.D.
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THE COST OF LIVING IN 1919.

It will cost to live through the year, always doing what one knows to be true and right. It will cost more not to.

The cost of the former will be a little self-denial. The cost of the latter will be worse bondage to the tyrant self, and weakened moral character, a loss spiritual and eternal.

It will cost to deny one's self some needless indulgence. It will cost more not to.

It will cost to enlist in Christ's service and to follow Him through the year. It will cost more not to.

It will cost to surrender the control of the heart and life in all things to Christ. It will cost more not to.

It will cost employer and employee to give each other fair and right treatment in all things. It will cost more not to.

It will cost the buyer or seller to be strictly honest in every respect. It will cost more not to.

It will cost in service and sacrifice, to live a Christian life. It will cost more not to.

It will cost parents to give God His place in their home life, to have a family altar, with its brief morning and evening worship. It will cost more not to.



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Boys prepared for Universities, Royal Military College and Business.

REOPENS AFTER CHRISTMAS VACATION JANUARY 9TH, 1919.

REV. D. BRUCE MACDONALD, M.A., LL.D.

Calendar Sent on Application.

Headmaster.

A NEW YEAR SUGGESTION

Amongst the many matters to be arranged or re-arranged at the New Year, surely Life Assurance is one of the most urgent. No man can count his affairs in order until he has assured, so far as human foresight can assure, the continued welfare of those dependent upon him.

A Great-West Life Policy will give this assurance on terms remarkably attractive. Rates are low, conditions liberal and clearly expressed, while the profit returns to Policyholders are notably gratifying.

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A big book, closely packed with useful, interesting, instructive helpfulness on the Sabbath School Lessons of 1919, from eight to ten pages on each lesson.

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It is a very cheap book for its size and value, \$1.25, with 10c. for postage.

Upper Canada Tract Society, 2 Richmond Street East, Toronto.

If the world by any madness of degeneracy should ever renounce its faith in the supernatural, it would be compelled to renew the Sabbath under some other name, so indispensable is it for human progress.—*Gesta Christi*.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.

Every time we delay answering when conscience knocks at the door of our hearts, we defraud ourselves of a grand opportunity.

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Memorials
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THE NEW BOOK OF PRAISE.

On November 11th, the Armistice was signed "putting a new song into our mouth, even praise unto our God," and—happy coincidence—on November 20th, our New Book of Praise was published, with its new songs to sing.

It differs from the old in having more "Psalm Selections" with some changes in metre and tunes. It omits some hymns and adds more. It gives special care to hymns for the young. The best treasures of ancient and modern song have been carefully searched. All good hymns could not be included but many think those chosen are the best, and that it is now the best Book of Praise ever published.

It is in a large variety of sizes, types and prices, both with and without the tunes, and may be ordered through any bookseller from the Oxford University Press, Toronto.

A good book is one that has left us better after we have read it; one that has lifted us just a little higher, and has given us strength to fight the wrong and love the right.

I pray you, my son, never trouble yourself about popularity. Do right, the best you can; deserve respect, and you will be certain to have it.—*Hon. Edward Pierrepont*.

The rise in the road is never as steep when you come to it as it looked when you saw it ahead.

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VOL. XLIV.

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No. 1

AN OLD FRIEND BACK AGAIN.

"Happy New Year" was always prompt on the hour. His coming seemed sure as Nature's round, and his last visit five years ago gave no hint of change.

But since that time the waiting and watching for his coming has been vain. Echoes of him there often were at Christmas-tide, but they were echoes only, and the years without him were like winters at the Pole, or "ships that pass in the night."

All these years he was in durance vile. Now, freed, he comes again. Like other prisoners faring ill, he is glad of escape; and like others escaped, he is welcome again.

Like other prisoners, too, he bears the marks of his bondage. He is not what he was, the care-free, joyous guest we knew so well. To many homes his very coming but adds a touch of sadness, recalling his visits in other days when skies were bright and family bands complete.

Even to homes unbroken he is not the joy-bearer of old for they see all around them what it cost to set him free; and no heart that is human can welcome the "Happy New Year" with the glad abandon that once marked his advent.

But our dear old friend, though changed, is not changed for the worse. He may bring less of miscalled joy, and the joy he bears may be less bright in colour than that of former years, but on the whole it is purer in quality, higher in tone, and stronger in purpose. There is in it—for many—more of gratitude to God for what He has done and given, and more of sympathy with fellow-men who are bearing the sorrow and loss.

But the great gift He brings is the reminder that gratitude to the former and sympathy for the latter is but mockery to both, except in so far as they take shape in service to God and help to man. Te Deums and Hallelujahs are good in their place, but the only Te Deum that echoes to heaven is that of unselfish, loving service according to our ability and opportunity, and the only Hallelujah that reaches there is the music of life.

Let the question of our lives for the opening year, this first New Year of longed-for peace,

be, not—what will the New Year bring to me, but what can I give to it, and in the effort to answer—and only there—will be found the "Happy New Year" which all are wishing so freely to others and desiring so earnestly for themselves.

RAISING THE S. S. WAR MEMORIAL.

There are ways and ways, all good, some better, but none are best that do not enlist in the work all the children of the school, from infant to adult classes.

The best is fairly illustrated by Calvin Church, Pembroke, Ont. The Minister, Rev. J. F. Maxwell, read of the plan. It seemed good. A meeting was called, Nov. 1st, of officers and teachers. He proposed that they raise a fifty-dollar Victory Bond for each of their fifteen who had fallen; in all \$750, for a school which averaged scarce 150. As they thought of it and talked of it, the plan grew to \$1,000.

Next Sabbath, the minister preached on Hebrews 12 : 1, the "Cloud of Witnesses," and spoke of the continued interest in Christ's work on earth of those who have gone, and asked the congregation to assist the Sabbath School in making the memorial worthy of its object.

The Superintendent and teachers met in the afternoon before the school, prepared a plan and laid it before the scholars, who gave hearty response. Through the following week, officers, teachers and scholars worked.

Next Sabbath the interest deepened, and was followed by another week of work, when \$1,400 dollars was reported, the largest amount, so far as we have seen, from any School in the whole Church.

The result will commemorate the fallen and will help to carry on the work they would have done. But the best result is the impression made and the interest awakened among these young people in the missionary work for which the memorial is given, an impression and interest which, with some of them—will never pass away.

Ministers and S. S. teachers, in raising their War Memorial in this way, have the opportunity of a lifetime with the young.

In Memoriam

S.S. & Y.P.S. War Memorial

Received from Sabbath Schools and Young People's Societies for the Purchase of Victory Bonds for a Memorial of their Members Who Have Fallen in the War.

These Bonds serve a two-fold purpose, Memorial and Missionary. They keep in memory the brave who have gone, and they will help to carry on the good work which many of those brave would have done had they lived.

Send further Memorials to the Church Offices in Halifax or Toronto.

Ontario.	
Avonbank	\$850.00
Strathroy	200.00
Listowel	100.00
Crosshill	50.00
Stirling	50.00
Bellefleur, St. And	200.00
Fuller	50.00
Ottawa, St. And	200.00
Hawkesbury	50.00
Ottawa, Erskine	1,350.00
Morrisburg	50.00
Balderson	50.00
Ramsayville	50.00
Tor., Emmanuel	300.00
" " Manueel Br	150.00
" " Roger's Br.	50.00
" " College St.	300.00
" " College St., ce.	50.00
" " St. Jas. Square	1,250.00
" " Victoria	1,000.00
" " Alhambra	350.00
Niag. on Lake, St. An	50.00
Ham., St. Paul's	400.00
" " St. Giles	500.00
" " Central	1,000.00
Glencoe	100.00
" " Guild	50.00
Lond., New St. James	100.00
Wingham	100.00
North Bay	300.00
Lochwinnoch	50.00
Owen Sound, Div.	200.00
Brantford, Zion	100.00
Ottawa, St. Paul's	100.00
Pt. Boro., St. Paul	500.00
Palmerston	50.00
" " Adult bc	50.00
Orillia	500.00
Southampton	50.00
Weston, Wmstr.	150.00
Bradford	50.00
Pembroke	1,400.00
Tor. Ave Road	400.00
Seaforth	400.00
Hespeler	350.00
Barrie	350.00
Brockville, First	1,250.00
Havelock	50.00
Havelock yps	50.00
Keene	100.00
Chesley	500.00
Port Elgin	50.00
Cargill	50.00
Walkerville	100.00
Tilbury	50.00
Windsor	1,000.00
Ayr	100.00
Elmira	100.00
Preston	100.00
Welland	100.00
Grimsby	50.00
Waterdown	50.00
Goderich, Kx	300.00
Goderich, Un	50.00
Kippen Road	50.00
St Thomas, Kx	50.00
Belmont, Kx & yps	100.00
Pakenham	200.00
Cedar Hill	50.00
Whitney	50.00
Grand Valley	50.00
Shelburne	50.00
St George	50.00
Brooklin	50.00
Brooklin, adult bc	100.00
Runnymede and yps	200.00
Tor. Knox	250.00
Markham, St And	50.00
Tor. Bloor	500.00
Sutton West	50.00
Brown's Corners	50.00
Tor. St And Inst	50.00
Eglinton	400.00
Tor. Cowan Ave	50.00
Teachers, Officers	50.00
Adult Girls	50.00
Senior Boys	50.00
Sunday School	50.00
Tor. Oakwood	50.00
Bedford Park	50.00
Mount Albert	50.00
Swansea	100.00
Victoria Harbor	50.00
Vittoria	50.00
Cobourg	100.00
Tor. Rosedale	500.00
Edmondville	50.00
Wyevalde	150.00
Cromarty	100.00
Cobalt	100.00
W Huntingdon	50.00
Churchill	50.00
Simcoe	250.00
Keldon	50.00
Maxville	100.00
North Gower	50.00
Petrolca	200.00
Winterbourne	50.00
Carleton Pl. Zion	50.00
Stittsville	50.00
Perth, St And	50.00
Clinton	100.00
Desboro	50.00
Brantford, Alx & yps	100.00
Ridgetown	150.00
Galt, Central	100.00
Pt. Boro., St And	100.00
Tor. Old St And	200.00
Duart	50.00
Elk Lake	50.00
Winchester	50.00
Fort Frances	50.00
Knox, Scarboro	350.00
Ham, City Miss	50.00

Dunbarton	50.00	Miniota	100.00
Motherwell	150.00	Ingelow	50.00
Cornwall, Kx	100.00	Oakburn	50.00
Clifford	50.00	Manitou	50.00
Napanee	50.00	Minnedosa	50.00
Tor. Deer Park	500.00	Hazeldean, ss ce	100.00
Allandale	100.00	Boissevain	50.00

Saskatchewan

Wolsely	\$150.00
Halbride, White Rck	100.00
Qu' Appelle	50.00
Carlyle	100.00
Aberdeen	100.00
Hubbard	100.00
Moosomin	50.00
Tantallon	50.00
Manor	50.00
Arcola	50.00
Regina, Wmstr	50.00
Milestone	50.00
Silton	50.00
Lanigan	50.00
Arcola	50.00
Glen Ewen	50.00

Alberta

Calgary, Kx	\$200.00
Innisfail	50.00
Magrath	50.00
Islay	50.00
Bassano	50.00

British Columbia

Vancouver Heights	\$50.00
New Denver	50.00
Chilliwack	100.00
Abbotsford	150.00
Courtenay	50.00

Nova Scotia

Pictou, Ist	\$ 50.00
New Glasgow, Ist	1,000.00
New Waterford	100.00
Stewiacke	100.00
Halifax, St. Matt	400.00
Antigonish	\$50.00
Tatamagouche	50.00
Springville	50.00
Inverness	100.00
Elmsdale	100.00
Pictou Landing	50.00
Roseburn	50.00
Westville, Carmel	50.00
Bethany	50.00
Sherbrooke	50.00
Sydney, Fal. St.	300.00
St Croix	50.00
Old Barns, ss ce	100.00
Dartmouth, Stairs	50.00
Whycomamah	50.00
Truro, First	600.00
Great Village	50.00
Brookvale	100.00

New Brunswick

Campbellton	\$300.00
St. John, Knox	100.00
Fredericton, St. Pa.	100.00
Sussex	50.00
Moncton	100.00
Glassville	50.00
St John, St David's	100.00
Black Riv, Brg, Lit	50.00
Br.	50.00
Grand Falls	50.00

Prince Edward Island

West River	\$50.00
Kensington	200.00
Alberton	50.00

Quebec

Grand Mere	\$ 50.00
Montreal West	50.00
Mont. Knox-Crescent	150.00
Wakefield	50.00
Mont. MacVicar	500.00
Mont. Taylor	50.00
Scottstown	50.00
Bristol	50.00
Rockburn	50.00
Hemmingford ce	50.00
Westmount, Mel	100.00
Richmond	50.00
New Richmond	50.00
Mont. Calvin-Wmstr	100.00

Manitoba

Wpg., Wmstr	\$ 1,100.00
Wpg, Black Mem	100.00
Brandon, St Paul	300.00
Gladstone	200.00
Wpg, St John	50.00
Starbuck	50.00

Being Dead They Yet Speak.

SOME MISSIONARY FACTS.

Facts of Scripture.

1. Christ gave Himself to the death for our sins, and upon that Death and Atonement for sin, and His rising again a Conqueror over death, rest all our hopes, and the hopes of the world, for life beyond the grave.

2. His last command to His followers, after He had finished that work, was that they should tell all others everywhere what He had done, that they too might know of that Life and lay hold on that Hope.

Facts of Our Home Missions.

1. The first and greatest fact in Canada, greater than her timber and wheat, her rails and ships, her fisheries, factories and mines, is that she can only be kept free and pure and safe as she takes God into her life, and moulds that life after His Word; and this can only obtain as that Word is read and taught and preached in its fulness and purity among all her people.

2. Canada's great distances, her ever-extending frontier settlement, her scattered population, make it impossible in many places to maintain religious services without aid from the churches in the older centres.

3. These older centres are under a three-fold obligation to give this aid, because:

(a) To the products of these districts, of prairie, forest and mine, they owe much of their wealth;—

(b) The youth of these districts will be a factor in Canada's life, and their character will depend upon the religious atmosphere of their early years.

(c) The people in these districts, who are trying to maintain public worship, are working not only for themselves but for the Kingdom of God in Canada, and the older centres have a right to share the burden.

4. Our Church now gives aid in 295 Augmented pastoral charges, 266 Ordained Mission fields, and in 481 Student Mission fields, in all 1,042 fields, from ocean to ocean, many of them with two or more preaching stations.

5. Canada has a large alien population, much of it in solid communities in the West, and in our large cities in the East, more than a hundred thousand of them in Montreal.

Many of these are not in sympathy with either our national or religious ideals. They will be a growing factor in our national life; and if they are to be a help and not a menace

to Canada, they must have the Bible, the mission-school and the Christian Church.

Among these people our Church has a few mission hospitals, boarding schools, community settlements, Sabbath Schools and missions, but the work is only touched.

6. There are three millions of our French fellow countrymen, more than a third of the population of Canada, the great majority of whom have not the Word of God in their own tongue, and to give them that Word is our privilege and duty.

Facts of Present Need in Canada.

1. Questions, social, industrial, commercial, economic, political, racial, national, international, are claiming and will claim attention as never before; and there is need, as never before to press God's claim and right to the supreme place in men's hearts and lives, lest He be shut out; and need for good men in the ministry to urge this claim.

Not that the Church as an organization should be a judge in industry, politics or commerce, but she should press the great fact of God, and men's accountability to Him for their doings, and Jesus Christ as the only Saviour and Guide for nations and men; and in proportion as this is done will these other great questions be settled righteously and well.

2. Over three hundred men, who today would otherwise be working in our Church in Canada as missionaries and ministers, went overseas, mostly in the fighting ranks, in a righteous and holy cause. Many of them have given their lives. Many are disabled. These gaps are to fill and yet more are required.

3. To train men for the ministry and maintain them in it, and provide some support when they can no longer work, requires larger giving. As in the war, all are alike responsible; some give themselves and others give of their means. In the war for freedom true men and women responded nobly with their best. In the effort to win and hold Canada for Christ true men and women will do the same.

Facts of Our Foreign Missions.

1. Though nineteen hundred years have come and gone since Jesus Christ made atonement for sin, and commanded His followers to tell it to all the world to every creature, more than one-half the human race has never heard of it.

2. To hasten the telling of that Good News, the heathen world has, within recent years,

been divided by the Christian Churches among themselves in proportion to their numbers and strength, and the allotted share of the Presbyterian Church in Canada is fifteen millions.

3. Our allotted fifteen millions is in our own foreign fields;—nearly a quarter million in Trinidad and British Guiana;—more than a million in Formosa;—nearly two millions each in South China and Korea—more than three millions in Central India,—and seven to eight millions in Honan, all with no other Church to care for them.

4. Our Church has been at work in these fields from fifteen to fifty years;—fifteen in South China—twenty in Korea—thirty in Honan—forty-two in India—forty-six in Formosa—and fifty in Trinidad.

Facts of Our Work in These Fields.

1. At present we have, as our representatives from Canada to do our work in these foreign fields, 114 men, 102 wives and 87 unmarried women, in all 303 men and women. Of these, 74 men are ordained, 30 men and women are physicians, and 19 are laymen.

2. We have as native helpers, 35 ordained native ministers; 414 unordained native preachers and catechists;—129 native medical assistants.

3. We have native teachers,—in Theological Colleges 7;—in Boarding Schools, etc., 34;—in High and Normal Schools 65;—in Day Schools 548; a total native staff of 1,112.

4. We have in all our fields: 18 Boarding Schools and Orphanages, with 753 pupils;—18 High and Normal Schools, with 729 pupils, training to be leaders among their own people;—4 Theological Colleges, with 249 students, besides the Training Classes in other fields, preparing native ministry for these fields.

5. We have 13 hospitals and 22 dispensaries;—with last year 78,849 patients and 282,136 treatments.

6. We have in all in our fields 36 central stations, 509 outstations, 66 organized congregations, 11,424 native communicants, 3,822 other baptized members, 7,274 catechumens under instruction for membership, 18,599 in Sunday Schools, and 18,139 in 164 Day Schools, with regular Bible teaching.

7. We have a total Christian community of about fifty thousand; besides whom there are tens of thousands more whose prejudices are gone, whose outlook is changed, who are ready to receive what may be taught,

Facts of "Higher Costs."

1. Owing to increase in freight and passenger rates, and higher costs everywhere, increased support is necessary to maintain our present work, and still greater increase if we would give Christ's Message to our fifteen millions, our "all the world."

2. In the East, silver is the measure of values. The missionaries must first buy silver, and with the silver buy goods. Their income barely sufficed before the war. Now their gold buys less silver, and the silver buys less goods.

3. In India, before the war, a hundred dollars in gold bought 425 to 450 silver rupees, now little more than 300, two-thirds as many; and the rupee buys fifty to eighty per cent. less goods.

Missionaries are in some cases unable to live upon their salaries, and are using up their small savings. They do not complain, but they should not have to do it. They have gone "down into the pit" for us; we must "hold the rope."

Facts of the Present Pressing Need Abroad.

The present position is a loud call for more men and women to go and teach and more means to send them. These hundreds of thousands whose prejudices are gone, whose outlook is changed, are ready to receive what may be taught, and now if ever, is the time to teach them.

When the minds of a heathen people are open to a new truth is a critical time. It is like spring-time with the soil. If the Good Seed be not sown those minds will fill with other things and the present opportunity can never return.

A specially sad feature is the fact that these fifteen millions living in our fields, our "all the world," dependent wholly upon us for knowledge of a Saviour, and for whom we are responsible, are passing out without the Gospel at the rate of half a million a year.

Pray Ye

Therefore the Lord of the harvest, that He would send forth labourers into His harvest.—*Matt. 9:38.*

Go Ye

Therefore and teach all Nations.—*Matt. 28:19.*

Give Ye

Them to Eat.—*Matt. 14:16.*

THE FORWARD MOVEMENT.

It is not a new patent for making Christian work easier, or for getting greater results with less effort, as with new machines in industry, or new systems in business.

It is not something that can be done for us by a "Committee of Fifty," or any others whom we may appoint, and to whom we can leave it, thinking our responsibility ended.

It is not, as a rule, large movement, something great and far off, requiring a radical overturn in our lives.

It is simply a new and more worthy effort by Christ's professed followers, to follow Him more closely in spirit and life and sacrifice and service, where they now are and in what they can now do.

Therefore say not in thine heart, "Who shall ascend into heaven," that is to bring this Movement down from above; or, "Who shall descend into the deep," that is to bring it up from the dead; for "it is nigh thee, even in thy mouth and in thy heart," waiting only the consent of thy will to be effective in thy life.

Two simple facts sum up the whole question:

1. All Forward Movement in our Church depends entirely upon how much each individual member is willing to move forward in Christ's footsteps along any line, in prayer, in giving, in doing, or in any other way.

2. The Movement forward of each individual in life and service and sacrifice, depends entirely—under God—upon that individual's willingness to move.

The Need for Forward Movement.

1. There is more of work pressing to be done than ever before, Christ is opening new doors of opportunity at home and abroad and bidding us enter in. See the "Missionary Facts" on another page.

2. There are fewer to do that work. Hundreds of earnest young men in our church, and young women also, have given up their lives. They gave their lives for us, and the least we can do is to take up and continue their work—in addition to our own—for the Kingdom of God.

3. There are new elements in the forces which have to be met and overcome; new phases in the worship of pleasure and appetite and mammon, new attacks on God's Word and God's Day, and many another ill;

and if the Kingdom of God is to come in the world and we are to do our share in its coming, there must be movement forward to new and better service.

4. The cost of sending and supporting those who volunteer as our representatives to do our work, has greatly increased, both in Home and Foreign fields, and that cost must be met if the work is to be done.

5. The present rate of Movement will never accomplish the desired end. Dr. Duff's "Playing at Missions" of nearly a century ago, is still true. We were in earnest in the war, and means and service were given in fullest measure. Christ was in earnest in the world's Redemption and He gave Himself. If we are in earnest, we will do likewise.

Obligation for Forward Movement.

When a position has to be defended, or an enemy position taken, the responsibility for doing it rests upon those to whom the task is assigned. They are responsible, not for success, but for doing their uttermost; and brave men and women sometimes make that uttermost the wonder of the world, achieving the seeming impossible.

Our own position, to be defended for God and right, is our own country. Our Church is responsible for her share of that defence; and every man and woman in the Church shares that responsibility. The question for each one is not—Will the Churches hold the line, but—Will I hold my share of it.

The enemy positions of ignorance and sin to be taken by us for God and Right are in our Foreign Fields, and our Church is responsible for taking these positions. Every man and woman in the Church shares that responsibility, and the question for each one is not—Will the positions be taken, but—Will I do my share. If true and loyal as were our men on many a hard-fought field and many women afield and at home, we too may achieve in our foreign fields the seemingly impossible.

Encouragement for Forward Movement.

The war has been long and sore. But Victory has come. Longer has been Christ's conflict to regain His own, and set earth's millions free; and it has been lengthened because His soldiers to whom He entrusted it have not done what they could.

But Victory will come, and afterwards, as with Mons and Marne, every one who bears

a loyal part will look back with thankfulness for having had that part, and the only regret through all the future will be that it was not better done.

A MISTAKE IN CHRISTIAN WORK.

The Kingdom of Heaven is like unto two farms that lie side by side. In soil and sun and shower they share alike. In results they differ. On one of them the fields and flocks all tell of work and care. The other spells neglect.

It is not the age-old story of drink or sloth—for both the owners are sober, busy men—but they are busy along different lines.

One of them can tell all about soils and crops and stock. He knows the wheat product of the Dominion and how it might be doubled. He promotes Societies, goes to Conventions and shows Canada's boundless possibilities. He lives "by and large." His farm takes second place and responds in kind.

The other gives his farm best love and care and it smiles back at him in plenty. The one talks farming, the other farms.

These outside things are good in their place, but they are of value only as applied at home. They are not farming. They do not plow nor sow nor reap nor mow nor bring the harvest joy.

* * *

In the Kingdom of God on earth the same mistake is made, and with similar results.

Two homes have growing families and equal opportunity to train them for God. In one, the father, or mother, or both, are prominent on platforms, but the children from earliest years, lack the careful, patient, religious instruction and training that will best mould their lives. In the other home the first place is given to the children, where real lasting work can be done, and public duties afterwards. In the one case there is talking about Christian work, in the other the doing of it.

Two congregations are made up of the same kind of people. In one the "activities" are active. There is interest in all that a church stands for at home and abroad. To the on-looker, and to the Great Husbandman, it is a goodly sight. The other congregation is like the other farm, and sometimes from similar cause.

Much of the religious outlook of to-day is upon the large and distant, "the wider vision."

Many a "worker" counts that season lost which does not start some new organization, and which lacks its full quota of Conventions, local, provincial, national, or world wide. If part of the energy expended in that direction were given to real work, in the channels and opportunities that now exist, there would be, on the whole, greater and better results.

The only way in which advance can take place in the Kingdom of God on earth is for some one to get nearer in heart and life to Christ, receive more of His spirit, and then to bring that new impulse and outlook to bear on some other life. It is individual influence and work on individual heart and life that—with the Spirit's quickening—builds the Kingdom of God.

Many Christian workers allow the "wider vision" to come between them and the nearer duty, in which alone the "wider vision" can be realized. "Lift up your eyes and look on the fields"—the larger fields—"for they are white already to harvest." But it should only be a look, for incentive and inspiration in the duties and work that lie at hand.

In a factory, the nearer the power is to the work, and the less of belting, wheel and pulley between that power and that work, the more of power is there available for work. On the other hand, the greater the distance and the more of machinery, the more of power is lost in transmission.

Not a little of the religious energy of to-day is dissipated in the devising and running of new religious machinery and thus fails to reach the real work that waits to be done. There are "Christian workers" whose lives are filled with meetings, Conventions, Conferences, etc. They have "a good time," with emotions pleasantly thrilled, but neither get nor give much lasting good.

There is special temptation at the present time, in words and phrases in common use,— "National"— "Reconstruction"— "Forward Movement"— "New Era," etc., etc., all pointing to the distant, the new, the large, the great; and there is a tendency to fill the mind with that distant and large, and to forget that it can only become a reality as it begins here and now in our own hearts and lives, and in the work that lies to our hand.

Not a little of what is popularly called "Christian work" is like a fireman on a battle cruiser running on deck to cheer his ship chasing the enemy, when he should be feeding the furnace to make that chase effective.

THE JUSTICE FUNDS, A. & I., W. & O.

Last Assembly, after careful consideration, resolved that the present insufficient provision for aged and infirm ministers, and the widows and orphans of ministers, should be increased, as contributions can be obtained, until twice the present annual benefit is reached.

This step is just and right, for the ministers give their lives wholly to the work of the Church, many of them receiving a support which does not do more than maintain them in that work.

On the other hand, many of the members of the Church, who are equally responsible for the work of Christ's Kingdom, are giving their lives to the attaining of a competency for old age, and many of them are gaining wealth. It is fair and right that a part of this wealth among the members of the Church should be given to these Funds, thus permitting equal sharing in Christ's work.

These two Funds should be specially promoted by laymen. Two laymen are Conveners, Mr. J. K. Macdonald of one and Mr. Joseph Henderson of the other.

But ministers should do what they can to aid, not merely for their own sake, but for the Church and her work.

The Church will benefit in men. The assurance that they and their families will not be left in old age to want, will help to decide some young men for the ministry; and some who are now in it, and who may be driven to some other employment to make provision for old age, or for their families, may be retained, if assured by the Church against want when they can no longer work.

* * * *

Ministers can aid in two ways:—

First, by "joining these Funds," thus showing their own interest, and creating interest in others. A congregation will take little interest in a fund of this kind to which the minister does not belong, while, if he joins, and takes a sympathetic interest in its work, they will be won to like sympathy and help.

Only forty-four per cent. of the ministers of our Church are connected with the Aged Ministers' Fund, and only thirty-six per cent. of them with the Widows' and Orphans' Fund; and a first step towards realizing the Assembly's aim should therefore be for the other half of the ministers to join. Its success need not be looked for otherwise.

Ministers can further aid by setting these

Funds fairly before the people. No false modesty should prevent.

This is a duty towards the Church itself, for the Church that is thus led to provide things honest in this respect, doing what is fair and just, will prosper in the doing of it, while the Church that comes short in duty will suffer spiritual poverty and want.

THE SYNOD OF SASKATCHEWAN.

It was due to meet 3rd Nov., but influenza postponed it for a month. It opened 3 Dec. in St. Andrew's Church, Moose Jaw, with sermon by Dr. M. Mackinnon, and the election of Rev. Hugh D. Leitch, of Westminster Church, Regina, as Moderator for the year.

Two of the chief subjects were Home Missions and Education.

The Province is a great Home Mission Field, the Synod having only 104 self-sustaining charges, as against 218 Augmented, Ordained and Student Mission Fields, with a total of 820 Preaching Stations, centres of light over that vast prairie.

Many who would have been holding forth that light in those stations have been overseas on a sterner mission, but the work has grown and prospered. Some ministers came for a time from their congregations in the East, and some women also took charge of mission fields, and here, as in war work of another kind, did well their part.

Quite a number of hitherto aided fields have come up to self-support.

* * *

Another important subject was the Synod's Educational work, an outstanding feature of which is the Moose Jaw College for Boys, where, as usual, faithful efficient work has brought success. Though only five years old, it has had enrolled 550 boys and young men.

Who can measure the value—to the Province and the nation—of the influence of a Christian College upon that number of its leading citizens at such a formative time in their lives, when their ideals and aims are taking definite shape.

Most of the students were under age for enlistment, but all former students of military age enlisted or offered, one hundred in all.

Some of them have honors given by King and Empire; some wear honor marks given by the foe; and seven can only be honored in memory.

Much other work that falls to a Synod was attended to. The sickness which had delayed it, cut its numbers but not its zeal.

NOTES.

The Presbytery and the city of Peterboro are inviting the General Assembly to meet for the first time in Peterboro in 1920.

The Presbytery of Ottawa devoted two days recently to Conference on the Forward Movement. The fruit will be found, in so far as there is fruit, on the outmost branches, the congregations and individuals.

Stratford Presbytery is to hold a series of eight day meetings in all the pastoral charges of the Presbytery, during the last week of January and first week of February, in the interests of the Forward Movement.

St. Paul's Church, Glace Bay, C.B., Rev. Dr. Gillies, pastor, celebrated its jubilee with special services the last Sabbath of November. The steady progress of the fifty years made the occasion one of thankful joy.

Peterboro Presbytery has divided its pastoral charges into groups, each with its convener, and a series of meetings will be held in all the groups early in the New Year in the interests of the Forward Movement.

A list of the vacancies in fifteen presbyteries in the Synods of Toronto and Kingston and of Hamilton and London, will be sent to any minister forwarding a one-cent stamp for postage to Rev. R. C. Tibb, 36 Bernard Ave., Toronto.

Stratford Presbytery recommends to its congregations that the Budget allocation be kept separate from gifts to outside agencies, and that no representative of any agency be admitted into the pulpit without the consent of the Session.

Winnipeg had seven churchless Sundays because of influenza. Both Presbytery and Synod had to be postponed. The complaint is made that closure was so applied that churches were the first to be closed and the last to open, while with theatres and dance halls it was the opposite.

St. Columba Presbyterian Church, Toronto, Rev. W. MacTaggart, minister, has two hundred names on its honor roll, of whom thirty-six have given their lives. There was not a man of military age in the congregation who had not voluntarily enlisted or offered his services before the Military Service Act came into force.

Two notable "first time" events have been "Britain Day" in the U.S.A. on the 15th December, and the visit and royal reception of a United States President in Britain, at Christmas. No more fitting time for the world's two greatest nations, mother and daughter, to cement their friendship, than the ending of the world's struggle for freedom and the anniversary of the Prince of Peace.

No class of homes has suffered more in the war than the manse homes of our Church. To many of them, as to so many others, the chief feast of this festive season will be a feast of memories, sweet, but sad and lonely beyond the telling. As never before, they will be able to understand and respond to "Comfort ye, comfort ye, my people."

St. David's Church, St. John, N.B., Rev. J. A. MacKeigan, pastor, is three score and ten, but far from the weakness of age, it celebrated its seventieth anniversary, 1st Dec., by laying the corner stone of a new church. The first was burned in the great fire of 1877, when the Assembly was sitting in Halifax. The second was burned a year ago, and now a third arises, each better and more beautiful than that which went before. May the same be true of the spiritual temple within.

Pointe-aux-Trembles Schools have long been a real lighthouse, shedding clearly and steadily the light of Gospel truth and spiritual freedom throughout Quebec and beyond.

The attendance has grown from 180 in 1904 to 295 in 1918, of whom 115 are from R. C. homes; and the revenue from pupils has grown, in the same period, from \$2,026 to \$12,872.

Most of the pupils are young children, and a large proportion of them are girls, but from students, past and present, 110 enlisted, and eight gave their lives in the war.

The Presbyteries of the Church, from East to West, are taking up the Forward Movement with a singular unity and earnestness and enthusiasm. A great ennobling aim, filling the whole horizon of the Church's vision and shutting out all lower things, is of itself a blessing; and that aim, extending outward from the Presbyteries to every College and Institution of the Church, to every congregation and mission, and persisting with growing power through the years in a more faithful following of Christ, in service and sacrifice, will be the Forward Movement realized.

Last summer, seventy-five students from fifteen American colleges, came to help in our Western Home Mission fields. Dr. Strang, Superintendent in Southern Saskatchewan, speaks of one from a Virginia home, who had three preaching stations, with a Sunday bicycle trip between them of twenty-four miles. At the end of the Summer, the Superintendent visited the field, organized three communion rolls, with 52 communicants, 18 uniting on profession of faith. "The secret of his success," writes Dr. Strang—"was personal work." So it is always in leading men and women to Christ.

Watch against fretful and discontented thoughts which do but chafe and corrode the mind to no purpose. To harbor them is to do yourself more injury than it is in the power of your greatest enemy to do you.—*Mason*.

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward to the Record the Calls, Inductions, Resignations, or Deaths in the Ministry. Also notice of Meetings of Presbytery, as soon as appointed.

Calls from

Whitechurch, Ont., to Mr. James Scobie of McIntyre, Ont.
Florence, N.S., to Mr. F. M. Milligan, of Glenholme, N.S.
Vista, Man., to Mr. John Carmichael of Greenridge, Man.
Boston Church, Esquesing, Ont., to Mr. J. T. Conn of Markdale, Ont.
St. Andrews Ch., Vernon, B.C., to Mr. Lennox Fraser of Norwood, Man.
Holland, Man., to Mr. Robt. Harvey, M.A., B.D.
Rockwood and Eden Mills, Ont., to Mr. John Little of St. Helens, Ont.
Nissouri, Ont., to Mr. Peter E. Nichol of London, Ont.
Riverdale Ch., Toronto, to Mr. Lawrence Hunter, of Alma, Ont.

Inductions into

Underwood, Ont., Mr. W. E. Wallace.
Tatamagouche, N.S., Dec. 4, Mr. R. L. Coffin.
Latona, Burns, etc., Ont., Nov. 15, Mr. Duncan Sillars.
Chateauguay, Que., Nov. 19, Mr. R. Wilson McVey.
Knox, Harriston, Ont., Nov. 21, Mr. F. S. Milliken, B.D.
Cooke's Church, Kingston, Ont., Nov. 27, Mr. W. Taylor Dale.
Gamebridge and Brechin, Ont., Nov. 28, Mr. Donald A. McKenzie.
Owen Sound, Ont., Dec. 2, Mr. J. H. Douglass.
St. Andrews, Vancouver, B.C., Dec. 3, Mr. J. S. Henderson.
Knox Ch., Scarboro, Ont., Dec. 12, Mr. D. L. Gordon.
Thedford & Lake Road, Ont., Dec. 27, Mr. Wm. McInnis.
South Hill, South Vancouver, B.C., Mr. W. G. Agabob.

Resignations of

Laurel and Black Corners, Ont., Mr. J. R. Bell.
Dugald, Man., Mr. D. H. Jacobs.
St. Paul's, Guelph, Ont., Mr. H. K. Palmer.
Robertson Ch., Vancouver, B.C., Mr. David James.

Deaths in the Ministry.

Rev. John Fraser, of Big Bras d'Or, Boularderie, N.S., in the Massachusetts General Hospital, Boston, Nov. 19th, in his sixty-first year.
Rev. Richard T. Othen, M.A., B.D., of Wakaw, Sask., in Winnipeg, on November 25th.
Rev. Alexander Campbell, late of Marsden, Sask., at Lashburn on the 18th of October in his eighty-second year.
Rev. Nelson Robson, B.D., of Calvin Church, Hamilton, Ont., of influenza, 3 Nov. ult.
Rev. J. C. Tibb, B.D., of Blackstock, Ont., at Toronto, Dec. 13th, in his sixty-eighth year.
Rev. John R. Gilchrist, of Toronto, Dec. 12th, in his seventy-seventh year.

MEETINGS OF CHURCH COURTS.

The General Assembly.

Hamilton, 1st Wed. June.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.
Montreal-Ottawa, Ottawa, 2 Tues. Oct.
Toronto-Kingston, Toronto, 2 Tues. Oct.
Hamilton-London, 2 Tues. May.
Manitoba, Wpg., 1 Tues. Nov.
Saskatchewan, 1 Tues. Nov.
Alberta, 1 Tues. May.
British Columbia, Vaner, 1 Tues. May.

Some of the Seventy-six Presbyteries.

Abernethy, Nokomis, Feb'y.
Halifax, Halifax, 21 Jan., 10 a.m.
Kamloops, Revelstoke, Feb.
Lacombe, Wetaskiwin, Feb.
Minnedosa, Rapid City, 4 Feb., 3.30 p.m.
Montreal, 14 Jan., Special 21 Jan.
Orangeville, Orangeville, 4 Jan.
Peterborough, Peterboro, 11 March.
Regina, Regina, Dec. 3, 9.30 a.m.
Saugeen, Palmerston, 1st Tues. March, 10
Superior, Ft. William, 11 March.
Toronto, 1 Tues. every month.
Vermilion, Lamont, 17 Dec.
Westminster, Vancouver, 7 Jan.
Whitby, Whitby, 21 Jan.

Many presbyteries in preparation for Forward Movement appoint two or three or more committees to have charge of special departments. One of these is in almost all cases, a Committee on Recruits for the Ministry. The Movement is not merely a financial but primarily a spiritual one, and only in so far as this end is attained will the financial follow, and the Church live the higher life of service and sacrifice.

Our Foreign Missions

LIFT UP YOUR EYES AND LOOK!

FROM DR. AND MRS. DONALD MCGILLIVRAY.

Look at Shanghai, a city of a million souls, a great mission station of our Church, but not an ordinary one. For it is a great Base from which the Bible Societies, the Sunday School Union, and the Tract Societies are reaching out along the great lines of communication which head up here. It is a G. H. Q. for all the services, auxiliary to the Missionary Entente of China.

As a distributing and radiating centre it is unsurpassed. It has printing facilities ready to expand our literary work a thousand fold. Canada has a small part in all the nationwide work which begins and radiates there.

Note also that your missionaries are wholly engaged in preaching the Gospel which is the common heritage of all denominations, and so they are the servants of all, and all accept their work with gratitude and ask for more. When you support us you are supporting the Church Universal!

The day of small things is past in Canada. It is also past in China. Are we not on the eve of passing to larger things in Shanghai?

Politically you have the Republic; Educationally Western education taught in Government schools; Socially the dead hand of the past no longer strangles free action, and even Religiously, the old faiths follow Christianity in demanding religious liberty for all, and establish churches in weak imitation of the missions.

Surely China is ripe for the Gospel. "It is better to pluck the apple of opportunity rather than wait for it to fall." Come on, Canadians, how much of the Orient will YOU possess in the name of your Lord?

Our Aims.

Our aims are wide enough to attract supporters of many sorts. What are they? We seek

(1) To edify Christians of all ages and both sexes.

(2) To remove prejudice and prepare the way of the King.

(3) To establish friendly touch with non-Christians and create a favorable atmosphere for the Gospel.

(4) To make direct appeal to the conscience and heart, as well as the head, to accept Christ as Saviour and Lord.

(5) To expound the Gospel to poor and rich alike.

(6) To leaven Chinese society with Christian truth. Unless we unite, how can we accomplish these ends?

Our desire is to reach the masses through the keymen, such as the students, the law-students, the medical-students, the news-

paper men and their readers, and all of them are friendly to our advances. We aid the keymen of the churches, such as the pastors, and through them reach their flocks. We reach the women and children too with special literature, simple and attractive, and thus touch the homes of China. There is not a single aim of any missionary which has not its counterpart in our Shanghai programme.

Our Needs.

What then, in view of all this, are our pressing needs?

One of the tragedies of the mission-field is the man and woman of large and consecrated gifts, left to work without capital to do the Lord's business on a scale big enough for the possibilities. I know ten talent missionaries to whom the Church gives only one talent. Is that good business?

Too long are we satisfied with the day of small things. Our thousands must shortly become millions, if we only look up and act according to what we see on the harvest fields of the world.

(1) There is a boundless field for free distribution of literature in China. Neil Dow when asked how he made Maine prohibition replied: "I sowed it deep with literature." We should do the same with China.

But we cannot do that without large capital. When we issue a tract, our money only enables us to print 3,000, why not print 300,000, and even then, what would they be among so many millions of readers?

(2) We can sell only a small number yearly. Why should the heathen be asked anyway to pay for the Gospel? We ask the pastors and Christians to pay, for they know the value of what they get. But even for them in their deep poverty, books, cheaper than cost, are a great boon. We must have more money for this extension work. A single gift of \$1,000 enables us to give the Bible Dictionary at half price. We shall need \$3,000 to give them our new commentary.

(3) Any sensible business man wants his goods to be attractive in appearance. So do we in China, but as a matter of fact, our literature is drab, dull and dismal for want of good paper and illustrations. These items add to the cost. But is anything inferior to the best worth of the wealthy Churches of the West?

(4) We need more help in production and printing of books and papers. We need a Pastors' Library, a set of books to be sold at a price within reach of their means. Also a Boys' Library and a Girls' Library. In these branches scarcely a beginning has been made.

(5) But we fall down worst on distribution. It pays to advertise and advertising costs.

Your Canadian merchant expects to recoup himself for advertising outlay by larger returns. But our returns are spiritual, not material returns. \$10,000 yearly would be a small budget to devote to nation-wide publicity for our books. And it would pay!

Besides advertising, why not have agents for dissemination, travellers with specimens of the goods? The Bible Societies have seven or eight hundred and hence their yearly distribution is over the million mark. We have not a single one. A Canadian farmer has promised \$150.00 per year for such a colporteur, and we could do well with fifty or a hundred such agents. Our beautiful child's paper, "Happy Childhood", reaches near 4,000. Why not print 40,000 monthly, and give them free to the Chinese children, the hope of the future?

Our Plans.

Surely then we must plan larger things, and stop nibbling at it, as Papa Joffre said in the early days of the war. The city of Shanghai, seventy years ago, was planned with narrow streets. We are now paying for their shortsightedness by expending enormous sums to widen the streets. So also, if we do not plan larger NOW, it will cost more in the future.

Have our eyes looked only on the near? Lift them up and look afar. Plan for the far future as you did in the war. You give to Victory Loans for the good of generations yet unborn.

In the next hundred years the basin of the Pacific will see two virile races with planetary influence, the White and the Yellow. What then must we do NOW?

Alexander Duff said: "You are only *playing* at missions." William Carey said: "Attempt great things for God, and expect great things from God."

Canada, since we went out in 1888, has lengthened her cords and strengthened her stakes. Has the Presbyterian Church done so? Or is she satisfied with the progress made in missionary interest and giving? I think not.

The Forward Movement is going to mean much for our Shanghai enterprise, but don't wait for the tide to rise, let us have some droppings even now.

FIRST THINGS FIRST.

Some preachers have no sense of values. They are busy, incessantly busy, but busy on things which do not count. It is a great thing to learn to put first things first, and with a minister, the care of souls must ever be first. His desires for honest government, his zeal to clean up the slums, his activity against vice, his ambition to be all things to all men, must never for one moment retire his passion for souls, or get between him and the preparation of his gospel message.—*Rev. H. A. Cooper.*

A GREAT DAY.

BY REV. J. R. HARCOURT, KHARUA, CENTRAL INDIA.

Nestled under a hill lies the village of Narsingpur with its six hundred souls. Past it, from the hills to the north, runs a little valley gradually widening until it is lost in the open plain to the south.

In February, this little valley was a sight good for more than sore eyes. We had passed through miles where, because of the late rains, the fields lay barren, with food for neither man nor beast, but this valley, with its walls, two dozen or more, was filled with waving fields of barley and wheat out in ear.

On the edge of these fields, near the village, and under an old, spreading banyan tree, we pitched our tents. Miss Clearihue and Miss McLean had their tents to the south and east of the tree, while to north of it was and old, dried-up well, filled with the roots of the banyan-tree, a very paradise for snakes. At the western edge of this well was my tent, with the men's tents near.

Ere the sun was up next morning the men were gathered for prayers in my tent, and with them seven village men, three of whom were Christians and the other four villagers who were anxious to see and hear all they could.

After prayers the men were sent out to three different villages, while I agreed to care for those who should come to camp.

The men were scarcely out of sight when two men came along for some medicine. The medicine chest stood out in the open in front of my tent at the foot of the tree. I took my place on a date palm mat in front of the chest, and, after giving them something for the body, sang them a song for the benefit of their souls.

An All Day Preaching.

The crowd, never very hard to gather in India, was soon on hand. I read, sang and spoke, and the crowd came and went, for we were almost on the side of the main road between Dag and Agar. There were sometimes 50, 70, 100, and sometimes 20, sitting quietly listening.

My servant came to tell me that breakfast was ready, and as I had been talking for over three hours, I slipped inside the tent for a little bite while he held the crowd.

In that crowd were two old men who had come in from different villages ten miles out and had been with us for nearly two days already learning all they could.

I set myself to give them a taste of the Scriptures, and calling them to the front of the crowd, as I again went out to them, I opened the Word to read them choice passages showing the wonderful love of God.

There was a young Rajput of Jaisingpur who had also been with us all morning, and, as I knew he could read, I called him beside

me, and after reading a few passages I asked him to read them so that all might hear. The crowd were struck with the fact that what I had been telling them was indeed written in the book and nodded assent.

So the time went on until it was one o'clock. The men were back from the villages and had their breakfast, and now gathered to take part in the instruction. I took the opportunity and slipped into the tent and stretched out for a few minutes' rest.

The Helpers led the crowd away beside their own tents, and took it in turn to rest and speak or sing, for the people never left us all day.

An Unwelcome Intruder.

After a little rest and some writing, I was in the midst of my lunch when a cry was raised "Samp! Samp!"

I seized my shot gun, which I always keep with me, and stepped out to see a fine big snake trying to hide himself among the roots of the tree just beside my own tent. He had ventured out of his paradise to investigate the cooking arrangements that Miss Clearihue's cook had set up.

The shot gun finished the cunning beast, and his seven feet were soon laid out on the ground with an admiring crowd about. Some of the men thanked me for having destroyed the snake, for it had been a pest to the whole village, catching the women's clothes and often chasing them.

Then Unkar Lazarus (the joker of our camp) came forward and said "Come, we will give the wily fellow an honourable burial," and, lifting the snake on a stick, led a procession to the neighbouring field where the laughing crowd apparently enjoyed seeing the monster cremated.

The opportunity was not lost of accusing them of worshipping snakes, birds, and animals of many kinds, and of pointing them to the Creator of all things. Time passed, and as the men came in from their work in the fields the crowd grew to a great size.

Just as the day was drawing to a close, there came from the village the Brahman school-master with an immoral woman dressed in Mohammedan clothes. We had no desire to meet this impertinent fellow and his brazen partner who came for no good purpose, so we turned our backs upon them and climbed the hill to see the sun set beyond the distant hills, and for a time our minds followed the setting sun into the lands far to the west, thinking of home and loved ones.

Back Again in the Evening.

The people left camp as we did, and after their evening meal the men, but not the women, returned. Some of them brought their musical instruments with them and joined in the singing.

Our Helpers asked several times for some of these men to sing their songs, for they desired to catch their music, but the crowd

would have nothing of it, and time and time again asked that we sing our bhajans (hymns), for they said, "There is nothing in their bhajans, while yours are full of light and wisdom."

So song and exhortation followed one upon the other until many of the men and boys, tired by their day's work, but unwilling to leave the place, stretched out just where they were and were soon sound asleep.

At one a.m., we had to ask the remainder to leave us, for we had other days before us. So, awakening their sleeping companions, and having a final smoke, they bade us good night and disappeared in the darkness.

A Great Day Ended.

Thus ended a great day, although not an uncommon one. I have not begun to tell you of all the little incidents that make up the full day's work or sights or sounds.

As I walked to my tent I had only pity in my heart for the person who thought that the missionary has a dry, humdrum life of it. There was nothing dry, nothing slow, nothing mean in all that day's work.

Can you not see the wag of a boy in the crowd, the girl who knows she is pretty, the man who is "stuck on himself," the woman with wit as sharp as a pin, the man with laughing eyes and fun on his tongue.

Yes, I know you can, and side by side with them you see also the poverty of these poor and hungry-looking men who are so dead in earnest. The proud, the indifferent, the thoughtful as well as the bright, the sad and the lonely, are all there in that ever-changing crowd.

Yet you wonder how we can choose to live in such a land, and choose such a work. Just come and join us for one season and you will thank us for the invitation, and will be ready to call others to enjoy the greatest time you have ever had in your life.

LOSING LIFE IN THE WAR.

In order to lose our lives in the present war it is not necessary for us to go to the front. It is only necessary for us to utilize the present crisis to make personal gain, or, what is almost as bad, to stand aloof and take no part in the great struggle for liberty and justice. Thus according to the words of the Master, "He that saveth his life shall lose it."

In the case of many, it can be truly said that they must go to the front in order to save their lives. Those who were conscious that their place was at the front, and yet who, because of fear or love of ease, held back, were losing their lives.—*Ex.*

When God bids us to watch and pray, he bids us use our strength, and His. The watching will keep us alert in doing what we can—the praying will bring us His strength.

A BELL WANTED.

I wonder whether any congregation has a church bell that is not in use. The Chinese Mission in Cumberland, B.C., needs one rather badly. Many of the Chinese have no time piece, which causes irregularity on the part of those who come to Church and prevents others from coming at all. A church bell would be a novelty in Chinatown, and an important contribution to the work. There may be somewhere some unused bell that would meet their need, and if so would be appreciated.—*R. P. MacKay, Confederation Life Bldg., Toronto.*

A VISIT FROM PASTOR KIL.

The Foolish Daughter-in-Law.

LETTER FROM MRS. A. F. ROBB, WONSAN, KOREA.

Pastor Kil is one of the first ordained Presbyterian ministers in Korea, and is in charge of the Central Church, Pyeng Yang, the largest congregation in Korea, famed for its prayer meetings of a thousand people.

This wonderful man is almost blind, and obliged to grope with his hand for objects a few feet away, but by the aid of powerful glasses he can see to read.

But his spiritual vision is exceptionally keen and his addresses full of power.

We hear that during his ten days in Hamheung, one of the mission stations of our own Church, the church members got a thorough awakening, many backsliders were reclaimed, and about two hundred professed to become Christians.

For our station here at Wonsan, he could only spare a few days.

In preparing for his meetings here before he came, the Session had decided to hold early prayer meetings daily in the Church. I do not call them "sunrise meetings" as they began at 5.30 a.m. and were usually over before sunrise.

This early hour was fixed so that the women might attend the prayer meeting and return to their homes in time to prepare the family breakfast.

After Pastor Kil's arrival, the hour was made 5 a.m. so that a longer time could be spent in prayer.

From sixty to seventy earnest souls gathered at this hour in the cold and dark of mid-winter. They had no cozy prayer-meeting hall, and the hastily-kindled fires seemed to make the big church little warmer than outside. But surely the Lord Himself was with them and caused their hearts to burn within them.

On Friday and Saturday evenings and twice on Sunday Pastor Kil preached to large congregations, pressing home with great power the spiritual truths of which he spoke.

The Foolish Daughter-in-Law.

A sample illustration was his story of the Foolish Daughter-in-Law,

When she came to her married home her

mother-in-law said to her: "A great deal of harm is done by people talking too much. Now remember this, and say nothing to anyone of what you see in this house."

Some time after this, the daughter-in-law was making up the morning fire when a spark caught in some wood left too near the fireplace; the blaze quickly spread to the roof, and it looked as if the house would burn down.

However, the daughter-in-law sat quietly down and looked at it, letting the family sleep on till a passer-by saw the blaze, shouted "fire! fire!" and roused the family in time to put it out.

When the mother-in-law turned on the girl and said, "What do you mean by not waking us? Why didn't you shout 'fire'?" she answered: "Mother, didn't you tell me never to speak of anything I saw in this house?"

"Why, of course, I didn't mean anything like a fire. After this, if you ever see a fire anywhere except in the fireplace, you shout 'fire! fire!'"

Later on the girl saw a little fire kindled in a neighbour's yard to keep mosquitoes away, and she roused the family from their slumbers with screams of 'fire! fire!'

You think that daughter-in-law was very foolish, said Pastor Kil, but there are Christians just like that in lots of our churches. They sit quietly by and watch people going to destruction and never try to rouse them to their danger. But let some trivial thing happen, and they talk and make a big fuss, and perhaps set the whole church at logger-heads.

It is a great matter for thankfulness that this outstanding leader in the young Korean church is such a thoroughly sincere, consecrated man whose one desire is, as he says, that he may be a "tool fit for the Master's hand."

BIBLE STUDY IN KOREA.

When the Men's Winter Bible Class held its latest annual session in Pyengyang, 675 men paid the enrolment fee of ten sen (five cents) for the two weeks of Bible study; and, in addition, 138 students were enrolled in the Bible Institute which began the same day and continued one month longer, with a total of 1,059 men and boys in attendance.

A group of about 150 men who were especially interested in becoming better teachers, put in an additional hour each day in a normal class. These men expect to give from one to three weeks' time free, teaching local Bible classes throughout the Pyengyang territory.

Daybreak prayer meetings were held during two weeks of the Bible conference. Six hundred men attended the first morning when the thermometer registered ten degrees below zero; and even twenty-two degrees below didn't keep that multitude of earnest men in bed, for the prayer meetings kept increasing in size until the last morning we had fully nine hundred eager men in attendance at six o'clock in the morning.

OUR SOUTH CHINA MISSION.

Notes from REV. T. A. BROADFOOT, B.A., B.D.

Since last September, in addition to having charge of the Boys' Boarding School, with its enrolment of 120, chiefly day pupils, I have had charge of the Evangelistic work in the country, within a radius of about five miles of Kong Moon Port where the mission is located. In this area are the chapels in Kong Moon city, three miles west of here, Ngoi Hoi chapel three miles east, Mah Uen three miles south, and Chin Lin about four miles north.

Mr. Lei Ling Hin is still our preacher in the Central Station. Mr. Lei is a splendid preacher and in addition to having charge of the work in the church here and in Ngoi Hoi he helps to teach Scripture in the Boys' School, and speaks to the patients in the hospital and dispensary. Mr. Lei goes to Ngoi Hoi each Sunday forenoon for the service at 11 a.m. and back here for the service at 2 p.m.

The chapel in Chin Lin to the north was opened only a few months ago. For many years the people there have been much opposed to the Gospel and difficult to reach. This year we were successful in being able to rent this shop on one of the principal streets.

We have gone very cautiously so far, and have done nothing more than to open a reading room, with a daily native paper from Canton, and a supply of Scriptures with tracts and Christian magazines. Many people come each day and evening to this reading room to read these papers and magazines.

We are sending one of our most tactful preachers there to live in the chapel this Fall, and hope that gradually prejudice and opposition may pass away, giving us an opportunity to preach the Gospel throughout the whole district of Chin Lin.

Our colporteurs go about the many villages and towns in these districts selling Scriptures and Scripture portions. Mr. Lei and I go out sometimes with the colporteur accompanied by any of the other Christians who care to come along.

The colporteur sometimes carries a small bell to attract the people to any place where he may wish to speak to them, or we stop at a place where they are passing on their way to and from market, or in an open space in the village where they usually gather.

Mr. Lei, our preacher, is very tactful. As he speaks we are soon surrounded by a number of men, women and children. Frequently we begin by singing a hymn. When one has spoken for some time, another begins. The people keep coming and going. Those who have leisure may remain for an hour and listen fairly attentively if the speaker has something to say and can say it in an interesting way.

At the close there is an opportunity to buy the books. A Gospel, as Mark or John, sells

for one cent, which is equal to about half a cent Canadian money. Picture Cards with Gospel texts are sometimes given to anyone buying several Scripture portions. A colporteur who cannot talk and advertise his books will have a poor chance of making sales.

This is seed-sowing. Many would never hear if it were not for this method of work. They are either too busy or too indifferent to come to a chapel. We must go out to them to their villages and to their homes. There are so many millions in China who have not yet even heard the Gospel that much of this open air preaching must be done.

There is still much prejudice and superstition and much of this open-air work may be done without seeing any definite results. Yet we know that there are thousands who seem to be prepared to hear and when they hear they are anxious to hear more.

INDORE CHRISTIAN COLLEGE AND COLLEGIATE SCHOOL.

The attendance at the College at the beginning of the present session stood:—

1st year 51; 2nd year 60; 3rd year 27; 4th year 42; M. A. classes 7; total 187.

It would not have been difficult to double this number; over 125 were refused admission to the second year class alone. But we have not a sufficiently large staff to deal with such crowds and do it as a mission college should.

The Collegiate School had a total attendance of 338. Of these 219 were in the English Department and 119 in the vernacular.

During the year an Inspector of Schools, newly appointed for Central India, paid his first visit. He summarizes his detailed report as follows:—

"Classification and attendance are satisfactory. The tuition in the school is very fair and all the masters seem to take an interest in their work. The school building is good; discipline is satisfactory."

In the Christian Hostel, 35 were residents. The boys have their regular evening prayers under the superintendence of the house father, and almost all of them have taken an active part in the Christian Endeavour Society, the weekly Bazaar Preaching and the Annual Evangelistic Campaign.

HOW TO HAVE HAPPINESS.

Happiness depends on a man's character rather than on his condition. It results more from what he is than from what he has.

If men everywhere would endeavor to be what they ought to be, instead of scrambling for all that they can get, this old world would be more nearly a "moral paradise."

A study of the Beatitudes will reveal to us the fact that true happiness or blessedness is essentially spiritual. "A man's life consisteth not in the abundance of the things which he possesses."—*Ex.*

MEDICAL WORK IN UJJAIN.

BY ALEX. NUGENT, M.D.

We believe that nothing will win the hearts of the people of India like medical help in time of need. We are thankful for reaching such numbers, but sad that still greater numbers in the districts all about us are as yet not receiving any medical aid.

In British territory, mission aid in medical and educational work is encouraged and valued. But in some of our most powerful Native States the doors are more tightly closed against Mission assistance than they were two decades ago. It is a case of "the dog in the manger." It is also a true indicator of how fit India is for the much talked of Home Rule.

Plague as usual is with us. It is estimated that six thousand have died of it in Ujjain within the last year. For the surrounding towns and villages we cannot even guess the numbers as no real records of births and deaths are kept in this State.

Inoculation is becoming more popular, especially among the Mohammedans and lower caste Hindus. But the haughty Brahmin, with his boasted centuries of education and civilization behind him, still clings to the good old way of charms and spells, and secretly does all in his power to block the road to a general cleaning up, and to scientific medical treatment.

A few months ago, in one of our largest cities great preparations were made by the authorities to drive out plague. A plague god, also a great rat decorated with fleas, all made of bamboo and paper, were escorted with pomp and ceremony by a large procession to the river and there burned. The results are best described by an old Mohammedan teacher who reported: "By the grace of Allah the deaths were greatly increased after this procession."

We are thankful to report that we have had but one case of plague in our Christian community, and that case recovered. He had been inoculated five months previous to the attack.

Our Maksi dispensary, thirty miles away, where formerly we treated over 5,000 new patients yearly, is still closed by order of the State. No provision whatever is made for this most populous district. Thousands die of plague and cholera and other epidemics, not to mention the ordinary diseases.

I personally know cases where in certain villages twenty per cent. of the population died within a few weeks, and no medical help was given or any notice taken by any official. We were prohibited from giving any aid. This is one of the "banner" States.

In a large factory here the manager wished to have a compartment under the machinery cleaned out. The workmen reported that cobras were there and refused to go in. He offered thirty-three cents per head for the snakes and soon had a man undertake the job. Two large cobras were brought out.

These were killed by the Mohammedan overseer.

Next day, the mill owner, a highly educated, wealthy Hindu, had him called and dismissed on the spot for killing the sacred reptiles. Had the snakes remained the machinery would have soon been blocked with dirt, and thirteen hundred employees idle. In India, education without Christianity does not educate.

Under new patients during the year, we have about 6,000 females and over 11,000 males. Our total treatments were nearly 52,000.

In the Evangelistic work in the hospital, Mrs. Nugent's Bible women have reached many women and girls, who have no other opportunities of hearing the Gospel. Visits to the homes of those interested is an important part of the women's work. Friendships formed in the hospital open the doors of many homes that otherwise could not be entered.

In the men's department, our hospital catechist sells quantities of religious literature. We also have illustrated papers on the war, and make a special effort to explain the war situation, and to educate the people as to their duty to the British Empire. The interest taken in this effort has been most gratifying.

The fall of Jerusalem has been a cause of constant rejoicing by our Christian community. No event of the war has appealed to the Christians and Mohammedans as this has done.

Almost all of our young Christian men, fit for war service, have gone in various capacities; some to the frontiers of India some to France, others to Mesopotamia and East Africa. Some who joined early in the war have never yet been home to see their wives and children.

Sympathy was expressed for one wife whose husband was leaving her and four little ones behind. She replied: "Are there not thousands of other women giving their best and their all. Who am I that I should refuse to let my husband give his service to his country." A few days ago I had a letter from him, from East Africa, where he is in hospital service.

Barwaha.

The dispensary at Barwaha is still in my charge. As it is about one hundred miles distant the Hospital Assistant there is chiefly responsible for the success of the work.

Last month we added a trained nurse to the staff there and hope through her work to reach more women physically and spiritually. A Canadian Medical Missionary is greatly needed for that part of our field.

It was feared that war conditions might affect adversely our evangelistic efforts. Such, however, is not the case. We find all classes and creeds showing a greater interest in our message than ever before. In faith we are sowing and signs of the harvest are abundant and assuring.

Young People's Societies

A NEW ERA OF MISSIONARY STRATEGY IN CANADA.

By REV. D. M. RAMSAY, D.D.

In the early days of our older Provinces each little group of churches had need within its own district for all its resources.

When our ministers and elders gathered in Presbytery to plan for the work of Christ's kingdom, little was heard even of Western mission fields, not to speak of those of India or China.

But the time came when our country bound the West to the East by the pioneer railway. Gradually the newer settlements, North as well as West, attracted greater attention.

Sons of the East who had moved to the far West or North were found to be without religious services, and the question whether we would keep our own land Christian was raised everywhere.

The pioneer ministers pressed this question upon the General Assembly and the Church. It was declared that there was urgent need for close supervision of the newer fields as well as for additional missionaries and revenue.

When Presbyteries were set up in the missionary districts, they named their Home Mission Committees who proceeded to give to the organization and supervision of new fields such time as they could spare from their own pastoral work.

Notable among such men were Rev. Jas. Robertson, of Winnipeg, and Rev. Allan Findlay of Bracebridge, Ont.

* * *

But all their ability and diligence could not enable them, while pastors, to supervise effectively the mission work of their Presbyteries.

Accordingly, in 1881, the General Assembly released Mr. Robertson from his pastorate and appointed him Superintendent of Western Missions. This was followed in 1884 by the appointment of Mr. Findlay to a similar position for Northern Ontario.

Both men gave the Church admirable service until their death. Dr. Robertson, in particular, attained a position of the widest influence both in the Church and in the Country.

The new policy so commended itself to the Church and especially to the West, that in 1912 the number of Superintendents was increased to ten.

Since that time these men have, by their arduous labors and their wise leadership splendidly strengthened our mission work.

Step by step, perhaps, we shall be able to reduce the number of such workers, but meanwhile we owe them a great debt for the self-

sacrifice which takes them month by month away from the homes to whatever point has need of their experienced help.

* * *

Not only has our own work been thus organized, but we have also co-operated with other Churches. The task soon proved itself too great to be carried on by any one Church without reference to other Christian forces.

As far back, therefore, as 1903, it was ordered that a letter be sent by the Missionary Secretaries of the Methodist and Presbyterian Churches to their Home Mission Superintendents and Home Missionaries in which it was to be urged that the principles of comity and co-operation should be kept steadily in view, and applied wherever practicable in the arrangement of the work of the two Churches.

By 1911, the Methodist, Presbyterian and Congregational churches were ready to enter into a more specific plan of co-operation.

Six years afterwards, the plan adopted was revised and there was added a plan for local union churches in affiliation with one or other of the three Churches.

As a result of co-operation under these plans, "both denominations are now honestly trying to serve the nation at the points of its most pressing need. In New Ontario and in nearly every part of the West unnecessary duplication of work has been practically eliminated." (See Assembly Report, 1918).

* * *

As the missionary districts opened up and new fields were begun, the demand for funds increased. At the same time, the other Schemes of the Church, and particularly the Foreign Mission enterprise, made their claims upon the liberality of the people.

It became evident that by such old methods as a yearly collection for each Scheme or a monthly visit by collectors for all the Schemes, the great work assigned to us by the Head of the Church could not be worthily done.

Hence in 1904 the General Assembly appointed a special Committee on Systematic Giving, and under its guidance adopted the envelope system for weekly or monthly missionary offerings.

Somewhat later came the Layman's Missionary Movement, as Dr. Gunn says, with its slogan of "an every-member canvass and a weekly offering from every member for missions," and gave a new impetus to missionary enthusiasm.

In 1908 our Committee recommended the weekly-offering system and the General Assembly commended it to the Church.

In 1911 another step in advance was taken. The Assembly, assuming that our enterprises are a unit, the success of each depending on

that of the rest, ordered that the estimates of those Committees which asked money of the Church, be submitted to and revised by the Committee on Systematic Giving and then allocated to the various sections of the Church.

Next year the Board of Finance replaced the Committee on Systematic Giving but took from it the Budget system, as we have learned to call it.

The Women's Missionary Work.

The Women's Foreign Missionary Society was formed in 1880, and was followed in 1903 by the Woman's Home Missionary Society. From 1860 there had been a Woman's Missionary Society in Montreal which contributed to our Missionary Funds, and also congregational Woman's Home Missionary Societies.

It was, however, the Atlin Nurse Committee, formed to support our Mission Hospital at Atlin, B.C., which asked the Home Mission Committee of the Assembly to aid in the formation of a Women's Society, auxiliary to itself in the whole range of its work.

The Committee acceded to the request, the new organization spread rapidly over the country and gave invaluable help along its own lines.

Then in 1914 all the Women's Societies of the Western Section of the Church were united and thus all the missionary zeal of the women of the Church was committed to the maintenance of all our missionary activities.

It may seem at first sight strange that prayer should be referred to in connection with strategy, but prayer also can be redeemed from spasmodic effort by prayer circles and similar agreements to unite in supplication for high ends.

As Daniel knelt of old upon his knees thrice a day, so should we regularly present before God the great causes of the kingdom of His Son. Without the manifold grace of His Spirit our best plans will surely be barren.

(Y. P. Jan. Miss. Topic. See "His Dominion," pp. 167-173).

TO A SON AT THE FRONT.

My son, when you go over to France, remember first of all, that as a Christian you have the honor and glory of your God and Saviour Christ at stake—let your light so shine that you may honor him in all things.

Remember the Church of which you are a member—be an honor to it.

Also remember your father and mother and their position in life—and their good name—let this influence you, and may you ever be an honor to, their good name; your life will speak for them.

Remember your country—be loyal and true to the great principles for which it stands; men will judge your country by the way you act and the things you do—be an honor to it.

Remember yourself—yourself is at stake—as you act, speak, and live, so will men judge your character—honor yourself.—*Presbyterian Standard*.

THE WOUNDED FRENCH SOLDIER.

"He was a long time getting well, and then he was sent for to the Invalides and was given both the Medaille Militaire and the Croix de Guerre.

Naturally he is very proud of them, although he is so shy; but there is a drop of bitter in his cup, apart altogether from his lost arm, and that really is the point of this long story.

For, being now a civilian again, he has to wear civilian clothes, and this means that when, in the street, another soldier, even General Joffre himself, sees his medals and salutes him, as every officer is proud to do, poor Charles may not salute back. It is this that hurts him most!"—*A Letter from France*.

MYSELF.

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand, with the setting sun,
And hate myself for things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I can never hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.

—*Ex.*

"One hears a great deal about the change in character which experiences at the front are to effect in our men. But I doubt if there will be much of it. Most men, I imagine, will bring back almost what they took out. That, at any rate, is true of most of those that I have met and talked with."—*Letter from the Front*.

Life and Work

A MOTHER'S MEMORIES.

She keeps them all in an old oak chest,
And memories sweet they hold,
A toy and a dolly in satin dressed,
And a lesson-book torn and old.
She looks at her keepsakes, and none can know
How they speak to her heart of the long ago!

She loves to come, now and then, to look
At her treasures, for she dreams
How the boyish reader of that old book
Is learning life's wider themes!
And she who sang to that doll in blue
With a voice so low and light,
Now walks with a tender heart and true
On a path by love made bright!
She looks at her keepsakes, and none can know
How they speak to her heart of the long ago!

THE ATONING DEATH OF CHRIST.

Brethren, I do not hesitate to say that, if out of the page of history you wipe the atoning death on Calvary, you carry that tragedy of weakness into the very heavens. Blot out the Cross, and I, a child of Heaven, can never be uplifted and inspired by the thought of the Divine Fatherhood again.

I have sinned, and know it. I deserve chastisement and death, I know it. And shall my Father never whisper a word of wrong-doing, and never breathe His horror at my fall? And will He love me, and be kind to me right through it all, without a word of warning?

The moment I could believe *that*, the glory of the Divine Fatherhood is tarnished for me, God's perfect love of goodness and awful hatred of the wrong are dimmed; and all the impulse and enthusiasm these Divine passions bring, sink out of my life for ever.

But when I turn to Calvary, and to that awful death, I see a love as righteous as it is wonderful. Sin must be punished, although the Well-beloved gives Himself to die. And the Divine anger at iniquity must be revealed, though the curse be borne by the Son of God.

The awful sight of that atoning death assures me of the perfect righteousness of God in the very moment that it assures me of His love.

I see the Divine hatred of iniquity; I see the Divine need that sin be punished; I see the Divine sanction of everlasting law in the very glance that commends to me the everlasting love.

And now with renewed trust I cast myself again into the arms of that heavenly love. With heart and soul and strength and mind I accept it as it is commended to me upon the Cross. I live rejoicing in the Fatherhood of God. I go to every task and every trial assured of this, that "neither height, nor depth, nor life, nor death, nor any other creature can separate from the love of God which is in Christ Jesus, my Lord."—G. H. Morrison, *Glasgow*.

THE PERILS OF PROSPERITY.

In our time, we have heard much of the horrors of famine and the hardships of hard times, but we have heard but little of the perils of prosperity and the dangers that lurk in the wake of "good times."

It is a strange fact, but nevertheless a fact, that financial success has usually meant spiritual failure. As a rule, it has been the lean years that have brought out great revivals, and our greater giving. It would seem that the years demanding larger sacrifice have been the years of greater blessing. This will be easily understood by those who have studied the spiritual laws of cause and effect. Evermore, it seems to be true that we get as we give.—*Ex.*

HOME TIES AND TRAINING.

The older I get and the longer I live the more I enjoy the sweet influences of the home circle; and the nearer I come to the end of my life journey the more affectionately I cling to the scenes and associations of my childhood.

But, alas! the dear old home circle is badly broken and widely scattered. Most of the boys and girls with whom I played, including parents, brothers and sisters, are under the sod; the hills I love most, I rarely see; and about all I have left of those early scenes and sacred associations are these sweet memories, the sustaining influence of home ties and training, and the Bible verses committed to memory at home or in the Sabbath school, all of which stick to the ribs of my soul as nothing else does that I learned or felt or found since.—*Ex.*

THE PRAYER HABIT.

The prayer habit is like any other good habit, it grows by use. Christ admonishes us "to enter into our closets and shut the door and pray to the Father in secret, who will reward us openly."

We must get away from the din of the world, from our daily occupations (even if it be but a few minutes) for a personal talk with Jesus. The trysting place can be found everywhere. But be sure that the door is shut leaving cares and tasks behind for an uplifting interview with Him who is the source of our spiritual power.

The spirit of prayer will greatly aid in performing the tasks of the day. It infuses hope and cheer. It kindles enthusiasm for Christ's kingdom, becoming contagious in its influence on others.

The prayer habit should become so thoroughly interwoven into our moral character and daily life that we will almost instinctively turn to our trysting place and refreshed in the inner man we can go on our way rejoicing all day long because we walk in the light of His countenance continually. Oh, blessed privilege, wonderful power in the life of a Christian.—*The Evangelical Messenger*.

MAKING ROOM FOR CHRIST.

BY REV. J. H. JOWETT, D.D.

"There was no room for them in the inn."—
Luke 2:7.

This incident at the birth of our Saviour is symbolic of the whole of His life, and of the continued tragedy of our relationship to Him to-day. He has been excluded from the inn of the soul, the secret rooms of the personal life.

We sometimes sing, "O make our hearts Thy dwelling place," and that is just what He is willing and waiting to do. But when He moves towards us He finds the inn already thronged; no room for Him.

Let us walk through a few of the rooms.

There is the room of the mind. What multitude of thoughts throng that room in a day; hurrying, jostling, coming, going! And yet, in all the restless, tumultuous assembly, with the floor never empty, the Lord may have no place. "God is not in all his thoughts." No room in the inn. He is crowded out.

Here is the room of personal affection and desire, where love lives and sings, or droops and dies, where impulse is born and where it grows or faints. The Lord yearns to enter this room, to make His home in the realm of waking and brooding affection. Is there any room for Him?

Let us pass into the room of the imagination, the radiant chamber of ideals and fancies and visions and dreams. Here we may find Prospect Window and the Window of Hope. Here we look out upon the morrow. Here life's wishes and plans may be found. The Lord delights to abide in that bright chamber of purpose and dream. Is there any room?

Not far from this room is the chamber of mirth, where dwells the sunny presence of wit and humor, where bridal joy is found and laughter and song are born. The Master longs for a place in the happy crowd! Is there any room for Him in this hall of gladness, or is He crowded out?

There are many other rooms in this inn. There is the busy room of speech and intercourse. Is the Lord permitted to enter into that room and have any influence upon the fellowship?

There is the recreation room, used in hours of leisure, when business is laid aside and we are at play. Is the Master permitted to play with us? Has He voice or veto in the matter and manner of the games? Or is there no room for Him? Is He crowded out?

I have thought it well just to turn into some of the rooms in this famous inn of Mansoul in order that it may become clear to us that Christ's experience in the first Christmas may be repeated in more tragic form to-day, for the Lord may still be crowded out, and there may be no room for him where most He wants to be.

Now why do we shut Him out? There are many reasons, but I will select two or three of the most common.

First, we may keep Him out because we do not care for Him to see what there is within. There are some things which become startlingly vivid if He gets in and we begin to think about Him. And it seems as if the only way to recover our ease is to get Him out again as soon as we can.

Sometimes He gets in for a moment and makes confusion.

It may be at a funeral that He knocks at the door of the inn, and the indifferent heart is stirred into restlessness. We begin to see the unholy pattern of our life, and we are dismayed by the vision.

And if merely the Lord's knockings bring our sins to view, how will it be if He gets in? So our sins make us shut the door and keep it closed, and there is no room for Him in the inn.

Again we may keep Him out by the multitude of our cares. We can be so full of care as to be quite careless about Him. We can have so much to worry about that we have no time to think about Christ. "The cares of the world . . . choke the word," and the Speaker of the Word is forgotten. And yet all the time the gracious promise is waiting, "Cast all your care upon Him; for He careth for you."

Yet again, we may crowd the Saviour out of the inn by the multitude of pleasures which we are entertaining as our guests. A merely sensational life can make us numb to all that is spiritual, and the unseen world becomes non-existent to our souls.

That is an awful law of life. We may so dwell in the pleasures of the senses that all the deeper things are as though they were dead, and buried in forgotten graves.

And so it is possible to have a Christmastide with Christ left out. I wonder how the children would feel if, on their birthdays, there were all kinds of joy and festivity, and the little ones whose birthdays were being celebrated were themselves being crowded out.

And Christmastide is celebrated as the Lord's birthday, and the Lord himself can be forgotten. We may never think of Him. We may never speak to Him. He may never be invited. There may be no room for him in our Christmas season.

But suppose we open the door and make room for Him in the inn. What then? Well, what does He Himself say about His coming? "I am come that ye might have life, and that ye might have it more abundantly."

Open the door this Christmastide and see what will happen if we allow Him room in the inn.

Take Him into your fun. Will He spoil it? I remember that Charles Kingsley used to say, "I wonder if there is a family in all England where there is more laughter

than there is in mine." And the Lord was an abiding guest at Charles Kingsley's table.

Take Him into your conversation. He will come in like sunshine. There are some things that will just disappear at His coming as owls and bats vanish at the dawn. Our conversation will lose its meanness, and its suspicions, and its jealousies, and all uncharitableness. Our Christmas speech will itself be a home of light.

And, O men and women, take the Christmas Christ into your chamber of sorrow, where you have shed and still shed such bitter tears! He knows what tears are, for He also wept. Take Him into the inn, and even though He may not dry your eyes, He will make your tears translucent.—*Abridged from Record of Christian Work.*

WHY THE BIBLE IS SOUGHT.

Because it is the most universal in its appeal—it knows no class nor race; it is humanity's book.

It is read by white and negro, Oriental and Occidental, the proletariat and aristocrat, college professor and hodgecarrier, ruddy-cheeked boy in the Sunday school and wasted age on its dying bed.

It treats of the most interesting subjects: how to live and how to die.

It contains the only programme of civilization. Its principles constitute the only practical basis of commerce.

Only by its teachings can we come to the parliament of man, the federation of the world.

It is the community power house of the spiritual world.

It portrays for mankind the majestic, alluring Jesus, rightly called "Wonderful."

Myriad Magdalenes have wept away their shame at his feet; myriad soldiers have lispd his name with their last breath upon the shot-ted field.

It utters the soul of man. To its commands he responds with an instinctive "Amen." To its vision of holiness his heart turns, as a flower to the sun. Its appeal to conscience lays upon him a compelling hand.

It restrains crime more than all the police. It solves more problems than all the philosophies. It wins more wars than all the armies. It promotes progress more than all the reformers.

It is the terror of the oppressor, the liberator of the slave, the solace of the disillusioned, the morning star to them that overcome, and the cup of comfort to them that fall by the way.

And in that final hour that comes to all men, when the spirit shudders forth into the unknown, this Book alone brings the word like a bell in the fog, of Him who says: "I am the resurrection and the life."—*Ex.*

THE BIBLE VS. OTHER BOOKS.

Did you ever hear a man say: "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance to the world, until I began to study mathematics, and learned the multiplication table, but since that time I have been happy as the day is long. I feel like singing all the time; my soul is full of triumph and peace"?

Did you ever hear a man ascribe his salvation from intemperance and sin and vice to the multiplication table or the science of mathematics or geology?

But thousands will tell you: "I was wretched; I was lost; I broke my poor mother's heart; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of the Bible!"

And they will tell you the very words which fastened on their souls.

And that since that Word entered into their hearts hope has dawned upon their vision; joy has inspired their hearts; their mouths have been filled with grateful songs.

Now, this Book is working just such miracles, and is doing it every day. To the skeptic we say, "If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, for heaven's sake bring it out."

"But for the present, while we are waiting for you, as we know this book will do the work, we propose to use it until we can get something better."—*Ex.*

HOLINESS.

It breathes in prophecy, thunders in the law, murmurs in narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega from its beginning to its end.

Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment—is the progress and completeness of its wondrous theme.

Holiness is gold without alloy. It is peace without variance, strife, unrest and discord. It is the assurance of faith rid of every vestige of unbelief. It is fullness of joy with doubts, blues and despair extracted. It is long-suffering, without any feeling, complaining or repining. It is meekness separate from a self-asserted, bold and arrogant spirit. It is kindness without the roots of hardness, censoriousness and uncompassionateness.

It bears sorrow without murmuring, hopes without fatigue, submits without dictating, follows without hesitating, has its fruit unto holiness, and the end everlasting life."—*Pittsburgh Christian Advocate.*

NEIL McALPINE.

A Canadian Story.

Neil McAlpine, of Fingal, Ont., was a pioneer patriot who saved the Talbot settlement when it was threatened by famine.

He was one of the early settlers in Fingal. A man of means, he farmed on a large scale for those days, and when market prices did not suit him he could hold his products until another season.

One year the frost killed all the wheat in the Talbot settlement. Neil McAlpine had three thousand bushels stored in his granaries.

At first he exulted in the prospect of selling his wheat profitably, but one day when he was in St. Thomas he suddenly saw matters in a new light.

Word was brought to him that the local miller wished to see him. When McAlpine went to the mill the miller said:—

"You have some wheat, haven't you?"

"I have three thousand bushels."

The miller then made him an offer which startled McAlpine.

"Why," he exclaimed, "that is more than you can get for it after it has been ground into flour. What are you going to do with this wheat?"

"I am going to sell it for seed grain to the settlers."

It dawned on Neil McAlpine what that would mean, and as he told about it afterwards, he said that the cold sweat broke out on him. His grain might be used to extort blood-money from the struggling settlers who were threatened by the menace of famine.

* * *

His mind was made up at once. He hurried home and developed his plan. The next day being the Sabbath and he being an elder of the kirk, he dressed and went to church early. Standing beside the gate he whispered to each pioneer as he passed through:—

"You can get seed grain at my place—bushel for bushel. For each bushel you take at seed time you will bring me back a bushel after harvest." He made this offer to every member of the Presbyterian church.

When he went home after the service he remembered that he had made his offer only to the Presbyterians. In the settlement there were many people belonging to other churches, so he put his sons on horseback and sent them to the others—to the Baptists, Anglicans, Roman Catholics and Methodists. A young man stood by the gate of each church and whispered to the worshippers as they entered:—

"You can get seed grain from my father—bushel for bushel. For each bushel you take now you will bring back a bushel after harvest."

* * *

On Monday morning the settlers thronged to Neil McAlpine's. The boys were in the granary measuring out the wheat and filling

the bags, and as each settler with his precious store of seed grain came past the house Neil McAlpine (he was called Captain Storms) would hold up his cane and ask:

"How many bushels?"

When they told him the amount he would add:

"Remember, now, bushel for bushel. For every bushel you are taking you are to bring me back a bushel after harvest."

For three days the procession passed Neil McAlpine's door to the granary and back until all the grain was distributed and every family in the settlement had seed wheat.

This great-souled act accomplished the good man's purpose, and to this day there are old people in the neighborhood of Fingal who date pioneer events by saying:

"It happened so many years before or after Neil McAlpine saved the settlement."

* * *

Some years ago Dr. Hugh MacCallum, a grandson of the benefactor, was called to Shedden, a village in the Talbot settlement, on a consultation.

When returning home, he was walking up and down the railway platform waiting for a train, when he noticed a little old man keeping step with him and looking up at him curiously. The big doctor stopped and asked kindly:—

"Is there anything I can do for you?"

The little old man shook his head, then exclaimed:—

"If I didn't know that he was dead, I would think that you was Captain Storms."

"You mean Neil McAlpine," replied the doctor. "Well, I am his grandson, and they say that I resemble him."

"You are the dead spit of him"

It then occurred to the doctor that he had a chance to hear the story of how Neil McAlpine saved the settlement, by one who was alive at the time, so he asked him:

"Do you remember the time when Neil McAlpine saved the settlement?"

"I do that."

"Come and sit down and tell me about it."

* * *

The old man then told how his father had come from Ireland with a large family of young children and taken a farm in the wilderness. The first year he was only able to clear a small piece of land in which he planted turnips, and all the following winter the family had nothing to eat but turnips.

The old man, who was telling the story was a young boy at the time and he remembered well how his father got the seed grain from Neil McAlpine. When he got home with it he also had a bag of flour that Neil McAlpine had given him so that his children might have bread.

He also had a jug of buttermilk that Neil McAlpine's wife had given him so that their mother might make scones, and a jug of

molasses for the children to eat with the scones. The old man told how his mother baked at once, and added:—"Oh, I will never forget the time when Neil McAlpine saved the settlement."

He also went on to tell that on the next day the priest came to their little house in the wilderness. His mother was a proud woman when she was able to place before him the wheaten bread. When the priest saw it he exclaimed:

"Woman, woman! where did you get the wheaten bread?"

She told him how Neil McAlpine had given them the seed grain and the flour. As the priest seated himself at the table he crossed himself and said reverently:

"God bless the old heretic, Neil McAlpine."

This remark struck Dr. MacCallum, and he said to the man:

"You were Catholics, were you not?"

"We were."

"But Neil McAlpine was a Presbyterian."

Drawing himself up to his full height the little old man exclaimed: "On Sundays he was a Presbyterian, but on week days he was a neighbor."—*The Globe*.

A HOUSEHOLD TRAGEDY.

A father and mother awoke early one spring morning. They were very happy. They had just completed a new home and in the home were four little children.

On this particular morning, the father of the home had gotten up early to get breakfast for mother and the "kiddies." He left the house for a moment to cross the little garden lying along one edge of the meadow, thinking he might find something good for breakfast.

He had gotten only about half way across the garden when he heard voices. He stopped a moment to listen. He was sure they must be friends for never in his life had he known an enemy or been afraid.

But this time he was mistaken. Suddenly he heard the sharp "crack" of a rifle and at the very same instant felt a stinging pain.

He tried to return to the house, but grew dizzy and faint and fell in the middle of the garden, dead.

The mother had not heard either the rifle or the cry of her husband. She busied with the little ones and was contented to wait a while for her breakfast if necessary. The morning passed and still he did not return.

At last she resolved to leave the children for a moment and go out to see what the father might be doing. She left the house quickly and rushed out across the meadow.

Just as she reached the edge of the garden, she too heard strange voices. She stood still and listened a moment, and, never suspecting them for enemies, she started on across the garden. She stepped up near some tall vines growing in the middle of the garden and there came suddenly upon her husband, dead.

She stood horrified as a great pain of sorrow passed through her heart. Then a report from the same rifle that had killed her husband, another pain through her heart—this time a *real* one, and the mother fell dead only a little way from where the father lay.

* * *

What about the four little children at home?

They had never been left alone before in their lives. So when neither father nor mother returned, they began to wonder what could be wrong. As the hours passed they grew very hungry. They were too young to get either food or drink for themselves, so had to just wait and hope for the return of their parents.

Hours wore on. They were starving and thirsting to death! It grew dark. The night wore away and all the time the suffering of the little ones increased.

Morning came at last, bringing an intensely hot day. By this time the little children could hardly make a sound, so faint were they from hunger and burning thirst.

Then about noon one of the little ones ceased calling for food and drink, his little head sank and in an hour or so he died. Before the hot day ended two more little voices ceased, their eyes closed and two more of the babies were dead. Before morning the other little sufferer ceased calling for father and mother and he too died in the midst of untold suffering.

Where could such a thing have happened? Was it in Belgium where so much cruelty is being done, and were the murderers some heartless German soldiers?

No, it happened in our own beautiful, free land, where all are supposed to be happy. The home belonged to Mr. and Mrs. Robin Redbreast. It was a nest in a tall ash tree and the children were four little robins. The ones who did the cruel shooting were *two boys* who went out with a little .22 rifle "just to have some fun."

Boys, have you been able to see the fun? I think not, but oh, the sorrow and tragedy of it all!—*Adapted from "Our Dumb Animals."*

LITTLE THINGS.

God expects that we will be faithful in the minutest details.

It seems a small thing for a boy to acquire habits of study, but these habits in after years become one of the foundation stones of character.

A small thing for a girl to be consistent and true, but these virtues in after days enable her to do a mighty work for Christ!

A small thing for a mother to be faithful to her child—sometimes it is almost a hardship but in after years the boy becomes a preacher of righteousness, and moves the world!

A small thing for a father to establish a family altar, but when the father is true and kind, the memory of his prayers will hold his children and his entire household will feel the uplift of his spiritual power.—*Ex.*

FATHER'S LETTER TO DAUGHTER.

This is part of a letter written many years ago by a father to his daughter who was trying to decide whether or not she should join the church. She hopes that this letter from her father will help some girl or boy to accept Jesus as Saviour.

My Dear Daughter,—

I dare not undertake to say that you are a Christian. As far as you state your experience I am encouraged to hope that you are, but you must decide for yourself. I would have you be careful and deliberate in settling the question as to your state.

But it would be wrong to hesitate through indolence or a false modesty, or a fear to face the world, or any similar motive. It is the plain duty of a Christian to make a public profession of his faith. It is his great privilege to do so by uniting with the church.

On this point I am clear—that it is your duty to make up your mind one way or the other, and if you conclude that you are pardoned and regenerated, then it is your duty to join the church.

I can assist you only by advice and instruction, and the best advice I can give you is to study the Scriptures and pray for light and guidance from the Holy Spirit. I would rather you should remain a Christian out of the Church, than be in the church unconvinced. But you can get satisfactory evidence of your true condition in the way indicated.

Very few Christians have a perfect assurance; but many attain to a comfortable degree of well-founded confidence. If God should see best to give us great "joy and peace in believing" all the better for us; but this is not essential. Many Christians are not so highly favored. It is right, it is our duty to strive for this high favor; but we ought not to despair or abandon hope if we fail to attain it.

Neither should we give up hope if we find that old sinful habits sometimes prove too strong for a new faith; this is more or less the experience of Christians.

But if we find that our hearts' prevailing affection is for what we know to be sinful, if fear of punishment or suffering be the only or the chief motive that moves us, if we are not mainly governed by love to the Saviour; then we have reason to fear that we are not converted.

Take no step rashly, read and meditate and pray—above all pray.

Let me add just this: if a lingering doubt yet troubles you, just go to the Saviour as a sinner. He knows all our temptations and infirmities, for he was "in all points tempted like as we are." Go and cast yourself upon him, give yourself up to be saved, to be enlightened, to be comforted by him.—*Presbyterian of the South.*

A GLIMPSE OF CHINA.

In a Letter from a Missionary.

Things can take place in China that would not be tolerated elsewhere.

For instance, in a little town a few miles down the river, there lived an old man who had a reputation for integrity in business, and was rather well to do—sometimes an unfortunate condition in China.

Not long since as he was transporting goods down the river he was set upon by robbers and not only were his goods taken but he himself was kidnapped, carried off to their den and held for ransom.

Do the civil authorities take up the matter and try to root out the gang?

Not at all. It is considered a matter for adjustment by the man's friends, who are negotiating the question, and the ransom price will depend upon how much the friends are willing to give and the robbers to accept.

Three weeks after his abduction he was still a prisoner.

In talking to his nephew about the affair one day, I remarked that they would certainly not allow so old a person to suffer.

"O, yes, they may," he replied, "for robbers have very little heart."

I suggested that it would be to their interest to keep him well and strong, supplying him with sufficient food and clothing, otherwise he might die on their hands and they would lose their chance of getting the ransom money. "In such a case," said I, "what would they do?"

He replied, "There would be nothing left for them to do, of course. They would simply say they had broken their egg."

It seems strange that such a thing can take place in China, where old age is supposed to be respected, but the friends of the old man, and he himself, have no doubts on the question. It is extraordinary, I believe, and the reason assigned is that the times are out of joint.—*Ex.*

Thankful we should be for the land we live in. The Gospel has made it safe, and we are helping to send missionaries to make China safe.

WHAT CHRIST HAS DONE.

A Christian worker in the mountains of Kentucky was visiting the penitentiary. There he found a man imprisoned on the charge of murder. He tried to reach his heart with the Gospel story, but seemingly without avail.

On one visit the man spoke of his little boy. The evangelist saw his opportunity. "My brother," said he, "what would you be willing to do for that child of yours?"

The rugged mountaineer's eyes flashed. With tremendous intensity, he answered, "Minister, I'd stand between that boy and hell!"

"Well, my brother, that is exactly what Jesus has done for you."—*Ex.*

The Children's Record.

THE NEW YEAR'S CALL TO THE BOYS.

Men of to-morrow;—

Halt!

Front!

Eyes Right!

Dress!

Eyes Front!

A Company, a long column, four men abreast, is on the march, to where they are needed.

Halt! They stop.

Front! Each one takes a half turn to his left and there are now four rows of men side by side, slightly apart. The second and fourth rows step forward into the vacant places in the first and third lines and now there are two solid lines facing their Captain.

Eyes Right!

They look along the row of men to see how they stand by those on their right, especially by the right hand man, the pivot man.

Dress!

They move until they get straight into line with the men on the right, and especially with the right hand, the pivot man.

Eyes Front!

And they look straight before them facing their Commander, steady, ready, for anything that may come.

* * *

Hear the New Year Call. Halt! Stop and think a little. Think what you are, what you were made for, where you are, where you are going.

Front! Face the realities before you. Don't dodge them, or blink them out of sight in a happy-go-lucky sort of way whose only aim is to have a good time. Look life squarely in the face. What does it demand of you? Where will your present course land you? Are you measuring up to present duty and opportunity, in your home, school, Sabbath School, Church?

Eyes Right!

Look to the boys and men and women on the right and not on the left. Take your stand in life with those who are on the right side of things, the honest, the straight, the kindly, the manly, the sober, the clean, the true, and line up with them.

Above all, look to the "Pivot-man" on the farthest right, to Jesus Christ, the Divine Saviour, and dress your lives by Him.

Then, Eyes Front! Face the year, face life, in line with all the good and true, in line with Jesus Christ, steady, ready, fit for anything that may come.

* * *

This New Year has a special call to the boys. Forty thousand of Canada's sons have given their lives in the war. They died for you, for the freedom of Canada and the Empire and the world.

Most of them were young, the pick of Canada's young men, who if they had lived would have borne their part in the life of our Country and the Christian Church, giving strength and truth and purity to Canada's work and business, government and laws, and all else that moulds her life, and many of them to the work of the ministry.

The only place from which those losses, especially to the ministry, can be made good, is from the boys of to-day, the man of to-morrow. Immigrants may fill some other places, but Canada must look for her ministers, largely to her own boys.

* * *

At the siege of Lucknow, in the Indian Mutiny, a little body of British residents, with a few soldiers, defended themselves bravely for long months against the cruel hordes that sought their lives. They fought and prayed and waited, looking for help, for they heard that General Havelock was on the way to their relief.

How could they hold out? They were nearly starved.

One day, so story tells, a lassie, Jessie Campbell, who had been driven almost insane from terror and hunger and suffering, was lying on the ground.

She sprang to her feet, "Dinna ye hear it. It's the pibroch of the Highlanders."

"The Campbells are coming, Macgregor is near. Oh, dinna ye hear it? Dinna' ye hear?"

Her ear had caught, afar off, above the din of strife, the clear shrill clarion of the Scottish bagpipes. The defenders took heart again, Havelock and his men cut their way through the foe, and Lucknow and its brave defenders were saved.

Boys, the New Year calls to you! Through the din of your studies and sports and plans and plays, Halt! Front! Dress! Eyes Front! Oh, Dinna' ye hear it? Dinna' ye hear?

KOREA, MAP AND QUESTIONS.

Where is Korea?

A peninsula on the east coast of Asia.

Of what Empire is it a part?

The Japanese Empire, since the Japo-Russian war.

What was it once called?

"The Hermit Nation," because it would have no intercourse with other nations.

How has it changed?

It is now sometimes called "The Miracle of Missions."

What is its appearance?

Rugged and hilly, with several large river basins.



What is its climate?

Bracing, except in the rainy season, with cold winters in the north.

What are its chief products?

Rice, tobacco and silk.

What is its chief manufacture?

Paper, from which it makes hats, cloaks, umbrellas, etc.

What is its area?

About 32,000 square miles.

What is its population?

Over twelve millions.

In what part of Korea is our mission at work?

In the north-eastern part, reaching up into Manchuria, in China, and into Siberia.

What was its religion?

Chiefly ancestral worship and worship of spirits.

How long have missionaries been working in Korea?

About thirty-five years, from the Presbyterian Church, U.S.A.

Who was the first missionary from Canada?

Rev. W. J. Mackenzie, one of our ministers in Nova Scotia?

How long since he arrived there?

Twenty-four years.

Was he sent by our Church?

No. He went in faith, depending upon what friends might send for his support.

How long did he labour?

Only a year and a half. He died of fever.

What led our Church to work in Korea?

Mr. McKenzie's native converts, after his death, sent an appeal, and our Maritime Synod answered it.

Who were our first missionaries?

Rev. W. H. Foote, M.A., B.D., and Mrs. Foote, Rev. R. Grierson, B.A., M.D., and Mrs. Grierson, and Rev. D. M. Macrae, B.A.

When did these missionaries go to Korea?

In 1898, over twenty years ago?

When did the Western section of our Church join in work in Korea?

In 1910, eight years ago. All our Foreign Missions now belong to our whole Church.

What is our present Canadian mission staff in Korea?

Eleven ordained ministers, four medical missionaries, twelve unmarried women and fifteen wives of missionaries.

How many Sunday Schools in the whole field.

About two hundred, with 8,770 pupils.

Think of it! You are helping to tell more than eight thousand children in Korea of a Saviour from sin.

(More about Korea another time).

A GLAD MISSIONARY SURPRISE.

One of the great African missionaries, Dr. Robert Moffat, whose daughter married the missionary explorer, David Livingstone, used to tell of a surprise—a very welcome surprise—that once came to him.

Travelling far inland, where he believed no white man had ever been before him, he saw a notice board fastened to a tree by the track, near the entrance to a village.

This was unusual enough, but when he went up to read it he found that it said there was a Christian school held in the village.

He was eager to get to the village, and as he hurried along the path, a little native girl about twelve years old met him.

Greeting her kindly, he said, "I see there is a Christian school here. Would you be good enough to lead me to the teacher?"

But she only hung her head, and said nothing. So he asked again, "Do you know the teacher?" and this time she nodded.

"Well, who is the teacher?"

And, shyly glancing at him, she said, "I am, Sir."

When she was a small child—she was not very big then—she had lived near a mission station, and learned about Jesus. And she had learned so well that she had become the first missionary to her own tribe.—*Messenger for the Children.*

THE STORY OF VESHTAI.

BY DR. B. CHONE OLIVER.

Veshtai was a poor Bhil woman, ill of an incurable malady. She had several times visited us, obtaining temporary relief, and returning to her home, if you can call it home, where nobody loved her nor cared if she died.

She was only a childless widow, and had been one of two wives. Her step-children had no room for her since she could do no work. No doubt, glad of an excuse, they accused her of having broken caste by eating with us, and laid a penalty upon her which she was not able to pay.

In her trouble, she turned to us. How glad we were to be able to take her in and care for her. Poor, dull, lonely heart! But it was not too dull to respond to the love of Christ as she saw it in those who cared for her, and when one morning she closed her poor, weary eyes, I think it would be to open them on a new world of beauty, and to feel herself in a shelter of love such as Lazarus had in Abraham's bosom.

Young people, that is the kind of work your missionaries do in the foreign field. Is it not worth while sending and supporting them? Is it not a better way of spending money than using it in amusement and self-indulgence.

Many more missionaries are wanted to do such helpful work. Is it not worth while to give your life to such work; to prepare and go yourselves? Think over it. Pray about it. Do it.

HOW TO BE LIKE THE PRINCESS.

"Dottie, will you go to the shed and bring some sticks for me?"

"Yes, mamma, just as soon as I finish this story. It is all about a princess who had a great deal of money and a kind heart, and went around doing good and helping every one she saw in trouble."

"Dottie, you didn't bring me those sticks, and it is almost time to start dinner."

"I will, mamma, in a minute; but how I should love to be a princess like this one, and be able to help make every one around me happy!"

Mamma finished peeling her pan of potatoes, and then went for the basket of sticks herself, while Dottie never looked up from her book.

"Oh, Dottie, please tie 'is 'tring on my wagon; it's come bwokened." This was Baby Bertie.

Dottie looked up impatiently. "You little nuisance!" Then she grabbed the wagon from her brother's hand so hastily that she pulled one of the wheels off. "I wish you'd go away and let me alone. I never can have a good time all by myself."

Mamma was coming out of the pantry just in time to hear her little daughter's last words. "Did the princess in your book try to have a good time all by herself?"

"N—no, mamma, I suppose not."

"Well, if you really want to be like her, you can't begin a minute too soon."—*Ex.*

IN A JAPANESE FACTORY.

"Much of the spinning is done by children. The manager who took us around noticed that I stopped beside some small children working at spinning wheels, and he made a passing comment:—"You can't afford to use human labor in your country as we do. Machine labor is cheaper for you. But in Japan human labor is so cheap!"

I glanced again at the little mite working with both hands, one to turn the wheel and the other to guide the thread, without the slightest expression of intelligence on her face and with the mechanical precision of a machine.

As I stood there she suddenly stopped, and for a moment there was a flash of intelligence. She sighed heavily with an air of utter weariness and then, machine-like, again she resumed her work. She was cheaper than machinery!"

Thus writes a woman missionary from Japan. When you give your cents and dimes to send missionaries to heathen lands, you are helping to put an end to this enslavement of children. When countries become Christian they do not allow little children in factories at so early an age, when they should be at play and school, building up strong bodies and minds.

The world judges a man by his station. God judges by his character. To be our best we must share God's viewpoint.

RED CROSS DOGS IN WAR.

A letter from a young man in the Ambulance Service in France gives an interesting glimpse of the wonderful cleverness of the war dogs.

Last evening, he writes, a couple of fellows came round to see us, bringing with them two of the famous Red Cross dogs. We were anxious to see them work, and so I ran off and hid in some bushes.

Lying down, I placed my cap under me so that the dog could not find it. They sent one of the dogs out to find me.

He finally discovered me; and as he was unable to find my cap, he put his nose in my pocket and pulled out my handkerchief, which he took back. A few minutes later he led his owner to the place where I lay.

They told us that this dog saved one hundred and fifty lives in one day during the battle of the Marne.—*Youth's Companion*.

THE MONKEYS OF INDIA.

Let us stop a moment at one of the chief temples. Bells are ringing inside the temple, and crowds of worshippers are passing up and down the high stairway.

If you were to ask anyone why the bells are ringing, they would tell you that "they are rung, not to call the worshippers to the temple, but to call down the spirit of the god into the idol.

Painted on a white-washed wall in bright vermilion red is the huge figure of a monkey in a long cloak and with a crown on its head. It is a picture of Hanuman, the monkey-god, who is worshipped by thousands and thousands of people throughout India.

And here are a lot of real monkeys; big monkeys and little monkeys; great, fierce-looking monkeys and little, tiny, frightened baby monkeys; seemingly no end to them.

I expect you think, "What fun!" like a little English girl friend of mine who, when I told her that twice while I was teaching in school a monkey had jumped on to my back, said, "Oh, how sweet!" I did not think it at all sweet, I can assure you.

Perhaps you, too, would change your mind as to the fun of having such a lot of monkeys about, if you lived where they are so plentiful. They bite the babies, snatch food out of the little children's hands, steal from the shops, and run away with brass pots and other things from the houses. Once a monkey even ran away with a baby.

And yet, though they are so troublesome and mischievous, no one would dream of hurting, still less of killing a monkey. Because, you see, as the Hindus have a monkey-god, they look upon all monkeys as sacred animals, and instead of driving them out of the city, they feed them and worship them, and think it would be a dreadful sin to hurt or kill one of them.

Remember it is not only a funny fancy, but a real fact, that to-day, and every day,

hundreds and hundreds of men and women, boys and girls, are bowing down before and worshipping as God, a monkey.

You may have been to the Zoo, and laughed over the funny antics of the monkeys in the monkey house. But I do not think there is one of you who would not shudder at the bare thought of having to kneel down and say your prayers to a monkey.

Oh, to think that thousands in India are doing this day by day. Does it not call to us to teach them better?—*Over Sea and Land*.

A CURIOUS CLOCK.

A little girl was asked "what is conscience."

She said: "It is a little clock inside of us that ticks every time we do anything or say anything, or think anything.

"Sometimes it ticks softly and gently and, says:—'That's right; that's right; that's right; that's right.'

"And sometimes it ticks loudly and harshly and says:—'That's wrong; that's wrong; that's wrong; that's wrong.'

Have you ever heard this clock ticking? The first time you ought to do something to help mother or to be kind to any one, just listen and see if you do not hear it ticking:—"That's right; that's right."

Or if you ever start to do anything that you ought not to do, see if it does not say to you:—"That's wrong; that's wrong."

People sometimes don't hear this clock when it ticks, because they have stopped paying any attention to it.

If you set an alarm clock to wake you up in the morning, it is very apt to wake you the first morning. But you turn over and go to sleep again for a few mornings, in a little while you won't hear it at all.

So if you do not do as your conscience clock tells you, after a while you will stop hearing it. You must keep listening for it and do what it tells you.

You know a clock has to be wound up to keep it going, so that it will strike when you want it to strike.

The best way to wind up your conscience clock is to read the Bible, because there God tells you what is right and what is wrong. Your conscience will remember what you learned in the Bible, and the next time you start to do something it will tell you whether it is right or not.

Sometimes a clock gets out of order and doesn't keep good time. Then we take it to the jeweler for him to fix it for us.

Our conscience clock gets out of order sometimes, and does not speak to us as it ought to do. We ought to take it to God and ask him to make it tick and strike right for us. We can pray to him and ask him to fix it right.

We ought to be very thankful that God has given us this little clock to tell us when we are doing right and when we are doing or about to do what is wrong.

Listen to your clock and see what it says.—*Ex.*

World Wide Work

"SHOULD PRIESTS MARRY?" Conditions in Brazil.

By A PRIEST IN RIO JANEIRO.

(The following, in "The Missionary Voice," is quoted from an article, written by a priest, in "A Rua," an evening paper of Rio Janeiro, with regard to conditions in Brazil.—*Ed.*.)

"It is a social and moralizing discussion that the *Rua* has opened in regard to the momentous subject of clerical celibacy, which, I may say at once, has actually and only served to demoralize the clergy and discredit religion.

"I am certain that when the celibacy of priests was declared there were advantages in it, and its observance was possible to a greater or less extent. This is not true to-day.

"Some one has said in these columns (I think it was Senor Evariste Moraes), that about twenty per cent. of the secular clergy observe the vow of celibacy. But I, with better data than he, am able to go much farther, saying that not five per cent. of the clergy observe it in all its fullness.

"I do not make any distinction between the secular and the religious clergy. If the latter seem to be more virtuous than the former, it is because they hide in the depths of the convents their faults and weaknesses.

"The evils caused to society and to the Church itself by celibacy of the priests are incalculable. The secular clergy itself cannot estimate them.

"Only the priests themselves—i. e., the religious—know them in scrutinizing the consciences of those who frequently open their hearts to them, but are able to give such souls no comfort whatever because their own consciences are disturbed, afflicted and black.

"It is because of this that modern society, and principally the heads of families, always look upon and receive the priests with suspicion when they do not do it with scorn and disdain.

"And who can blame them for it? Do there not appear constantly an astonishingly large number of scandals in which priests, victims of the anachronous celibacy, are involved?

"There is not a single priest who would defend celibacy from conviction. When they do it, it is to please the bishop or the Daughters of Mary.

"Seek out the most ardent defender of celibacy. Dissect his life carefully, and you will find that he, too, is a 'worshipper' of the counsel of St. Paul, *esse caritus*.

"There have been many desertions from the ranks of the clergy on the part of intelligent, distinguished, and honored priests to whom the eternal hypocrisy in which they are obliged to live, lying to their own consciences and mystifying the public and the faithful, is

repugnant. They prefer the light to darkness and weakness to hypocrisy.

"It is exceedingly unworthy to have a wife without the responsibilities of being a husband and children without the responsibility of fatherhood."

* * *

"The Missionary Voice," the official organ of the Methodist Episcopal Church, U. S. South, continues:—

"As a commentary on the above, one of our Brazil missionaries writes:—

"The family living nearest us is that of a priest who visits there occasionally, always coming and going by the night trains. He apparently bestows upon them the affection of a husband and father. Of course they are not married.

"Our servant recently had the chance to converse with him and improved the opportunity to remonstrate with him for that way of living.

"He replied that the bishop could do nothing with him, as he was the father of three children himself.

"Is it any wonder that the marriage vow in this country is so often considered a worthless superfluity?"

ROME AND THE BIBLE.

When I was in Ibagué, a provincial capital in Colombia, I stated at a large gathering assembled in the street (while stones were flying as disclaimers) that there would be no Bibles in Colombia but for the Protestant Bible Societies.

A local paper denied that Rome opposed the Bible, so I went to the Ibagué book-stores to find one. "Never stocked it," was the reply.

I then went to the priests. They had none.

Surely in the seminary I would find one. However, apart from a few copies for reference, in different languages, there were none for these thirty students for the priesthood.

A friend from Huila, Colombia, told me that he always had a longing for something to satisfy his spiritual hunger, and so he went to his bishop to see how he might get a Bible.

This dignitary raised all kinds of objections: "It would cost thirty dollars in gold, besides other taxes for permission. Why should he want to poke his nose into things reserved for the clergy?"

Some time after, a missionary visited Huila and my friend bought a Bible for fifty cents. In his joy he exclaimed, "Why, this is what I have wanted all my life!"

He afterward helped to sell many among his friends, and promptly lost his position as a government school-teacher. His four boys were then turned out of the public school through priestly influence.

CHANGES IN CENTRAL AFRICA.

BY REV. DONALD FRASER.

(Scottish Missionary in Nyassaland).

One day a messenger arrived to say that a chief, who lived twenty miles to the north, had died, and the usual ceremonies had been observed.

Now he has passed out into the dark, no one knows whither, and no one hopes to see him again. The cry of the bereaved villagers could be heard a mile away at sunrise and at sunset every day.

There was sorrow in the bitter wail, but there was a sharper turn.

That chief could not go to the spirit world alone. Wives must accompany him to love him, and slaves to serve him. When he died, three or four people had to be slain and laid on the roof of his hut to keep him company.

On the day of his burial a bed of massacred wives and slaves had been made for him at the bottom of the great pit, and more were slain when the grave was closed. Forty souls had perished that that chief might have society and service in the spirit-world to which he had passed.

* * * *

There to-day is manifested the greatest change in Central Africa. It is wonderful to see the river down which the corpses of the slain floated in Livingstone's day, now busy with the signs of prosperous commerce.

It is wonderful to sit in a railway train and travel so swiftly and easily to the highlands, which once one climbed so painfully, up whose sides the porters carried their loads so laboriously.

It is wonderful to see those fair highlands, once the hiding place of starving fugitives, now covered with promising plantations, and vigorous townships.

It is wonderful to see this once lawless land now administered by British officials, and the tribes who forty years ago had not two coppers to rub against one another, now paying £60,000 (\$300,000) a year in hut taxation.

* * *

These things are great, but there are greater. The promise of the future is not in steamers and trains, stores and plantations, not in governors and magistrates and police.

Here in this Sunday gathering at Bandawe lies the hope and guarantee of the future. For here is met a living, working Church of Christ, whose members have come to know Jesus Christ, the Crucified, a church with its elders and ministers, and the Word of God in its own vernacular.

It is the Gospel out of which this church is born that has produced the change in Nyassaland.

All around are the miracles of its power. The land that was harried is now at rest. The people whom lust and passion deformed are now transformed into children of the

Kingdom. The terror of magic, the fetters of ignorance are broken by the new knowledge.

And the Power that has accomplished all this is in the land, to increase and flow, until Christ shall be crowned King.—In *"The Missionary Review of the World"* for December.

SOME FACTS OF OTHER LANDS.

In Chile, where the Roman Catholic Church is better organized than in any other South American country, there are only priests enough to average one to 10,000 people. This gives some idea of how inadequately the religious needs of the continent are provided for, even by the Church of Rome.

In Mexico, there are only two hundred ordained evangelical ministers, both foreign and native, to preach the Gospel to a population of 13,000,000—an average parish of 75,000 people.

The greatest stretch of unevangelized territory in the world is the centre of South America.

In China, the people have been indifferent to questions of public health. Eight die every minute as a result of tuberculosis and the death rate is twice that of France.

In Livingstone's day the main problems standing in the way of the Christianization of Africa were war and slavery; to-day they are Islam and a godless commercialism.

Over forty African tribes, not yet captured by Islam, are said to be open to Christian approach. True missionary strategy demands that they be won before Mohammedan influences get a foothold.

The Moravian Church has more communicants on the mission field than in its home churches, and the proportion of missionaries to home church members is one to eighty-seven.

Since the enforcement of the "bone-dry" law in Georgia, some of the county jails have been offered for rent, and courts have taken unusual recesses because of the lack of criminals to try.

The invitation of an Arab Sheikh, said to be the strongest personality in Arabia, to Dr. Paul Harrison, an American missionary, to visit his capital, may open the way for the extension of missionary work to the very heart of Arabia.

The discovery in Afghanistan of tablets written in Aramaic characters is further proof of the theory that the Afghans were originally Jews, deported by the Assyrians from Palestine.—*From Missionary Review.*

We shall never be sorry afterwards for thinking twice before we speak, for sleeping over stings and injuries before saying or doing anything in answer, or for carefully considering any business scheme before putting money or name into it.

The Church Funds, West

SUMMARY OF RECEIPTS.

	During November	Jan. 1 to Nov. 30
Home Miss., Soc'l Serv....	\$ 8,101.50	\$58,302.64
Foreign Missions.....	17,010.80	56,766.41
Widows and Orphans.....	112.25	745.50
Aged Ministers.....	141.00	1,257.68
Pte-aux-Trembles.....	479.00	3,866.00
Deaconess Tr. Home.....	70.24	887.79
S. S. & Y. P. S.	2,939.60	15,204.71
Montreal College.....	19.00	205.00
Queen's College.....	42.00	268.00
Knox College.....	42.00	413.00
Manitoba College.....	56.00	355.00
Saskatchewan College....	22.00	281.00
Robertson College.....	2.00	359.66
Westminster Hall.....	2.00	2,798.02
	\$29,039.39	\$141,710.41

RECEIVED DURING NOVEMBER

At the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and Divided among the Funds
as Directed by the Donors.

Ontario.

Rv Jas Barber	\$8.00	Cobourg	300.00
Harmony	26.15	Carnarvon ss.	6.00
Rv D MacLaren	8.00	Tomstown ss.	5.00
Oshawa ss.	16.00	Botany	8.25
Tor, Runnymede ss ..	17.00	Rv Walter Cannon ..	18.90
Gorrie	100.00	Rv S H Eastman	15.70
Ham, Knox ss	24.60	Rv T J S Ferguson ..	17.85
Bayfield	33.00	Rv Geo Milne	8.00
Prof. Ballantyne	8.00	Rv F H McIntosh	17.35
Rv Neil Campbell	8.00	Rv R G McKay	8.00
Rv J M Dickson	14.34	Rv Peter Nicol	8.00
Rv Norman Lindsay ..	8.00	Rv J H Ratcliffe	8.00
Rv C McQuesten	13.97	Rv J U Stewart	11.13
Rv E H Sowers	8.00	Rv E G Walker	10.00
Rv J H Turnbull	15.54	Rv J Pue-Gilchrist ..	10.50
Rv A B Winchester	8.00	Dr Spence	12.16
Rv Geo Yule	13.24	Claude	60.00
Rv J F L Macdonald ..	12.51	Rv J P McQuarrie ..	8.00
Misses Deachman & ..		Rv W J F Roberts ..	25.55
McLellan	9.00	Rv P Taylor	10.82
Bolsever	49.08	Tor, Wmstr	1,000.00
Muskoka Falls ss ..	2.00	Knox, Sixteen ss ..	4.00
Rv H J McDiarmid	8.00	Rv Dr John Ross	8.00
Rv N H McGillivray ..	8.00	Rv W G Hanna	8.00
Belleville, St And ..	457.00	Garden Hill ss	10.00
Buxton ss	2.00	Unionville	82.30
Rv Jas Buchanan	10.00	Camilla ss	3.00
Rv Dr G Smith	8.00	Town Line ss	2.00
Dr J Frazer Smith	8.00	Carholme ss	7.00
Rv S A Carriere	14.35	Glenmorris ss	10.00
Norval ss	7.00	Rv Tor, New St. And ..	22.00
Warwick	50.00	Rv D L Campbell	8.00
Dr Wm Parsonson	8.00	Rv Dr R Harkness ..	12.00
Ottawa, Erskine ss ..	32.00	Rv Dr Larkin	18.90
Williamsburg	150.00	Rv Hugh McFarlane ..	11.46
Bury's Green	14.00	Rv D A McLean	8.00
Forwich	107.21	Rv S MacLean	16.30
E Puslinch, Duff's ..	12.00	Rv W K Shearer	8.00
Wyoming	42.00	Shannonville	20.00
Rv Chas Cumming	14.73	Rv W A MacKay	13.60
Rv W M Grant	11.46	Dr Gracey	8.00
Rv A M Hamilton	8.00	Dalkeith ss	4.00
Rv Arch Lee	8.00	Bellevill, St A ss ..	15.00
Rv F J Maxwell	8.00	Tilbury West	9.00
Rv D N Morden	15.97	Ingleisle	150.00
Rv C C Salisbury	12.51	Rv D I Ellison	8.00
Rv J F Scott	8.00	Rv Wm Mackintosh ..	15.14
Rv R S Scott	28.10	Est late Mrs Mary ..	587.88
Rv J L Small	8.00	Wooding	10.00
Rv L W Thom	10.00	Rv H S Graham	8.00
Rv J H Edmison	8.00	Rv W W Craw	13.80
Norwood ss	6.70	Dr Neil	7.00
Paramount ss	7.00	Limehouse ss	2.00
Rv A McD Haig	187.00	Spanish	75.00
Ailsa Craig	459.65	Dunnville	30.00
Brockville, 1st		Paisley	2.80
		Keldon ce	11.98
		Chelsea Green ss ..	

Carluke ss	7.00	St David's ss	6.00
Seaforth, 1st	18.28	Strangfield	25.00
Auburn	24.95	Stratford, St And ss ..	21.00
F	25.00	Rv Daniel Johnston ..	12.00
Rv J Abraham	8.00	Rv G C Little	15.14
Rv M B Davidson	10.50	Rv Dr Torrance	14.00
Rv John Lindsay	8.00	Rv Andrew Laing	14.73
Rv Donald Stewart	12.88	Lond, Ham Rd	50.00
Rv T A Woods	16.41	Molesworth ss	12.00
Rv W G Jordan	10.00	Rv J I MacKay	10.82
Roslin ss	8.00	Rv G S Scott	23.62
Dorset ss	2.60	Mt Pleasant75
Wmstr, 1st ss	11.00	Wmstown	75.00
Rv H D McCulloch	12.51	Chalk River	55.00
Rv A W Shepherd	8.00	Lyn	35.00
Rv D A MacKeracher ..	18.68	Woodbridge	124.75
Mosa	124.00	Vaughan, St Pa ss ..	10.00
St Helen's	36.00	Tor, St Col	300.00
Bethesda ss	7.00	Guelph, Kx ss	10.00
Hillsdale ss	4.25	Kitchener	18.80
Denatungshene ss ..	6.00	Ham, Erskine ss	30.00
Fergus, St And	400.00	London, Kx ss	10.00
Ratho ss	11.00	N Bruce and St And ..	100.00
Blenheim, 10 con. ss ..	10.00	Rv Bruce and St And ..	17.16
London, St And	1,000.00	Rv J A Mann	12.16
Bear Creek ss	8.32	Rv A Rintoul	11.46
Rv R T Cockburn	8.00	Eganville	13.00
Rv Dr Robt Martin	8.00	Rv Alex MacMillan ..	8.00
Rv Dr D L McCrae	13.24	Rv A U Campbell	8.00
Rv E J Wolland	15.14	MacLennan	54.00
Rv A C Stewart	3.00	Crinan	71.00
Harwich ss	23.62	Brussels ss	12.00
Rv J A McDonald	235.00	Lindsay	358.00
Baldersn, Drummd ..	3.00	North Erin	10.00
Baldersn, Drummd ss ..	10.00	Brooksdale	63.00
Sutton West ss	10.00	Rv W D Bell	8.00
Sunnidale	10.00	Rv J R Conn	8.00
Moore Line ss	2.00	Rv R D Fraser	8.00
Inwood	30.00	Dr Jas Murray	8.00
Atwood	250.00	Rv A J McMullen	8.00
Rv C A Malcolm	11.13	Lonsdale ss	10.50
Rv J McClung	8.00	Tor, Parkdale	20.00
Rv A R McCrae	12.16	Rv T J Thompson	18.90
Goshen ss	7.00	Providence Bay ss ..	3.00
Lochwinnoch ss	8.00	Carnarvon ss	5.00
N Easthope	39.00	Kintyre, & ss	13.50
N Easthope ss	4.00	Drummond Hill ss ..	5.00
Pinkerton	95.10	Belmore, McIntsh ce ..	3.85
Hanbury ss	2.50	Bear Creek	16.00
Rv D Carswell	8.00	Ballinafad	14.00
Tavistock ss	19.00	Harrington W	54.00
Tor, Victoria	600.00	Rv N B Robson	10.50
Ottawa, McKay	250.00	Wmstr, 1st	200.00
Carleton Pl, St And ..	250.00	N Gower ss	17.00
Wmsburg ss	5.00	Maxville	175.00
Oshawa	296.00	Iroquois ss	11.00
Georgetown ss	11.00	Columbus	60.00
Rv W H Burgess	11.81	Ballantrae ss	2.30
Rv C A Ferguson	8.00	Levack	18.32
Rv S Lawrence	8.00	Waterloo ss	20.00
Rv J M Macalister	8.00	Guelph, St And	200.00
Rv John McNair	8.00	Galt, 1st	300.00
Rv Thos H Rodgers	8.00	Winthrop ss	7.00
Rv J L Simpson	8.00	Hills Green ss	3.00
Rv I N Beckstedt	8.00	Rv Dr H Fraser	25.13
Barrie Island ss	17.00	Rv C H MacDonald ..	12.88
Verschoyle ss	3.25	Rv David Ritchie	14.34
Rv T J Jewitt	13.60	Government Rd ss ..	3.50
Rv N A MacEachern ..	12.88	Rideau View ss	1.50
Campbell's Bay	11.98	Guelph, Chal	800.00
Woodland ss	3.00	Black Creek	28.00
Arthur	50.00	St Vincent, Kx	12.00
Jarvis	71.85	Mitchell ss	23.07
Avonton ss	11.00	S. S. No 3, Grey ss ..	4.00
Belmore	85.00	E Wawanosis	110.00
Rv G D Campbell	13.97	Est A E Bickell	50.00
Rv H H Macphrsn	8.00	Woodstock, Chal bc ..	10.00
Rv John Radford	8.00	St John's ss	8.00
Tor, Evangel bs	16.00	Peterboro, St Pa	25.00
Mimico ss	5.00	Marmora	50.00
Campbellvil	120.00	Port Credit ss	31.21
Nelson ss	7.25	Glenallan ss	5.00
Rv W J Booth	8.00	Springfield	43.00
Anonymous	2.00	London, St Paul ss ..	2.00
Preston ss	8.00	Chatham, 1st	25.00
Rv Dr Stewart	8.00	Rv J R Bell	19.00
Rv Dr Aitken	11.81	Rv N D MacKinnon ..	10.00
Rv W M Kay	15.45	Rv Wm Wallis	19.47
Rv G P Duncan	18.90	Otta, Stewarton ss ..	15.00
Rv A W Craw	8.00	Rv P A MacLeod	8.00
Niag Falls, St A ss ..	34.28	Est Mrs A J Elliott ..	157.93
Carleton Pl, St A ss ..	5.00	Oro, Esson	23.00
Greenbank ss	6.00	Port Stanley	30.00
Streetsville	75.00	W Lond, St Pa	22.60
Gravenhurst ss	10.00	Tor, Ave Rd	600.00
Holden	105.00	Dunbarton	80.00
Linwood	7.00	Rv S H Moyer	12.51
Jarvis ss	13.00	Rocky Saugeen ss ..	5.00

Tor, Davenport Rd.	150.00	Rv J B Hamilton	8.00	Henderson	5.00	Rv Dr E Oliver	21.76
Span Mills Lum Co.	300.00	Roslin ss.	14.00	Minto ss.	7.15	Caron, Knox yps.	100.00
Mar ss.	20.00	Raleigh	50.00	N Brandon, Zi ss.	5.35	Wolsey ss.	35.00
Rv J A Gale	11.13	A Friend	100.00	Wawanesa	13.07	Buffalo Lake	75.00
Westport	35.25	Miss L Workman	8.00	Kelwood	10.00	Bekevar	50.00
Roseneath ss.	11.00	Rv D Durrie	20.00	Rv John Smith	8.00	Saskatoon, St Thos.	445.00
Thamesford ss.	4.00	Rv G Gilmore	8.00	Lavenham ss.	7.00		
Shakespear ss.	20.00	Rv D Tait	8.00	Rv C S Miller	14.34		
Bluevale	40.00	Rv L E Gosling	2.32	Rv J B McLaren	8.00		
Rv D C Ramsay	17.38	Coldsprings	105.85	Rv E Leslie Pidgeon	8.00	Alberta.	
Rv D A Thomson	8.00	Stratford, St A	500.00	Rv P N Murray	12.51	Rv R D Brown	\$8.00
Hastings ss.	5.00	Listowel	350.00	Oakner ss.	15.25	Rv N D Keith	8.00
Tor, Old St And.	500.00	Teeswater	200.00	Clandeboyse ss.	10.00	Calgary, Hillhurst	140.00
Rv R J Wilson	16.60	Rv Ft Wm, St And.	38.90	Fairmount.	40.50	Rv A T Barnard	13.97
Hallville ss.	10.00	Rv D A McQuaig	11.46	Daly	25.00	Tripola	30.00
Rv C F McIntosh	13.24	Cutler	7.00	Mrs John Mair	10.00	Bowell	4.00
Vittoria	4.65	2nd W Gwillimbury	130.00	Rapid City	40.00	Redcliff	31.00
Woodstock, Knox	750.00	Mont Pleasant	10.50	Avonlea	50.00	Edmonton, 1st	600.00
Rv E C Currie	21.33	Tottenham ss.	26.75	Union Point	16.00	Cayley, Meadowbank	216.00
Rv W H Smith	12.16	Kippen Road ss.	24.00	Hazeldean, etc.	5.00	Keoma ss.	3.00
Est John Ramage	1,000.00	Oakdale	25.00	Kildonan	42.00	Rv J M Beill	12.88
Rv L E Gosling	18.50	Glensandfield ss.	20.00	Oakburn	2.15	Rv W G Brown	8.00
Elinton	300.00	Belleville, John ss.	11.00	Tarbolton	23.30	Edmonton, Wmt ss.	25.00
Wmstr, St And.	50.00	Rv G S Lloyd	12.51	Bradwardine	9.00	Tripola	20.00
Walkerville	200.00	Dunwich, Chal ss.	8.00	Rv H B Duckworth	13.97	Camrose	50.00
Rv Alex Wilson	10.00	Tor, Bloor, min bc.	100.00	Rv David Flemming	8.00	Rv W J Kidd	8.00
Rv J S Duncan	12.16			Rv D D Millar	8.00	Rv Hugh McKellar	8.00
Avonmore	12.00			North Antler ss.	4.10	Rv D G McQueen	8.00
Weston, Wmstr	50.00	Quebec.		Green Ridge	5.00	Wetaskiwin	24.00
Lobo	72.50	Rv T A Sadler	\$17.35	Wpg, St Paul	800.00	Rv J M Millar	8.00
Windsor, bc	10.00	Lower Windsor ss.	4.00	Hamiota	22.00	Rv J E Duclos	8.00
Jas Mathieson	12.00	Rv G C Heine	8.00	Vista ss.	2.26	Edmonton, Kx	105.50
Rv T D McCullough	38.90	Rv A S Ross	20.06	Wpg, Martin Ave.	70.00	Rv Wm Simons	10.00
Rv C Tate	15.97	Bristol, Brick ss.	8.00	Roland	376.85	Kinnaird	7.85
Arthur	10.00	Rv J B Sincennes	21.00	Brandon, St Pa	523.05	Rv Henry Young	24.25
Rv R C Tibb	8.00	Rv C Haughton	15.14	Norwood	100.00	Arddrossan, &c.	9.00
Ingersoll	1,100.00	Rv Dr Paterson	8.00	Hazelridge	24.50	Rv Wm Millar	10.00
Turin ss.	5.00	Verdun	113.00	Niverville ss.	10.00	Agricola ss.	8.00
Rv J R Craigie	8.00	Mont, Livingstone	50.00	Crystal City	100.00	Edmntn, Robrtsn ss	15.00
Levendale	20.00	Rv D J Craig	12.00	Rv J G Miller	13.60	Wood River	\$16.00
Wallaceburg	89.00	Rv W D Turner	8.00	Gilbert Plains	57.00	Edmonton, Kx	75.00
Rv Dr D Strachan	8.00	Rv G F Kinnear	11.25	Rv J D Fleming	12.00	Edmonton, Kx ss.	50.00
Rosemont	4.86	Rv Wm Munroe	14.73	Wpg, Pt Douglas	125.00	Patricia ss.	15.35
Rv Jas Annesley	18.00	Rv S A Woods	8.00			Knee Hill Val ss.	4.05
Rv A J Mann	17.85	Miss M A Woodrow	4,000.00	Saskatchewan.		Rv A C Wishart	8.00
Rv K MacLennan	8.00	Rv M McLeod	8.00	Kamsack	\$303.20	Knee Hill Val ss.	1.35
Rv Jas Taylor	8.00	Richmond	11.71	Kipling	11.85	Rv G R Lang	8.00
Guelph, Chal	40.00	Mont, St Giles	300.00	Moose Mt Ind Miss.	10.00	Rv A C Bryan	10.00
Centre Rd, Knox	1.00	Mont, Fairmt ss.	8.00	Silver Stream	30.00	Calgary, St And.	125.00
Tor, Evangel	49.00	Mont West ss.	19.00	Mairland	4.00	Great West Mine	20.00
Holland	14.75	Rv F W K Harris	12.88	Forrest	54.00	Edmntn, Dundonld.	7.00
Holland ss.	2.00	Norton Creek ss.	6.00	Rv Stanley Scott	11.46	Edmntn, Homewd.	4.00
Dorchstr Sta.	67.00	Rv F W Mahaffy	8.00	Edgehill ss.	2.30	Rv T T Reikie	8.00
Puce	16.00	Bristol, Knox	8.00	Bernard, Greenbrier	37.00		
Renaud Line	10.00	Rv Dr A Paterson	8.00	Chaplin ss.	6.25	British Columbia.	
Rv A R Linton	8.00	Mont, du Sauveur	50.00	Southcote ss.	14.00	S Vanc'r, St Col ss.	\$7.74
Brucefield ss.	46.00	Hochelaga ss.	5.00	Bavelaw	10.40	Trail ss.	13.00
Rv W M Lee	11.46	Rv D J Campbell	17.65	Rv F A Clare	8.00	Abbotsford	70.00
Brown's Cornrs gld.	8.00	Hemmingford ss.	14.00	Edwards Ch.	5.00	Vict, St And.	300.00
Newington ss.	50.00	Reid's Ch	21.80	Huron	11.65	Rv R J Douglas	8.00
Rv P W Anderson	8.00	Rv R McCord	14.75	Rv G R Burt	12.51	Rv J R Munro	8.00
Rv D C MacGregor	12.88	Rockburn	37.00	Rv Dr Strang	12.00	Thos More	10.00
Dunn's ss.	10.36	Gore	25.00	Shellbrook	125.00	Rv P Henderson	14.73
Melville ss.	10.00	Rv J Sincennes	33	Rv A C Reeves	10.20	Vernon	125.00
Cornwall, Kx	343.00	Winslow	70.00	Bonnie View ss	10.25	Dr G A Wilson	29.51
Uxbridge ss.	8.00	Rv A G MacKinnon	13.60	Kerobert ss.	3.00	Rv S W Fisher	8.00
Collingwood	200.00	Georgetown ss.	30.00	Rv A MacTavish	10.00	Denman Isld ss	4.50
Galt, 1st ss.	17.60	Scotstown	51.00	Rv W P Adam	9.25	Olive Arbuthnot	25.00
Ham, Erskine	300.00	Kingsbury	26.70	Rv W A Davis	14.34	Rv Wm Stott	16.35
Rv J W Stephen	15.54	Cantley	10.50	Rv D J Scott	10.00	Ladysmith	30.00
Rv S M Whaley	8.00	Rv H S Lee	8.00	Rv D J McDonald	12.88	Vict, St Aida ss.	12.00
Est Mrs J S Hart	250.00	Rv J A Macfarlane	8.00	Rv C B Ross	8.00	Kelowna ss.	16.00
N Mornington	2.10	Valleyfield	60.00	Cupar ss.	4.00	Rv E R McLean	10.82
Carleton Hill	3.46	Lachine ss.	14.00	Ellisboro' ss.	29.00	Nanaimo	163.58
Avonbank	133.00	Sherbrooke	599.12	Rv R J Russell	19.47	Rv W Robertson	8.00
Tor, Royce ss.	15.00	Mont, Taylor ss.	10.00	Rv M Laird	3.26	New Wmstr, St Ste	150.00
Tor, Bonar	200.00	Ormstown	542.00	Jonesville	20.00	Hullcar	7.00
Paisley	69.00	Upp Ormstown ss.	8.00	Buffalo Lake	500.00	Rv J A Dow	8.00
Rv J H Graham	8.00	Longueuil	8.00	Aston	3.65	Revelstoke	20.00
Milliken	54.00	Bristol Corners	65.00	Good Hope ss.	3.75	Rv F Adams	8.00
Temple Hill ss.	4.00	Rv J R MacLeod	8.00	Rv D G Cameron	8.00	Rev John McInnis	2.00
Dunedin	8.12			Pebble Beach fbc.	20.00	Enderby	7.00
Mrs A L Murray	10.00	Manitoba.		Gap View ss.	8.00	Rv J L Campbell	8.00
W Adelaide	17.00	Little Britain ss.	\$40.00	Rv C C Whiting	8.00	Rv Thos Oswald	8.00
Rv W H Cliff	11.46	Cloverdale ss.	50.00	Rv And Henderson	8.00	Rv J K Unsworth	23.20
Rv Wm Cooper	8.00	Lillyfield	27.00	Ellisboro' ss.	5.00	Coquitlam	28.00
Rv R Stewart	21.26	Rockwood	11.00	Rv W M Fleming	8.00	Glenemma, Falkld	10.00
Rv M C Tait	12.51	Stony Mountain	7.00	Rv J W Robinson	13.24	Prince George	25.00
Arthur ss.	7.75	Stony Mountain ss.	10.00	Kingsland ss.	6.30		
Fairfield	25.00	Edwin	10.00	Rv Robt McMillan	12.00	Nova Scotia.	
Monck ss.	7.00	Wpg, St Ste ss.	40.00	Caron, Knox	100.00	T N Drinkwater	\$2.00
Garson	56.00	Oak Lake ss.	4.10	Rv Wylie C. Clark	8.00	Rv J A Forbes	7.70
Richard's Landing	41.00	High Bluff	39.00	Pioneer	27.25	Up N River	2.00
Est Mrs J G Murray	120.00	Rathwell	15.00	Maple Creek	15.65	Rv W A Whidden	7.00
Ashton	50.00	Rv W T Hamilton	21.02	Lemford	2.00	Rv P A Walker	14.73
Annan ss.	12.70	Mountainside	4.00	Lemford ss.	7.50	T N Drinkwater	1.00
McIntosh	65.00	Whitemouth	5.00	Rv J H Urie	11.13		

New Brunswick.							
Upper Rexton.....	\$6.00	Miscellaneous.	Dr M P Talling.....	8.00	Rv Dr J Mackie.....	10.00	
			Rv A D Cornett.....	10.50	Pr Mr Cuthbertson...	12.00	
			Pr Mr Cuthbertson...	55.00	Rv H F. Kemp.....	10.45	
Prince Edward Island.			Rv E W Waits.....	10.00	Rv John T McNeill...	12.51	
Head Hillsbro' ss....	\$3.00	Mrs E V Kezar.....	\$25.00	Est A S Stewart.....	1,444.72	Rv W A Beecroft....	11.81
Rv J D MacKenzie...	\$8.00	Mrs Stoughton.....	7.60	Rv Arch Ewing.....	8.00	Per Agent, Halifax	16,464.32
		Rv H F Kemp.....	10.45				

The Church Funds, East

SUMMARY OF RECEIPTS.

	During		Feb. 1
	Nov.	to Nov. 30	
Foreign Missions.....	\$870.65	\$43,486.03	
Home Missions.....	270.75	13,459.91	
College	42.00	6,278.67	
Aged Minister's Fund.....	17.00	179.00	
Pte-aux-Trembles Scs.....	10.00	1,671.00	
Home Missions West.....	80.00	630.00	
S. Schools, Y. P. Soc.....	491.00	1,681.00	
Assembly Fund.....	9.85	42.64	
Bursary Fund.....		886.00	
Library Fund.....		233.99	
Widows' & Orphans' Fund	5.00	32.00	
Social Service Evangelism	472.00	759.00	
	\$2,268.25	\$69,339.24	

RECEIVED DURING NOVEMBER

At the Presbyterian Offices, Halifax,
By Rev. Thomas Stewart, D.D.,
and Divided among the Funds
As Directed by the Donors.

Acknowledged...	\$61,070.99	Windsor ss.....	23.80
Blue Mountain ss.....	3.00	Forest Hill ss.....	11.00
Tay Settlement ss.....	2.00	Cape North ss.....	6.00
Bellevue ss.....	5.00	S Maitland ss.....	4.00
French River ss.....	7.00	Alexandra ss.....	5.00
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WHERE "KHAKE" COMES FROM.

A book called "Army and Navy Uniforms" tells that Khaki (kar-key, accent on the second syllable) is an East Indian word meaning dust color, or earth color.

In the dry season in India, the fields turn brown, and the roads are heavy with dust which, carried by the winds, cover everything, and the whole landscape is a dust-covered hue.

In the earlier days in India, the British troops wore white duck uniforms in the dry season, but these stood out so plainly against the dust color of the country as to make their wearers distinct targets for the snipers of the enemy tribesmen.

Learning from bitter experience the necessity for being less conspicuous, the soldiers dipped their uniforms in muddy pools to give them the same color as their background.

This showed good results in reducing the casualty lists, and dust-colored, or "khaki" uniforms gradually replaced the white, and later a similar color was also adopted for the "fighting" uniforms of the British Army.

All of the great nations have now adopted "khaki" or other dull-colored uniforms for their troops in the field.

The five languages richest in words are as follows: (a) English, 450,000; (b) German, 300,000; (c) French, 210,000; (d) Italian, 140,000; (e) Spanish, 120,000; approximate.

To be the center of one's universe is misery. To have one's universe centered in God is the peace that passeth understanding.

"Great Britain is a country on which the sun never sets and the rest of the world never sits." Most of the world does not wish to, because Britain is ever just, fair and generous.

The Presbyterian Record

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Make a little meat go a long way

Even a small quantity of meat
goes far and becomes most
nourishing and satisfying if
combined with BOVRIL.

AMUSING READING FOR TO-DAY.

In our German people, peaceful dispositions and warlike prowess are so happily mixed that in this respect no other people on the earth can rival us, and none seems so clearly predestined to lift humanity on the way to true progress.—*R. Lange.*

Take heed that ye be counted among the blessed, who show declining England, depraved Belgium, licentious France, uncouth Russia, the unconquerable youthful power and manhood of the German people, in a manner never to be forgotten.—*War Devotions, by Pastor J. Rump.*

Once more, as of old, David goes forth against Goliath. The German people say with David: "Thou comest to me with a sword and with a spear and with a javelin;

but I come to thee in the name of the Lord of Hosts," in the name of faith, right and truth. Great is his might who has these powers on his side; for the living God stands behind him.—*Pastor M. Hennig.*

The kingdom of God must now assert itself against the Kingdom of all that is base, evil and vile; the kingdom of light against the kingdom of darkness. Against a world of superhuman evil... the power of superhuman justice, truth and love goes out to battle.—*War Devotions, by Pastor J. Rump.*

It's good to have money and the things that money can buy; but it's good, too, to check up once in a while, and make sure that you haven't lost the things that money won't buy.—*Dr. Lorimer.*

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Success comes not of spasmodic effort, but of continued everyday work.

No self-absorbed person was ever joyful. Gladness is not a solitary growth.

To be really happy ourselves, we must have a passion for the happiness of others.

It is possible to sprout an acorn in a greenhouse, but not to make an oak grow there.

To fail is not a calamity, if the failure leads to the correction of the faults that lead to failure.

The tendency is to minimize two things, what Christ asks of us and what we may ask of Him.

Never, if you can help it, talk about people. There are plenty of things to talk about. Let people alone.

The amount that one is willing to give for missions is a fair test of what religion has done for him.

She did not know that the thing she was called to go through now was to help her find her soul.—*David Lyall.*

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."—*Lincoln.*

The slightest sin unrepented of separates the soul from God. The greatest crime sincerely repented may be forgiven.

Every sin must be paid for; every sensual indulgence has a harvest, the price of which is so much ruin for the soul.—*Robertson.*

The will of God *will* be done; but, oh, the unspeakable loss for us, if we have missed our opportunity of doing it.—*Bishop Westcott.*

Faith is taking God at His word, and asking no questions. The truest faith is often associated with the very limited knowledge.

God's commandments do for us what rails do for a train; they may keep us from going where we please, but they assure our safety.

If we spent half as much time trying to overcome our faults as we do trying to hide them, they would have been cured long ago.

One ought to talk only as loud as he lives—a rule which would deprive some people of the privilege of shouting.—*J. Wilbur Chapman.*

Every day is a new day for us. Every sunrise brings opportunity. If yesterday was wrong, to-day is come wherein we may do right.

FROM "CHURCH AND SACRAMENTS."

BY PRINCIPAL FORSYTH.

"The Church will be what its ministry makes it."

"History is the Kingdom of God in the making."

"Some preaching is like proposing the health of the Gospel."

"The strict successor of the Apostles is the New Testament."

"The Church needs men more than rites, movements, or money."

"The religious future is with those who believe in the Church."

"It was the thorough Calvin who saved the Church from the State."

"Free lances are apt to be final failures, as the Church will be that trusts them."

"The worst cross is the fear of crosses, and we need the Cross to save us from it."

"The first condition of religion is authority. It is an authority before it is a liberty."

"The only final equality between men is their absolute dependence on the grace of God."

"The Church's one foundation is not simply Jesus Christ, but Him as crucified and atoning."

"Faith can be lost among the very energies of faith, and men grow small as work grows busy."

"There is hardly a Church that has not suffered from its success, that is, suffered in its power of witnessing the Gospel."

"The disbelief in Satan has much injured belief in Christ, for of course to make light of the enemy is to make light of the victor."

"Churches may become the victim of uniformity at the aristocratic end, or what might be called platformity at the democratic."

"Evangelisation is the work of the Church through its preachers, not of preachers who may but use the Church and prove egoistic in doing it."

"The Kingdom of God is not civilisation. It is not even spiritual culture. The war has come to test that ready fallacy of peace, as if the Kingdom could come by evolution. Its foundation is in a crisis, and not in an education, in a redemption and repentance."

The Presbyterian Record



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FEBRUARY, 1919.

No. 2.



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(The above facts are from one of
the Charts of the Forward Move-
ment.)

No man has done his duty until he
has done his best.

The only way to have a friend is
to be one.—*Ralph Waldo Emerson.*

What shall it profit a man if he
gain the whole world and lose him-
self.



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A Chinese Fable.

Riding on a donkey, a man went to call on his miser friend. Ignoring all Chinese customs of hospitality the host apologized for not preparing a meal.

"I am sorry I cannot entertain you—I have no meat."

Now the guest could see chickens in the courtyard, so he looked out of the window and remarked:

"You have a fine orange tree in the court."

"Yes," said the miser, with his eyes on the floor, "but it does not bear well."

The guest had ridden far and he was hungry. Chickens were pecking around the tree. He tried again.

"See! The grass is already getting green. We shall soon have warm weather again."

"I am very sorry—I would like to spread a feast for you—but I can serve nothing worthy of you."

"Never mind," said the guest, "you may kill my donkey and make a meal of it."

"Why—kill your donkey! Oh, that would never do. How would you get home?"

"That is not difficult," answered the exasperated guest. "I will ride one of your chickens!"—*Er.*

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"If you stand counting the difficulties when there is a good work before you, you will never do anything that is worth doing all your life! Only begin, and the difficulties will all disappear."

The third page of this issue, page 35, is divided into four quarters. Each quarter is a duplicate of a chart issued by the Literature Committee on The Forward Movement, setting forth some salient facts in connection with our four Western Provinces, from the Great Lakes to the Pacific.

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"FACING BOTH WAYS."

In Pilgrim's Progress, Mr. F. B. W. is a poor type.

But there is a time for all things, even for "facing both ways," and never as now was the past big with teaching and the future with opportunity and call.

Facing backward, we see how a people can be moulded to any shape by educating the young. For generations Germany has trained her children to ideals of themselves and of morality and of religion and of God which would be incredible if not proven by the war; Satanic perversion of the great truth—"Train up a child in the way he should go and when he is old he will not depart from it."

But a people may be trained to good as well as ill, and if we would have Canada Christian, there is, under God, but one way, training the children to that grand end.

Facing backward, we see the results of a nation dethroning Christ and enthroning self, and thus left to themselves and their insensate ambition.

Facing backward, we see there also the results of a false philosophy and unscriptural theology, by which physical power is justified in using any means, no matter how immoral, to attain its end.

Facing backward, we see in Canada and Empire, a free people rallying at duty's call, and sacrificing for a righteous cause.

Facing backward, we thank God for our men who in time of need and danger sprang to meet the need and face the danger even unto death, and for the women who, on land and sea, shared the danger and sometimes the death.

Facing backward we see the trivial and frivolous dropped from many a life, as men and women at home gave themselves to their country's need, pointing the path in service and sacrifice which alone can lead to victory over all other ills that peril our land and time.

Facing backward we see—even in Canada—things not so goodly;—shirker, slacker, profiteer, callous selfishness untouched and uninspired by need and suffering and sacrifice.

Facing backward we see above all else

God's great deliverance. For half a century the storm cloud had been gathering, at first a man's hand, but growing till it filled the heavens and burst in fury, threatening the world's life and liberty and all that freemen hold most dear.

There was strong crying and tears unto Him who is able to save. He heard and delivered, and there was a new song of Thanksgiving.

But with the dread removed is that song to die away or will it live in life and work?

Here, too, the past has its warning. Three and a half millenniums ago Miriam and her maiden minstrels, facing backward on the Red Sea's farther shore, led the glad chorus,—
"The Lord hath triumphed gloriously."

But soon and often these singers forgot their song and lived only for their own selfish pleasure and gain, sharing the idolatries and sins round about them, and suffering as nations always do when they shut God out of life, until finally they were scattered beyond return.

The individual, the family, the church, the nation is safe only when God is given His place, the supreme place, in heart and life.

But what is it to give God such a place?

Four things are visible token of God's place in human life, His Word, His Day, His worship, His work. In proportion as these things get their place does God get His place. In proportion as they are crowded out by any other thing is God shut out of life.

These four things have their rightful place in all of life, in individual and family and church life, in social, industrial and business life, in civic, political and national life.

The individual life is the beginning, the centre, the source of all else. In quality as in quantity it makes up the life of church and nation. As God has His place in individual lives He will have His place in the sum total of these lives.

A first great question and lesson, therefore, from facing backward is—What place has God in my life? What place has His Word in

my life? Is that Word read in private and God allowed to speak to me through it? And are the great truths there spoken to me received and obeyed.

What place has His Day in my life? How is that Day spent? Is it merely a day of physical rest or indulgence; or is it used for the purpose for which it was given, to bring me nearer to Him by learning more of Him and by fellowship with Him?

What place has His worship in my life? What place has private prayer?

What place has His work in my life? Am I a helper in that work; aiding and promoting it as I am able, at home and abroad?

What of my family life? What place has God's Word there? Through it is He allowed to speak regularly to my family? Is that Word taught, especially on the Sabbath, to the children?

What of His worship in my family? Is there a family altar for that worship? What of public worship? Are my children taken regularly to worship Him in His own house?

What of my social life? Has God a first place in that life? Is it moulded and guided by His Word? Does that social life honour God's Day, promote His worship and further His work.

If through these four tokens God has His rightful place in our individual, family, industrial, social, civic and national life, ours will be a delightful land. If not, material success will be a curse.

These are a few of the lessons writ large across our sky line as we face backward toward the things and the days that are gone.

Facing Forward.

Facing forward, we see that if Canada is not to sink to ever lower levels of thought and aim and life and destiny each generation must at least rise to the level of the past.

Will our lives bear this test? Am I living up to the level of my parents in all that is best? Am I training my children on as high a moral and religious plane of life as my parents trained theirs. Has God, through His Word, His Day, His worship, His work, the place in my home that He had in the home of my childhood?

But facing forward we see that this alone will not keep Canada from sinking to lower and more dangerous moral levels. We see that more than a million of our newer citizens

are of alien race, many of them with alien ideals, and these too must be leavened, made Canadian and Christian before our country is safe and our duty done.

Facing forward, we see yet more. We see that three millions of Canada's eight millions, our French fellow citizens, are largely under an alien sway, yielding obedience to the Vatican at Rome; a sway that where it has had the power has always kept the people in ignorance, as witness Central and South America, and the countries in Europe where it has been longest supreme, and the Province of Quebec to-day, where it opposes compulsory education; a sway that nations as they wake to freedom, will not bear, as witness Italy and France in recent years, and Britain long ago.

These three millions must be given the Word of God in their own tongue, and leavened with its ideals of truth and freedom, before Canada can achieve a destiny worthy of the heritage God has given her.

Facing forward, we see an increasing flood tide of worldliness sweeping in various forms over our land, breaking down the Sabbath barriers, shutting God out of life and calling for more earnest care on the part of His people.

Facing forward we see, in addition to the hindrances without, an ever growing need to stand fast for truth within the Church of Christ, especially for the great central Truth of our Christianity, that Jesus Christ is God.

We see organizations of various kinds, some of them assuming the Christian name, and yet robbing Christ of His Crown of Deity, making Him merely a man, taking out of the Gospel all its life and hope; for if He be merely a man, no matter how good a man as an example, He cannot save me from my sin.

Facing forward, we see a world without Christ, our fifteen millions of them set apart in the fields allotted to us, with no other to give them the Gospel, and passing out at the rate of half a million a year without the glad knowledge of a Saviour and Redeemer.

God help us to face forward with hope and confidence and purpose and effort, until "from Ocean unto Ocean our land shall own Him Lord;" and still forward until—"Jesus shall reign where e'er the sun doth his successive journeys run" and then—and then—from earth and heaven will be heard once more the glad chorus—"The Lord hath triumphed gloriously."

THE RETURNED SOLDIER.

Legion are the theories as to his attitude, especially towards religious life as expressed in the Church.

"He will be careless"—"He will be deeply religious"—"He will have no use for the Church"—"He will prize the Church more than ever, with all its associations of home"—etc., etc. Some one has talked with a soldier, or has met somebody else who did, and knows it all.

Most of these theories have a little truth, and none of them have more than a very small part of the truth—

"We ain't no bloomin' 'eroes

"An we ain't no blackguards too,

"But single men in barracks,

"Most remarkable like you."

Thus Kipling.

The returned soldier will, as a rule, be morally and religiously what he was when he went away—most of him a little more so.

Those who were interested in God's Word, His Day, His worship, His work, and have stood fast, will prize them still, and be stronger men. Some, among so many, will have drifted.

Those who had no use for the Church will, for the most part, not have much use for it when they return, for camp and trench and barracks are, as a rule, no Sunday School or revival meeting.

Some who knew Him not, have found, amid the storm of war, a Saviour and Friend.

But, better than speculating as to the attitude of the returned soldier, let us take the facts we know and do our best to meet them.

A first great fact is that the returned soldier, whatever else he may be or do, has given himself in a great unselfish sacrifice.

Some may have been led by the glamour of military life, but a great sense of manhood's duty took the most; and apart altogether from motive, remains the great fact that all who had anything in life to give up, of comfort, ease, position, prospect, gave it up, and this should never be forgotten.

More! This sacrifice is usually spoken of in a general way—as for "his country." But what is "his country?" It is I and I and I, and that fact not only calls for my homage, but imposes upon me a responsibility to sacrifice, as need may require, for him.

The soldier who endured hardship and danger, did it for me. The soldier who gave up position and prospects, did it for me. The soldier who sacrificed health, did it for me. The soldier who lost an arm or limb, lost it for me. The soldier who laid down his life, did it that I and I and I might live in freedom and safety through future years. And the best that the country can do, that I, and I, and I can do, for the good of the returned soldier, will be small, very small, in comparison with what he did and gave for me.

Among so many will be some whose life after return will not be up to the level of the sacrifice they made, or up to what we would like it to be.

This should never dim the memory of their sacrifice, but rather lead to more earnest effort to win the whole life up to the best level of those fateful years, when the world's destiny seemed hanging in the balance, and they threw their lives into that balance and, under God, turned the scale to victory.

Some will return to homes of comfort and plenty, and some to good positions which they left. To all these gratitude is ever due though they will not need our help.

But for all who are out of work, or disabled by the war from doing work, there must be not only gratitude, but its only fitting expression, the help they need to make life comfortable, and fitting care for the families of those who have fallen.

The returned soldier has made his sacrifice. Now is the time to make ours. Let it be worthy of what was made for us.

One thing more. It will not be kindness to the returned soldier to adapt the religious teaching of the Church to what his view of religion or his taste or fancy may be.

Our one guide as to Truth and the Way of Salvation is the Word of God. That must ever be our Standard and 'twere the most cruel of cruelties to the returned soldier to lower that Standard of Salvation and of Service to God in order to meet any human standard or conception of life, which even a brave man may mistakenly have learned; or to teach that his saving from sin will be won by his own sacrifice rather than by the Sacrifice of Christ—who gave Himself for us,

THE CHURCH AND THE SOLDIER.

From a camp in Britain comes a letter dated 8th January.

"The dear Record is before me as I write, the first I have seen for nearly three years, two of which I have spent in France, as a ranker, an officer, and now as a 'padre.'

"My eyes felt somewhat moist, my heart soft and warm as I read the various articles. . .

"I have been entirely out of touch with the Church, except for an occasional letter from that busiest of missionary bishops, Rev. Dr. M——

"Now after nearly three years of silence I have received a little book, 'The Meaning of Prayer' with the inscription—'Your Church intercedes for you.'

"How was I to know the Church had a place for me in its thought or intercession, and there are many like me.

"I do not know so much about the minister ranker. I have not met any, but I do know that many of our student missionaries and church members and adherents have this 'out-of-touch' feeling.

"I can assure you one feels rather speechless when—'what does the Church care'—is uttered, and the apologetic of one possessed of a similar feeling is not very convincing.

"The C. of E., the R. C., and the S. A. have their huts, and many attendants, etc. The greatest Church of all in Canada has nothing but its 'padre.'

"We have trusted the Y.M.C.A. to fill the gap and it has taken our place with a vengeance. Many of our men, now filling out the slips (one enclosed) put down against—'religion'—'Y.M.C.A.'

"We are endeavoring now to link up the returning men with the Home Church by sending out special notices, of the men returning, to the local minister. If many of our splendid fellows are not to be lost to us, our ministers must be 'on the job' bright and early, with such a welcome home as will blot out the memory of neglect while in France.

"I am here without equipment of any kind in the way of literature, that would help the boys to feel that Presbyterianism lives to serve and save them."

Such a letter though telling of misconceptions on the part of some of our brave men, will call forth deepest sympathy.

The impression that the Church left to others, to the Y.M.C.A., the work she should have done, has frequently been voiced, but is entirely erroneous.

The Y.M.C.A. is not something outside the Church, which the Church has left to do the work she should have done. The Y.M.C.A. is but the different Protestant

Churches combining to carry on that special work of providing for the physical wants of the soldiers.

The money expended by the Y.M.C.A. was given by the Churches for that purpose. The workers connected with the huts are members of the Churches, many of them ministers, of our own and of other Churches. So that when a soldier tells of what the Y.M.C.A. did for him, he is simply telling what the Church did for him in that capacity.

The Salvation Army is an organization distinct from the Church. Its members are members of itself only and not of the Church. The Y.M.C.A. is not distinct. One of its rules is that its office bearers must be members of one of the Evangelical Churches.

If the men only realized how constantly they have been in the hearts of the people of the Church at home during all these years, and that the comforts coming through the Y.M.C.A. were the expression of the Church's interest and care, and that behind these comforts were the prayers of their Church as of all the Protestant Churches, their hearts, sincere and true, would respond.

It would have been a satisfaction to our Church to have followed our own men directly with all the comforts she could supply, but the following difficulties at once suggest themselves, and there are others.

1. The Government would not have given permission to so many different organizations to carry on work at the front.

2. By thus combining the Churches were able to bring more comforts to the men.

3. As every army unit had men of all the Churches it was fitting that hot coffee and all other such comforts should come to them as an army unit. There is no question either of doctrine or government, scripturalness or the opposite, in canteen supplies. Mocha and Java are the same from all pots.

But perhaps our Church failed in giving expression to the care and concern that filled every heart. Last Assembly took an added step to give such expression, by appointing her National Service Commission, and Dr. A. S. Grant, its Chairman, has since been overseas, to tell the chaplains and men that our Church did care for them, and met everywhere with a reception which, he says, had he been younger would have turned his head.

THE HOME MISSIONARY Appreciated and Neglected.

By REV. F. A. ROBINSON, M.A.,

(The Assembly's Secretary of Evangelism).

He did me good. He saddened me. He shamed me. I presume the Home Missionary to whom I refer is well on the way to three-score years, perhaps beyond.

In our walks over paths that were little used in that pioneer district, he opened his heart to me, especially during the night hours when—wearied but hopeful—we linked arms as we returned to his humble home with another day's work done.

Long years he has served the Church. To tell some of his stories of hardship and heart-aches would be to enable some to recognize him, and the writer has in mind the noble army of whom he is a type, and so of the particular individual much must be left unsaid, and at times the picture must be a composite one.

But let us spend a Sabbath day with him. There has been sickness in his home and he attends to many duties that ordinarily should not fall to his lot. He prepares the early breakfast and then hurries to the little church of which unfortunately he has to be caretaker.

"Yes, it is a nuisance to have to clean the lamps, and cut the wood, and sweep out and light the fires, but there is no one else who will do it, and we live nearest to the church so I say nothing about it; but, man; it would be great if I could concentrate on my messages on the Sabbath, instead of losing precious hours as janitor!"

Around ten o'clock a score of boys and girls gather for Sabbath School. One teacher and the pastor constitute the working force. By eleven o'clock the scattered settlers begin to appear and for the next ten minutes the congregation gives most of its attention to watching the late comers enter.

During the closing hymn the mistress of the humble manse slips quietly out to have a bite ready the moment the service is over.

Twenty minutes later the Missionary is ready for six miles of as slippery, muddy and tiring walking as one could well find. The path leads him across several embankments.

Often he grabs at branches to help upward or steady downward. Then for a mile or two he plunges through underbrush heavy with rain-drops, his clothing becoming more and more rain-soaked as the journey progresses.

"It's a long walk for a city man," he apologized after five miles had been covered on the way to the little schoolhouse in the Glen, "but it'll let them know we want to do our best for them, and they get very little except dances down here. And then I want them to feel they are a part of a Great Church."

The little building was filled, for he had covered the district the previous day doing invitation work. "God bless you and give

you His message. They are needy souls and I do want them to find Him," are his quiet words as the service is about to commence.

The speaker hears his earnest but whispered ejaculations through prayer and sermon and feels that he is being strengthened by the fervent prayers of this righteous man.

At the close of the service there are hurried but cordial greetings and sympathetic enquiries about aged and sick ones. Then the long tramp back for the evening service commences.

The writer's heart warms strangely to this man as he thinks of him tramping those miles Sabbath by Sabbath. Imagine twelve miles' walk with three services and a Sunday School and a caretaker's duties in addition!

Think of him at sixty years of age trudging over muddy by-roads or climbing slippery mountain paths during drenching rains as he often does—six of these miles travelled in darkness during at least four months of the year.

See him entering his dwelling weary and wet with only a few minutes for the evening meal and then to the church for lamp-lighting and wood-carrying and fire-making, and then as the loyal ambassador for Jesus Christ that he is, forgetting his own burdens as he seeks to lift those of others in prayer and sermon.

What we owe to these men who "lift high His Royal Banner," in what would otherwise soon become exclusively enemy territory, we shall only discover in the day when all things shall be revealed. Again and again they have stayed the mad onrush of the enemy and one man has put a thousand to flight.

Some of our western friends reading these lines will remember the days of the vile "Theatres Comiques" with their associated dens of vice. It was the missionary who, in many cases, lone-handed, fought the battle that eventually brought him reinforcements that put the notorious and damnable institution out of business.

Some of these godly fighters have had business men shake their fists in their faces and tell them to keep their mouths shut, and "leave these people alone," because there was money in it for them. Thank God the missionary's courage increased with danger and to-day western Canada is safer and better because he stood firm.

Surely "this is a world in which," as Dr. McFadyen says, "worth and wages do not correspond." Certainly, when I look at the meagre library, at the humble furnishings of the homes, at the inadequate clothing, at the loneliness and at the many unnamed privations of these men, and at a future that bears every promise of poverty, I feel they deserve better at our hands.

Because the RECORD goes into the very homes where too vivid a description would be recognized and might cause embarrassment

to the noble toilers, I dare not say all I would like, but there are men aged by long years of service for Church and Country who are housed in places that I make no apology for saying are nothing short of a disgrace to the community and denomination to which they belong.

I was in a certain cattle-shed last week and there is no word of exaggeration in the statement that if I had to choose between it and the dwelling of a certain Home Missionary, for my residence, I should unhesitatingly choose the cattle-shed.

A Church that can respond as ours has done, and rightly so, to work in behalf of the returning soldiers, has no right to neglect the scarred veterans who on the battlefields where the forces of righteousness and unrighteousness face each other, have through long years stood unflinchingly for the right.

"I have not saved a dollar," I heard one say after a long life of service. "We did our best, and kept out of debt, but it was with the greatest difficulty that we gave our children an education. The future? God alone knows what will happen when I can no longer preach. No, I am not connected with the Fund."

He may be to blame for not connecting himself with the "Fund," but Fund or no Fund, the Church should see that the future has no terror, so far as daily bread is concerned, for these men who have with a glorious self-sacrifice and a beautiful self-effacement, rendered a service to which this article pays an inadequate but heartfelt tribute.

OUR PRAIRIE PROVINCES.

RACES:

British (57 p.c.).....	971,850
Non-British (43 p.c.).....	726,390
Austro-Hungarian	200,143
German	136,968
Scandinavian	110,025
French	90,087
Russian	63,735
Indian	39,147
28 Others	86,285

RELIGIONS:

Presbyterian	342,409
Roman Catholic	299,894
Anglican	281,341
Methodist	247,395
Lutheran	171,241
Greek Church	111,035
Baptists	60,003
100 other Faiths and Sects.....	184,902

Twelve pages of this issue have been devoted specially to the Forward Movement. These pages bear their own message. 'May they also bear fruit.

THE RECORD FOR 1919, 44th YEAR.

The Record is the Official Monthly Bulletin of the Presbyterian Church in Canada, to keep before her membership their Church work at home and abroad.

The instruction of the Assembly is that congregations place the Record in their families. There are places where this may be difficult, but most self-supporting churches can do so.

Some congregations supply it from their missionary funds and find that it deepens existing missionary interest and helps to create interest where it has not been hitherto, and in these two ways enlarges missionary giving.

The Record's new year, its forty-fourth annual volume, is opening well. Letters with kindly words and generous orders are pouring in.

This first new year of peace, facing the great work that lies before us as a Church, is a fitting time to enlarge the Record's circulation that it may the better help our enlarging work. It is a specially fitting time for congregations that have not done so to place it in their families. Some new ones are doing so. Try it for the year and see if it does not richly pay.

See full directions in the advertisement in every issue.

NATIONAL SERVICE COMMISSION.

Last Assembly appointed a National Service Commission, with Dr. A. S. Grant as chairman, to further assist, as it might be able, our Chaplains in their work for the soldiers in Canada and abroad.

Dr. Grant went overseas to study conditions and work at first hand, and to convey the greetings and the sympathy of our Church to both chaplains and soldiers.

He addressed many meetings of Canadian soldiers, both in camps in Britain, and at the front, and received everywhere, as the representative of our Church, a cordial and hearty welcome from the many of her members and adherents who have there done their duty so bravely and well.

CENTRAL INDIA MISSIONARIES.

Will correspondents with missionaries in Central India please note the following corrected addresses:—

Indore, Rev. J. T. Taylor, B.A.; Indore, Miss Anna McDougall; Hatpiplia, Miss Grace Patterson; Mhow, Rev. D. F. Smith, B.A., B.D.; Banswara, Rev. B. S. Smillie, B.A.; Dhar, Rev. F. H. Russell, M.A.; Dhar, Miss Margaret O'Hara, M.D., C.M.

Our Fields and Work in the West

MANITOBA

Population, 1911.....	461,630
“ 1916.....	553,860
(42 per cent. non-British).	

WORK.

Self-sustaining charges.....	125
Augmented charges.....	14
Mission Fields.....	88
Preaching Stations.....	460
Communicants.....	28,923
Presbyterian population.....	122,174

WINNIPEG, BABEL OF THE WEST.

Population	163,000
British	109,000
Every third man a foreigner.	
Bible read in 58 dialects.	

ALBERTA

Population, 1911.....	374,663
“ 1916.....	496,525
(40 per cent. non-British).	

Self-sustaining charges.....	34
Augmented charges.....	38
Mission Fields.....	156
School Homes.....	3
Points served.....	580
Communicants.....	13,861
Presbyterian population.....	91,316

NOTES

Territory has been delimited.

Mass of Mormons in South.....	9,580
French speaking.....	24,286
Austro-Hungarian	31,639

SASKATCHEWAN

Population, 1911.....	492,432
“ 1916.....	647,835
(45 ½ per cent. non-British).	

WORK.

Self-sustaining charges.....	104
Augmented	49
Mission Fields.....	190
Points served.....	910
Communicants	21,101
Presbyterian Population.....	129,019

In 1917, 38 Fields reached Self-support.

Masses of Foreigners on the Land.

Germans	77,109
Austro-Hungarians	59,302
Norwegians.....	26,977
Russians	29,096
Swedes	16,498

BRITISH COLUMBIA

PEOPLE.

Anglo-Saxon	252,683
American Indians.....	20,134
Asiatics	30,447
Europeans	89,216

WORK.

Self-sustaining charges.....	43
Augmented charges.....	28
Home Mission Fields.....	95
Missions to Orientals.....	3
Rescue Home and Settlement.....	2
Preaching Points.....	300

DIFFICULTIES.

Mountains and Rivers.
Absentee Capital.
Restless Labour.
Workers Homeless.
40 Races Mixed.
Industrial instability.

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward promptly to the Record, the Official Organ of the Church, the Calls, Inductions, Resignations, or Deaths in the Ministry. Also notice of Meetings of Presbytery so soon as appointed.

Calls from

Westminster Church, Smith's Falls, Ont., to Capt. N. A. McEachern, formerly of Brampton, Ont.
West River & Green Hill, N.S., to Mr. J. A. McKenzie, of Elmsdale, N.S.
Upper Stewiacke, N.S., to Mr. J. L. MacInnis.
Millerton, N.B., to Mr. W. McN. Matthews, of Bathurst, N.B. Accepted.
Mono Mills, Ont., to Mr. J. A. Matheson, of Priceville, Ont.
Riverdale Church, Toronto, Ont., to Mr. L. I. Hunter, of Alma, Ont.

Inductions into

St. Johns, Chatham, N.B., December 12th, Mr. J. H. A. Anderson.
Dugald, Man., Mr. James Fairweather.
Little Bras D'Or, N.S., January 2, Mr. F. M. Milligan.
McAdam Jet., N.B., December 14, Mr. D. MacGuire.
Eastend, Sask., December 11, Mr. J. G. Morrison.
Long Branch and Dixie, Ont., January 14, Mr. Henry Martin.

Resignations of

Elrose, Hughton, Sask., Mr. G. W. Oliver.

Deaths in the Ministry

Rev. Stanley Gardiner, at Regina Hospital, on December 13, of Influenza.
Rev. G. Lawson Gordon, at Redcliffe, Alta., January 4, in his 66th year.
Rev. Edward Cockburn, at Toronto, on January 8 in his 76th year.

MEETINGS OF CHURCH COURTS.

The General Assembly.

Hamilton, 1st Wednesday June.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.
Montreal-Ottawa, Ottawa, 2 Tues. Oct.
Toronto-Kingston, Toronto, 2 Tues. Oct.
Hamilton-London, 2 Tues. May.
Manitoba, Wpg., 1 Tues. Nov.
Saskatchewan 1 Tues. Nov.
Alberta, 1 Tues. May.
British Columbia, Vaner., 1 Tues. May.

Some of the Seventy-six Presbyteries.

Abernethy, Nokomis, Feb.
Chatham, Charlo, 11 March.
Halifax, Halifax, 11 Feb., 2 p.m.
Kamloops, Revelstoke, Feb.
Lacombe, Wetaskiwin, Feb.
Minnedosa, Rapid City, 4 Feb., 3.30 p.m.
Montreal, 11 March, 10 a.m.
Peterborough, Peterboro, 11 March.
Regina, Regina, Dec. 3, 9.30 a.m.
Saugeen, Palmerston, 1st Tues. March, 10.
Superior, Ft. William, 11 March.
Toronto, 1 Tues. every month.
Vermilion, Lamont, 17 Dec.
Whitby, Whitby, 21 Jan.

In Memoriam

S.S. & Y.P.S. War Memorial

Received from Sabbath Schools and Young People's Societies, for the Purchase of Victory Bonds for a Memorial of their Members Who Have Fallen in the War.

These Bonds serve a two-fold purpose, Memorial and Missionary. They keep in memory the brave who have gone, and they will help to carry on the good work which many of those brave would have done had they lived.

Send further Memorials to the Church Offices in Halifax or Toronto.

Nova Scotia

Sunny Brae, \$100.00
Meadowville, 100.00
Westville, St. Phil., 100.00
Halifax, St. And., 100.00

New Brunswick

St John, St And., 1,000.00

Quebec

Windsor Mills, \$50.00

Lower Windsor, 50.00
Three Rivers, 100.00

Ontario

Verschoyl, Culloden, 100.00
Woodstock, Chal., 50.00
Mrs. C. girls' cl., 50.00
Warkworth, 50.00
Stratford, Kx., 700.00
Parkhill, 50.00
Warton, 150.00
L'Orignal, 50.00
Tor. Chrstn Synagog., 50.00
Tor. Parkdale, b cl., 50.00
Brampton, 300.00
Streetsville ss., 50.00
Streetsville bc., 50.00
Douglas, 50.00
Alton ss yps., 50.00
Elmvale, 50.00
Beeton, 50.00
Zurich, 100.00
Tor. Cooke's., 50.00
S Kinloss, 50.00
Lon. St sr grls' club., 50.00
Russell, 50.00
Beachburg, 102.16

Mildmay, 100.00
McIntosh, nr Mildmay, 100.00
Arthur, bc yps., 50.00
Arthur ss., 50.00
Drummond, 50.00
Belleville, St A adl., 50.00
Powassan, adl., 55.25

Manitoba

Hamiota, 100.00
Stony Mountain, 50.00
Virden, 150.00

Saskatchewan

Colgate, 50.00
Pioneer, 77.25

Alberta

Clarendon, 50.00
Calgary, Bankview, 100.00

British Columbia

N Vanc'r, St And., 50.00
Victoria, St Paul, 100.00
Nanaimo, 50.00

Being Dead They Yet Speak

Our Foreign Missions

A VILLAGE IN YONG JUNG, KOREA.

BY REV. A. H. BARKER, B.A.

Your Missionary.

Koreans usually live in villages and go out to their farms to work, but some of them live in separate farm houses as in Canada.

Come and look at one of their villages:—

See the women down by a brook washing clothes. If in winter they break the ice to get water. The clothes they have laid on flat stones and are beating them with wooden paddles.

Their hands are red and cold. Some have finished washing and are carrying home the clothes in little tubs on their heads.

As we come near the village the dogs begin to bark, but do not be afraid for, as the Koreans say, all you have to do is to bow to a Korean dog (to pick up a stone), and it will leave you alone.

Here is a house. Do not knock but call out, "Is the master at home."

"Yes, come in," and he opens the door, invites us in, asks us to sit on the warm floor.

We introduce ourselves, telling where we live, our names, etc.

He tells us his name, asks us our business, our ages and so on.

The door between us and the kitchen is closed, but if you look you will see a knot-hole in it and often an eye peering at you through it.

At times the door swings open, and lets you see at the far end of the kitchen a cow or horse munching cut straw and beans and lets in also the odors of the stable.

For warmth and protection the cattle are thus kept under the house roof in Northern Korea, but in Southern Korea, they are more often separate.

We will visit some other houses. Here is an old man making shoes of straw and twine which he will sell for ten or twelve cents a pair. He says he is too old to be a Christian. We tell him that that is a good reason for becoming one.

Here is the village doctor's house, the ceiling covered with paper bags full of all sorts of native herbs. He has also a needle called a "chim," which he sticks into painful parts to let out the evil spirit supposed to cause the sickness.

Here is a woman driving an ox round and round a flat stone, pulling around on top of it another stone. This is the mill where grain is ground.

Here is a well, and around it young women and girls filling earthenware pots with water, and carry them away on their heads.

Look at the many pairs of shoes outside

that door. Some young men are in there, telling stories and having a good time.

Here is a little school, the boys are studying out loud, learning Chinese characters and history.

These schools are passing away and in their place are schools a good deal like your own Canadian schools.

Here is an ox tied up so that he cannot move. The village blacksmith is putting on a new set of shoes.

But we must hurry—it is getting dark. What is that sound? It sounds like a hymn—yes it is:

"Jesus loves me, this I know,
For the Bible tells me so."

Come and see. Here is a little family gathered together after the evening meal for family worship.

After the hymn all read verse about, then the father leads in prayer and all join in the Lord's Prayer.

Here, too, as in thousands of other villages, the light of the world has entered and the house of the heathen is rapidly being changed into the home of the Christian.

But we must go on, for to-night the Christians are to gather in the church yonder for worship, and we must get our supper and meet with them.

THE STORY OF VESHTAI.

Our medical missionary at Banswara, India, Miss B. Chone Oliver, M.D., writes of one of her patients:—

Veshtai was a poor Bhil woman ill of an incurable malady. She had several times visited us, obtaining temporary relief, and returning to her home, if you can call it home, where nobody loved her nor cared if she died.

She was only a childless widow, and had been one of two wives. Her step-children had no room for her since she could do no work. No doubt glad of an excuse, they accused her of having broken caste by eating with us, and laid a penalty upon her which she was not able to pay.

In her trouble she turned to us. How glad we were to be able to take her in and care for her.

Poor, dull, lonely heart! But it was not too dull to respond to the love of Christ, as she saw it in those who cared for her, and when one morning she closed her poor, weary eyes, I think it would be to open them on a new world of beauty and to feel herself in a shelter of love such as Lazarus had in Abraham's bosom.

This is the grand work that the missionaries do whom you boys and girls help to support. Will not some of you, when you grow up, go to help in that work?

UNIQUE EVENT IN WU AN.

LETTER FROM MRS. J. H. BRUCE.

Wu An, Honan, China,
December 4, 1918.

Dear Record,—

We had a very wonderful event in the city last week. Two weeks ago a notice came to the Official from the Home Department of the Chinese Government in Peking, asking that a meeting be held in every place for thanksgiving and prayer on account of the Armistice with its promise of peace.

The Official sent out invitations to all the schools, the merchants and the gentry in the city.

The meeting was announced for one o'clock on Sunday, and we had to have the morning service earlier than usual, so as to be able to attend this one at one o'clock.

Miss Gay and I went into our city premises and escorted our school girls and the teachers. The official had secured a large building. Pastor Cheng led us through the city streets, as we did not know where the building was. Miss Gay and I followed, then the school-girls and the teachers.

When we were a short distance from the place, all the men and school-boys of our mission overtook us. They were carrying flags, and we formed quite a procession.

There was an arch made of green cedar branches at the entrance, and passing through it we entered the yard. The building was at the far end of it, and we had to walk up a long avenue to get there.

About half way up we passed through a gateway, inside of which there were policemen lined up on either side. As soon as we appeared at this gateway the band began to play, and we marched to its music up the remainder of the avenue.

This avenue was beautifully decorated with Chinese lanterns and strings of small flags crossing each other, all kinds of flags that they could secure, and it was very pretty to see the blending of the different colors as they fluttered in the breeze. If it had not been for the buildings on every side, and the crowd of Chinese one could have fancied it a touch of fairyland.

The building was a hall with an open front, and as it was not large enough to seat all who would be present, they had arranged a straw mat roof for quite a distance in front of the building and had seats outside on both sides of the yard under this roof.

We ladies and school-girls were given seats on one side of this, so that we were really sitting outside.

We had prepared for the cold, by putting on our fur coats, so did not mind it much. Fortunately it was the middle of the day, when the sun is warm.

We were there in good time. The meeting

was announced for one o'clock but all had not arrived, so all others had to wait, and wait patiently they did.

But later, one of the ushers despatched a messenger to the Girls' School (Government) to tell them that every one had arrived and for them to come.

Being present early we could see other schools arriving.

The Government school boys marched very well. The Catholics came with great pomp and show, some carrying banners, a man on horseback leading the way, school-boys marching, a baby-organ carried by two men, and the priest, who is an Italian, carried in a sedan chair bringing up the rear. They had their own music (purely Chinese), and continued playing until the priest was seated in the hall.

At a quarter past two the service began with a song from the police. It would be difficult to describe it so as to be understood. It was very long. The head man stood out in front of the others facing them, and acted the part of precentor. He sang a line, then they sang it, and so on through to the end, keeping time with their feet to their singing.

Then there was a hymn by several little Catholic boys who gathered around their little organ. The priest was asked to speak, which he did very briefly.

Our school boys were called upon to sing, and Miss Gay played the organ for them. The organ was outside, where we were sitting, but the boys were seated in the hall on the other side from where we sat and quite a distance from us.

They had practiced the hymn the day before to the tune of Kilmarnock, but the boys, no doubt feeling a little excited, started to sing without waiting for the tune to be played through, and their voices drowned the sound of the organ. To our amazement we found they were singing a different tune (a psalm tune) so Miss Gay allowed them to finish without the organ. They sang very nicely and no one, except ourselves, knew anything of the mistake.

Mr. Bruce was called upon to address the audience, and after his address our school girls sang the hymn "God bless our native land."

Pastor Cheng then spoke, and he impressed the need for sacrifice on our part also.

The girls of the Government School then sang, after which two Chinese literary men were called upon. They spoke briefly. One was Mr. Yang, who is a scholar and an official speaker (one on whom the Official calls when he wants any special speaking done).

Prayer was then offered by Pastor Cheng, and the meeting was closed with the singing of The Doxology, "Praise God from whom all blessing flow."

Young People's Societies.

THE CHURCH IN COUNTRY LIFE.

By REV. D. M. RAMSAY, D.D., TORONTO.

The state of its rural congregations is a matter of much concern to the whole Canadian church. It is from the country that the town congregations have in the past drawn a large proportion of their best workers and the vast majority of their ministers.

At present a special problem of the rural church in older Canada is the decrease of the population to which it can minister. The newer parts have a similar problem for they have never been thickly settled. But many do not realize that the older parts suffer from a migration which has left communities smaller and less resourceful than they were.

Dr. Macdougall, in his book, "Rural Life in Canada," gives considerable space to the causes of the decline. Apparently, the chief cause is the industrial change of recent years. Improvements in machinery have lessened the staff needed for the labors of the farm as usually pursued. The advantages, educational, social, and, perhaps, financial, of the centres, have drawn the country merchants and blacksmiths, while country values have not been adequately appreciated.

Of course, the power of the rural community to prosecute every kind of social activity is lessened. Loss of numbers means loss of enthusiasm. There are now, as people say, fewer to do things than in other days. And the congregation shares the experience of the community. For pastors and people interest and inspiration are a greater difficulty. As the membership has dwindled, so have the gifts by which a "social" is made ready, a Sabbath School managed, a choir kept up.

Now it is useless, and worse, to pine for the return of days that are gone; our duty is to put forth every effort to bring about a new situation better than the old.

1. The church should aid these weakened congregations at least as cheerfully as those which are advancing from weakness to strength. In our own Church many of them are upon the Augmentation Fund, that is, while they have the Presbyterian right to call their own ministers, their contributions to his stipend are supplemented out of the Home Mission Board's share of the Annual Budget. That Fund ought, therefore, to be one of the most popular.

2. In these small communities the essential unity of the Christian church should be very manifest. It is not intended to raise the vexed question of Organic Union, but there should be, wherever possible, co-operation in its most comprehensive form.

Fortunately, in the newer parts of our country the Methodist and Presbyterian churches now seldom duplicate each other, but it is just in the older parts that duplication is most difficult to get rid of. The community spirit needs to be fostered.

3. The church should do whatever its mission will sanction to increase the attractiveness and even the size of the rural community.

Its chief function is to hold forth that Word of Life whereby men are reconciled to God and induced to abide in fellowship with Him.

But even before man's Fall he was bidden subdue the earth to that condition for which the Creator intended it, and God counts the tiller of the soil His fellow when he does his work as unto Him, that is, in order that the earth may become a Paradise of fertility and loveliness. Surely, it is already evident that the church may occupy a wide sphere in a country community.

That it should strive to make the abodes of the people more attractive to their higher nature, more worthy to be named homes, no one will deny. It has been charged that the rural home is in many instances a materialistic institution as unspiritual and hopeless within as it is unattractive and unlovely without. Probably the charge is equally true of homes in general. But the rural church has the most urgent reason to endeavor to make it baseless.

Again, men are fulfilling God's will not only when they are making the wilderness blossom, but also when they are increasing the physical efficiency or promoting the educational and social well-being of their fellowmen. Hence the Church should be disposed to encourage any agency by which these objects are sought, whether in the town or in the country.

Our Church has always been interested in the education of the children. Accordingly if it should be proposed to adapt the education of the country child more fully to country life, or to continue such education in the rural school even up to manhood and womanhood, the country church should not be a passive onlooker.

It is not suggested that the minister ought to make himself an expert in scientific agriculture, but he would do well to encourage every well-directed effort to make the farmer more intelligent and effective.

It will hardly be said that an occasional church "social" provides sufficiently for the social needs of a community. People will get together in their hours of leisure, or if

they will not, they should be entreated to give up their bad habit.

In the old days men gathered at the country store or blacksmith shop. They did not even shun the bar, for those days were not wholly better than these. Young people will meet to enjoy one another's society, and the time has come when the Church should either provide for their social life, or stand by those who will wisely provide for it.

With the social life is involved the recrea-

tional life. For our youth, male and female, play is essential to complete efficiency. A young man might not like it if he had to tire himself in the grain field as he will cheerfully do on the field of sport.

Yet he rightly resents it when he is compelled to work so hard that he cannot take part in manly games. Therefore, if we would make the country attractive to our youth, we should be solicitous for the satisfaction of this side of their nature.

HIDING GOD'S WORD IN THE HEART.

By REV. F. A. ROBINSON.

"If I were offered a check for a million dollars to give up memorizing Scripture, I would refuse the check." This was the striking statement made to me a few days ago by Mr. F. Murray Olyphant, a New York business man, as we sat in his office in the financial heart of the metropolis." So writes Mr. Geo. T. B. Davis.

Mr. Olyphant is the kind of business man that takes time to promote the interests of the Kingdom as well as his own commercial affairs.

He is, for example, Vice-President of the famous Water Street Mission founded by Jerry McAuley, and on the New York State Committee of the Y.M.C.A.

Though Mr. Olyphant has been a leader in Christian work for many years, it was only recently that he discovered the glory and beauty of systematically learning God's Word by heart.

* * *

In further conversation with this Bible enthusiast he gave further details of his experience.

"I make that statement because the daily memorizing of God's Word has been such a wonderful blessing to my spiritual life, and has greatly increased my usefulness. I am only sorry that as a boy I did not begin the habit of learning the Bible by heart.

I had a poor memory, but learning a verse of Scripture daily, according to the plan of The Bible Success Band, has greatly strengthened my memorizing ability.

"The beauty of learning the Bible by heart is that you see so much more meaning in the passages than when you simply read them over. Only to-day I got a fresh glimpse of

truth from a verse that I had repeated times without number.

Most earnest my advice to young and old is to begin at once to learn the Scripture systematically according to the plan of the Bible Success Band. It will bring untold blessing into your life."

* * *

Such is the testimony of a New York man of affairs, who, in the midst of the rush of modern business life, takes time to meditate on the Word of God and so the Old Book like a great diamond, when seen from different angles, flashes forth to him its dazzling rays of divine glory.

In the Bible Success Band Booklet for 1919, Dr. Wilfred T. Grenfell has a stirring message on Bible memorization. The following are a few extracts:—

"Most gladly I add the testimony of my experience concerning the memorizing of Scripture. I believe in it enough to have devoted many, many hours to stowing away passages.

"Facing death alone on a floating piece of ice on a frozen ocean, the comradeship it afforded me supplied all that I needed. It stood by me like the truest of true friends that it is. With my whole soul I commend to others the giving of some little time each day to secure the immense returns it offers and insures."

In the promotion of the Bible Success Band there are no paid officers and no remuneration whatever to the various national Secretaries. Booklets are mailed at fifteen cents per copy. Any Home or Foreign Missionary may receive a copy free by mentioning this offer.

Address: The Canadian Secretary,
Rev. F. A. Robinson, M.A.,
45 Benlamond Avenue,
Toronto, Ontario.

THE COST OF GOOD AND EVIL.

If it costs much to be a zealous and successful Christian, it will cost infinitely more to live and die an impenitent sinner.

Bible religion costs self-denial; sin costs self-destruction.

To be a sober man costs self-restraint and

the scoff of fools. To be a tippler costs a ruined purse, a ruined body, and a lost soul.

The sensualist pays for his vices a tremendous toll.

The swearer must pay for his oaths, and the Sabbath-breaker for his breach of God's law.—*Theodore L. Cuyler.*

Forward "Special"

These Articles in this Special "Forward Movement" issue of the Record, are supplied by the Literature and Publicity Committee of that Movement.

WHAT IS THE FORWARD MOVEMENT?

FROM THE LITERATURE COMMITTEE.

(1.) The first note of the Forward Movement is that of Spiritual Awakening. Clearly and strongly should this note everywhere be struck.

The war, with ruthless and tragic force, has cut deep channels into human life. It has compelled men to look beyond outward show and mere material strength, and has thrown them back upon God. It has brought into sharp relief the issues of right and wrong. It has proved above all else a struggle for Spiritual principle.

This new sense of Spiritual values is the Church's opportunity. Now is the time, when the individual and social conscience is deeply stirred and sensitive to new influences, for the Church to give a full, clear witness to the healing and saving power of Jesus Christ. This comes through waiting upon God.

Rightly then did the General Assembly issue a call to united prayer, and reconsecration of life and substance. As men come face to face with God, the joy of intercession and fellowship will spread from man to man, from group to group, until all, with one heart and one mind, dedicate themselves anew to the service of Christ.

(2.) It is the aim of the Forward Movement to seek a more thorough application of the Gospel Message, and to make our Church and Nation what, in our best moments, we would have them be.

The overture to the General Assembly, urging such a movement, sets forth that the war has made it "more manifest than ever before that the hope of the world lies in the awakening of a Christian consciousness powerful enough to dominate all other forces and enlist them in the service of humanity."

This Christian consciousness should find its highest expression in the Christian Church. But other forces too often do not take the Church seriously. They give her a subordinate place, partly because they do not appreciate the unseen redemptive forces that she constantly brings to bear on human life; partly because her witness on some of the great issues of the time is too feeble; partly because so many of her members are at ease in Zion.

The need of the hour is plain:—A new intensity of faith, wider sympathies, the

abolition of social wrongs and the acceptance of social obligation, the bringing of every national interest and ambition under the control of Jesus Christ.

(3.) The Forward Movement calls for fuller knowledge and more adequate support of the Missionary enterprises of the Church.

It does not depreciate the noble efforts and achievements of the past at home and abroad, but it does recognize how utterly inadequate our missionary forces and gifts are for the responsibilities of to-day. The Boards of the Church have made a careful survey of conditions and needs in Canada and in the Foreign Fields. The result of the surveys are both startling and illuminating. The candid man is forced to cry, "So much to do! So little done!"

It is planned to present these results by addresses, charts, and printed page, first, to the Presbyteries, and then to the whole Church. This should issue in a clearer vision and deeper understanding of the Church's task, and in a definite resolve to put the work on an efficiency basis, and to seek a wider and more powerful unfolding of the Christian faith.

(4.) The securing of men for the Christian Ministry, and other trained leaders, is a vital element in the Forward Movement.

For several years, the supply of candidates for the ministry steadily diminished. Then it began to rise again, until, with the outbreak of the war, more than three hundred of our theological students and home missionaries answered the call of their country.

To-day, the ranks of the ministry are seriously depleted. In the Spring of 1919, not less than one hundred and eighty additional ordained men will satisfy the requirements of our work. Fifty are in sight. "Pray ye, therefore, the Lord of the Harvest."

It is imperative for the Church to address herself with vigor and enthusiasm to this exacting task. In all our domestic, social and civic relationships the purpose and claims of the Christian Ministry should receive new emphasis. The terms of enlistment, the suitability of the training given, the care of the minister during active service and after, demand the thought of the best minds in our land. Are we standing between our sons and this career of spiritual leadership? Unhappy the country that is without the vision and message of the patriot-prophet.

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(5.) The Forward Movement fixes attention once more on the children and youth of the Nation, and sees in them the Church's hope and opportunity.

In the making of men and women, no other institution can take the place of the home, as the great school of character. The school is its powerful handmaiden, for "if you would put anything into the life of a nation, you must first put it into the schools." It is the business of the Church to see that every child shall receive that moral and religious training that is its due birth-right.

In ten years, the Presbyterian Church has shown an increase of 1,000 Sunday Schools, 10,000 teachers, and 100,000 pupils. Yet the stubborn facts remain that the Sunday School loses 50% of its membership before reaching the age of twenty-one years, and that nearly 75% do not attend the regular services and are not being brought into full communion with the Church.

Is not the time ripe for such a movement as will make Home, School, Church and Community living agencies by which the Spirit of Jesus will possess the life of every child?

(6.) A new sense of stewardship in the use of time, money and life will be one of the clearest marks of that Spiritual awakening for which the Forward Movement calls.

The War has revealed in the young men and women of Canada a striking capacity for service and sacrifice. The Nation itself poured into the struggle its manhood and treasure without stint. What are we to say of the Church that gives at the average rate of only five cents per member each week to her Missionary, Educational and Benevolent Work,—Work that is vital to her very existence?

The work the Church is called upon to do cannot be adequately equipped and maintained unless the Financial objective of the Movement is conceived on a war scale. Millions would pour into the Treasury of God if Christian men and women realized vividly that Christianity means sacrificial living and that he who consecrates himself to God becomes the Steward of untold treasure.

Such a programme constrains the thoughtful man to ask "Who is sufficient for these things?"

The answer has been well-approved. "Our sufficiency is of God."

THE CO-OPERATION OF THE WOMEN.

BY THE EDITOR OF "THE MISSIONARY MESSENGER."

In the Forward Movement, which is clearly part of God's purpose for our Church at this time, the Women's Missionary Society has been asked to take part.

At no time in the history of our Society has anything equal to it come to us. The very bigness of it fires our imagination, rouses our enthusiasm and compels us to ring out from end to end of our vast Dominion the battle cry, "Go forward!"

This also we must remember, that in assisting in a great Forward Movement we do not commit the mistake of putting the emphasis upon things of secondary importance instead of on the essentials.

To realize this programme of expansion, we are now taking part in a Dominion-wide campaign that has for its object the placing of the foregoing challenge before the men, women, and young people of the whole church.

The Committees of the General Assembly and the W. M. S. are presenting the needs first at every Presbytery meeting.

The work will next be placed before all branches of our Society. To further the educational campaign, leaflets and charts setting forth the present conditions and the probable needs in the next five years have been prepared.

The great War and Victory Loans which have been floated so successfully in the past few years have taught us the value of organization, personal appeal, enthusiasm and implicit belief in the success of the venture. They have also taught us the value of the small investors.

So, if this Forward Movement is to be successful, we must bend our best energies to bring its needs and its appeal before every woman of our church so that in our Society there shall result a five-fold increase in workers, money and membership.

Prayer, the greatest motive power in this Movement, we have placed first. We also place it last, for it is a challenge to our honesty of purpose in that it demands of us *proof* that we are ready to co-operate with God in effecting the end we desire, even the carrying to a successful issue this enterprise whose magnitude we are slowly beginning to realize.

Forward "Special"

CHRISTIAN STEWARDSHIP.

By JOHN A. PATERSON, K.C., TORONTO.

Chairman Board of Finance.

"I have a Stewardship entrusted to me."

1 Cor. 9. 17:

What then is a Steward? He is a person entrusted with the management of estates or affairs not his own, for the benefit of another to whom these really belong.

And what is a Christian Steward? He is a Christian entrusted with such management for the world's benefit and for God's glory.

And what is the Stewardship of Christian money? It is the care, management and expenditure of money entrusted to us by God for the sovereign good of mankind and the advancement of God's kingdom.

Riches have been called the baggage of virtue; the "impedimenta" of our ancient friend Julius Cæsar; "for as the baggage is to an army so are riches to virtue, they cannot be spared nor left behind, but they hinder the march; yea, and the care of them sometimes endangers or even loses the victory."—Thus Lord Bacon.

But while we speak of the Stewardship of money let us remember that all life is a stewardship, for not only are we stewards of material resources, but also of a multitude of invisible but yet very real assets. Among these may be reckoned our opportunities to do good, our ideas, our intellects, our talents, our powers, our prayers, our special fitness for some specialty, our moral resources, our spiritual resources, our love, in fact our lives.

It has been well said by Harvey Calkins in "A Man and His Money," "To realize the spiritual content of money is to rescue it from sordidness and greed; this shall be the saving evangel for our generation."

No amount of words or pious profession can take the place of the honest cashing up of a man's faith. Let no one think that faith without works is a living faith, for money without service is the body without the soul; money without life is the gold of the ark without the ark itself; money without love is the jewelled robes of the High Priest worn by some Caiaphas. "Were I to bestow all my goods to feed the poor, were I to give my body up to be burned and have not love, it profiteth me nothing."

To give until you feel it, is the strain of duty. To give because you will feel it if you do not give is the uplift of love. To serve as a martyr brings the iron crown of self-sacrifice—to serve as one who loves brings the golden diadem of "Well done thou good and faithful servant."

This subject is not that of cold, clammy, common, vulgar money; not the money of Dives which, when separated from us, chills,

and when united to us warms because it is ours; but Christian money, that kind of money through which gleam and glow love, sacrifice and piety; which when separated from us will not chill but warm both him who gives and him who gets, and which when united to us warms, not because it is ours, but because we have been thought worthy of stewardship.

By Christian money I do not mean the money belonging to a Christian, but I rather mean Christianized money, that is money impressed with the Spirit of Christ, whose characteristic is sacrifice.

Money occupies a large place in the Word of God. The greatest verse in the whole Bible—"God so loved the world that He gave His only begotten Son" deals with giving. Out of thirty-eight parables, sixteen relate to money, and in the four Gospels, one verse in every six deals with money.

There is nothing so base as the clutch of the hand which typifies the clutch of the soul, for both hand and soul become rheumatic and stiffened in a death grip. Our Church must get saturated with the idea of Christian Stewardship, for, as has been said—"To give is not to own but to owe."

There are two classes of men and two classes of churches; there is the man rich in worldly goods, but a poor steward and a mean giver; and there is the man poor in worldly goods, but rich in stewardship and a noble giver.

To each of these two men or two churches the Master sends a message through the man at Patmos.

To the first comes this: "Because thou sayest 'I am rich' and have gotten riches and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked; I counsel thee to buy of me gold refined by fire that thou mayest become rich."

To the second comes this: "I know thy poverty, but thou art rich; be thou faithful unto death and I will give thee the crown of life."

SEEK FIRST THE KINGDOM OF GOD.

By A WINNIPEG LAYMAN.

The appeal to the membership of the Church ought to be for large sums to be used for real progressive work for the Kingdom of God in Canada and Canada's foreign field.

The people have been trained recently in providing men and money for an ideal as well as for the overthrow of an abominable autocracy, and there is a great opportunity for the pulpit to impress upon the minds of the people that the recent slaughter and sacrifice of men and wealth might have been avoided if the Kingdom of God had not been neglected; and further to warn the people that unless the Kingdom is sought first, a repetition of the sacrifice may be expected.

Forward "Special"

THE CHURCH AND THE COUNTRY.

BY REV. JOHN NEIL, D.D., TORONTO.

A vital church is the soul of any country. No one who reads without prejudice the history of England, Scotland, France and the United States will be prepared to deny the truth of this statement. This is true of Canada. The Church of Jesus Christ, more than all other organizations combined, has contributed to her prosperity.

In the early days our fathers came from the old land. In one hand they brought the axe, the saw and the trowel, and in the other the school-book and the Bible. They cleared the forests, built their little homes and erected the family altar, and in every community a Christian Church.

They were true to the sanctities of the home and to God's Word, God's Day, and God's House, and all that we have to-day worth having is built upon the foundation they laid.

The ministers of those days were not only, as a rule, men of true piety, but were men of education, and did more than any others to found our schools and colleges.

It was a minister who founded Pictou Academy. It was a clergyman who was Minister of Education in Ontario and who laid the foundation of our Public School system. It was clergymen in the several districts where they laboured who encouraged the building of the little log school-houses and who were the leaders in instructing to the young.

In speaking of our country beyond the Great Lakes, we cannot praise too highly the explorers, the engineers, the agriculturists and the statesmen.

But, while keeping their memories green, we must do as Earl Grey did, go to old Kildonan and place a wreath on the grave of Robertson, and we must not forget also to place wreaths on the graves of Black and Nisbet and King, and many of other branches of the Church who were, like them, the true Makers of Canada.

We cannot over-estimate what the Church has done, not only for the religious and educational needs of our country, but for her material prosperity as well.

Wherever she has been vital, there the men in the community have been better farmers, better merchants, their social and home life has been better, and men have been truer citizens and truer patriots.

And we must not forget that in this war the Church has done more than all other organizations combined to stimulate recruiting, to maintain the morale of the brave men, and as a rule it was those who were nurtured in Christian homes and were taught in Sunday School and Church who withstood successfully the temptations inseparable from war.

The Church in her different branches has done much for Canada in the past. She is to do even more in the time to come.

One of the greatest perils in the land will be materialism.

The vast extent of our country, her almost inexhaustible resources, and her war achievements, will draw millions from other lands to her shores. This will tend to make her think only of the seen and temporal, and forget the unseen and eternal.

An American preacher, in warning Americans against materialism, says there was a time when the spire of Trinity Church in New York was the highest object in the city, pointing to God and things eternal. Now, commercial buildings have become so high as to hide it from view. God grant that this may not be a symbol of what will take place in the national life of Canada!

If this is to be averted, then the Church must, as never before, make her influence felt.

She must make her voice heard in the home, and in co-operation with the home secure that every child in our land shall receive a Christian education.

Our population is so cosmopolitan that it is difficult to secure definite religious instruction in our public schools, although we must never forget that it was the Bible in the School as well as in the Church and home that made Scotland loved at home and revered abroad.

The State takes the position that every child must receive a secular education; the Church must see that every child receives a Christian training.

In this new era, we must make the influence of the Church felt in every department, not in a corporate capacity so much as by so holding forth the Lamp of Truth that its light may guide us in all that concerns the welfare of the nation.

In order that she may do this, she must, herself, be vital. A dead Church or a servile Church will be a curse instead of a blessing. Germany proves this.

The ministers of our Church can render no better service than to study prayerfully the Epistles to the Seven Churches, and then when they have seen in their light wherein they and the Church have failed, proclaim this Message anew in the power of the Spirit.

In the olden days the Jews, at certain seasons, went up to the Feast at Jerusalem; offered sacrifices, renewed their vows to God, had fellowship with their brethren, and went back to their homes with higher ideals, more loyal to God, and truer patriots.

And so with us, launching our Forward Movement in this New Year of peace, let us meet in God's House, offer to Him our sacrifice of prayer and praise, dedicate ourselves anew to His service, and return to make home life brighter, and to carry into our daily work, our business, our politics, our social intercourse, the spirit of Him who is the source of all good. Then will the land yield her increase, and God, even our own God, will bless us.

Forward "Special"

RECRUITS FOR THE MINISTRY.

BY REV. W. J. CLARK, D.D., WESTMOUNT.

"Recruits" is one of the words which has become familiar to us these past terrible years, and it will always be one of the glorious memories of the Canadian people that so large a number of the youth of our land willingly offered themselves at their country's call.

If the organized Church is an institution, which is of value for the life of the people and one which must be preserved, there must be a readiness on the part of the very best of our young men to give themselves for service in the Christian ministry.

Here is not the place to argue as to the value of the Christian Church. It has been subjected to as fierce a criticism as any institution which exists, and being composed of fallible men and women, there are always failures and defects which may be pointed out. But not forgetting that sad fact there are few who will not acknowledge that the decay or destruction of the Church would be an incalculable calamity. If it is to hold its own and develop effectiveness in its unique work, the ranks of the ministry must be filled by the choicest of our young men.

What is necessary that these may be obtained?

To begin at the root. There must be an evidence, on the part of the membership of our Church, of respect for and loyalty to the ministers of the Church, not indiscriminate, but real.

In the day when there was an abundant supply of young men, in the majority of

Christian households there was the conviction that the Christian ministry offered one of the highest opportunities in life.

Is that so to-day? And if it is not, why?

A variety of answers may be given to this question, but one certainly is that congregations often do not take seriously to heart their duty in support of the minister.

It is not primarily the low stipend, although in many cases that is a scandal, but the assumption on the part of many church-members that the minister must bear the entire responsibility for the success or the failure of the Church's work. It is forgotten that the call involves not only a vow and an undertaking on the part of the minister but also on the part of those who called him.

Plans and suggestions are needed and are being made by the Committee in charge of this section of the Forward Movement, but however wisely these may be framed, there will be no great success in obtaining satisfactory recruits for the ministry unless—on the part of the membership generally—there is a recognition of the minister's right to the loyalty and steadfast support of the people in his Church in Christian service.

In a brief article such as this must be there can only be a statement of one aspect of a question which is of the very first importance.

From the human side, unless men of ability and character are obtained for the Christian ministry in the very difficult days that face the world, the Church as an institution is sure to fail. And to see this clearly lies at the very beginning of our consideration of this need.

TRAINING FOR THE MINISTRY.

At a time when Jesus was followed by multitudes, He made choice from among His disciples and "appointed twelve that they might be with Him and that He might send them forth to preach."

Thus was begun the first class in Christian Theology. It matters not that the class met not in college halls but in some house or under the open sky. Dr. Mackay of Formosa taught his first native preachers "on the road, by the seashore, and under a banyan tree," though he was willing to take them indoors when Oxford College was ready.

From that day the chief occupation of our Lord was the training of His ambassadors. By communion with Himself, by special teaching, by reflection upon His life, they were prepared for their task. After His ascension He endued them with His Spirit that with power they might bear Him witness.

Accordingly, our Church has never left the preparation of her future ministers to chance, but has been solicitous to fit them to serve their own generation according to the will of

God. She has endeavored to select the most competent teachers and to give them the necessary facilities for their work.

It is interesting to notice what struggles were made in this respect in early days. At first the settlers looked to the motherland or across the border for their pastors. The pioneer ministers, too, made many appeals to those lands for fellow-laborers.

But the response was on the whole so inadequate that the various branches of our church, even in their infancy, made strenuous efforts to train a native ministry.

In Nova Scotia Dr. McCulloch of Pietou Academy, taught not a few young men before any college was organized.

In Western Ontario Rev. Wm. Proudfoot took a succession of students into his own home. Queen's and Knox had beginnings equally humble. It was the same spirit which prompted our newer Provinces to move very early towards Theological Seminaries of their own.

To-day, we have a chain of these Seminaries from coast to coast. The older ones are now moderately equipped, but happily are not so

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endowed as to be independent of the annual help of the people.

The newer ones still dwell in houses not made for them, and are altogether dependent on the liberality of congregations. Among them all they have this year been allotted less than eight per cent. of the budget.

These institutions, by their students and by their staffs, have all rendered excellent service to the Church and the Country.

The war blasted for the time the hope that they would soon make ready from among our own boys a sufficient supply of young ministers. To the embarrassment of the Church but to the eternal honor of the men,

the classes have been depleted by voluntary enlistment in our army.

It is to be hoped that the Church will take every one of these colleges to her heart. The students are men whom God is calling out of our own homes into the noblest of callings. The health and vigor of the Church in days to come will, under God, depend upon their efficiency as pastors and teachers.

They will have to face the tremendous problems which the Great War has bequeathed to us. Without aggressive zeal on their part our missionary enterprises will fail. If they prove to be workmen that need not to be ashamed, Christ shall yet, in spite of mighty evils, come to His own in our beloved land and in regions beyond.

THE PENSION FUNDS.

By REV. J. W. WOODSIDE, OTTAWA.

Adequate care of our aged and disabled ministers, their widows and children, has always been the duty of the Church. It can be said without fear of contradiction, that the Church has not fulfilled that obligation with any degree of sacrifice or heroism.

Consider for a moment that the maximum amount any minister may receive, after forty years' continuous service, is only \$500 per annum. The maximum amount any widow may receive is but \$200 per annum.

Over against that, let us remember a minister's unproductive seven years of preparation; the impossibility of saving anything adequate from an average salary (not to mention the minimum) and the increased cost of living, which has at least doubled in the last twenty years.

Further, compare his outlook with any other professional man with whom he rubbed shoulders in earlier days. Compare his lot and outlook even with the unskilled alien laborer on the street who works under the protection of modern labor legislation.

Think of the wonderful provision every respectable commercial institution is in these days making for its employees. The great Churches in the U.S.A. and some of our own Canadian Churches, lead us in this regard.

I do not wonder that more young men, of high type, are not seeking entrance to the ministry of our Church. Still less do I wonder at the number who are dropping out. Take down your Assembly minutes and glance over the appendix page of our Presbyteries. Add to that the names of many who do not retain even that visible connection with the Church they love.

We are asking our men to-day to enter the work of the Church under very difficult conditions. They cannot, under the mini-

mum salary provided, establish a home with any measure of comfort, clothe themselves and their families respectably, secure the necessary books, etc., to keep them mentally and spiritually furnished, or make any provision whatsoever for old age or infirmity.

Such conditions are not consistent either with Christianity or common justice. My profound conviction is that the men and women of our Church need only a plain recital of the facts to secure from them a response in keeping with the dignity and task of the Church.

Possibly there has been hitherto too much hesitancy about reciting the facts, but, please God, never again will any false modesty be allowed to deprive God's worthy servants of that which our people will doubtless readily and willingly provide.

The last General Assembly did a noble thing in setting a new standard of annuities, the aim of which is to provide an annuity of \$1,000 for every minister after reaching the age of seventy years, or after forty years of service, and an annuity of \$500 for a minister's widow, and a proportionate amount for each child, under age to care for itself.

The task remains of securing the funds to guarantee the above standard. Such will no doubt be accomplished within a reasonable time. On that day, a new thing will be born in the heart of every minister in Canada. There will be a quickening in the whole Church, as every man, with undivided attention bends to his task, instead of, as now, keeping one eye upon the gaunt and shadowy forms of old age and infirmity.

The Forward Movement, in harmony with the action of last Assembly, is recognizing the claims of these Funds. The success of The Forward Movement will depend largely on the way in which the ministers of our Church rally to it. Let them be given the opportunity in a new freedom from the present conditions. It is long overdue.

Forward "Special"

THE FORWARD MOVEMENT IN RELIGIOUS EDUCATION.

By REV. W. J. KNOX, LONDON, ONT.

If the leader of an army hopes to rush the position of the enemy, he will direct his greatest strength towards the most strategic point of attack.

If the leaders in the Forward Movement are to guide the Church so as to produce results that will be permanent, attention must be directed to that point where the deepest and most far-reaching influence can be exerted.

If the Church is to regenerate herself and the nation, she must bend her best energies to shaping the life of her membership during those years where character can most readily be moulded according to the pattern on the Mount. There must be a forward movement in the religious education of the young

Childhood is the strategic point. If we train the child in the way he should go, when he is old he will not depart from it. The men at the front who ever stood true to the great moral principles of a clean strong life were the men who had, in early life, caught the spirit of Jesus and shaped their character according to the Christ ideal.

The unity and devotion of the Hebrew people through all the centuries, though scattered abroad over the earth, can be explained on the ground of the careful training to which their children have been subjected.

The strength of the Roman Catholic Church lies in the jealous way in which their leaders guard the education of their children. The allegiance of the faithful, though it means clinging to unthinkable superstitions, is secured by diligent and careful training in early life. This is the really serious business of that great organization.

When the ex-Kaiser and his Minister of Education wished to transform the Germany of Luther, Fichte and Goethe into the Germany of Nietzsche, Tirpitz and Hindenburg, they did not primarily work through the great scientists or big business men, but through the teachers in the elementary schools. Though the ideals they held up were base in the extreme, yet they were eminently sane in making their appeal to the impressionable and responsive mind of childhood and youth.

If there is to be a Forward Movement in the Church, of a permanent nature, it must be based on a sane effort to effect the religious education of the children of the Church and the Nation.

While much splendid effort has been expended in the past, and great things have been achieved as a result of noble self-sacrificing service, we cannot truly feel that we

have attained, either are already perfect in our ideals or our methods.

When we consider that fifty per cent. of our teen age boys and girls are not in regular attendance at our church schools; that only about one school in three reports additions to the membership of the Church; that "the ignorance of the Bible on the part of our young people is phenomenal;" that it is exceedingly difficult to get women, and especially men, who are capable and willing to engage in the work of religious education; that the response to the call for men to enter the ministry is meagre; that our social, business, and political life is not what it might be; when we consider these and other features of the present situation, we feel that there is much land yet to be possessed and that our methods must be re-adjusted to modern demands.

As a Church we have not taken this work of religious education of the young with that serious concern which it merits. It has been the stone which the builders rejected, but it must become the chief stone of the corner, if we are to build truly. We have been busy here and there with many things, and the boy or girl has gone into manhood or womanhood without being established in a vital relation with the living Christ.

A Forward Movement in this fundamental part of the Church's work will involve several things:

We must have a right conception of our work. Our task is not to run Sunday Schools, but to shape character. The supreme thing is not method, but personality.

We must clearly recognize the need of religious education. Germany is what she is, because, with all her intellectual training, her physical efficiency, she failed to realize in any effective way the spiritual and religious possibilities of her people.

We must use every possible agency through which any influence can be brought to bear upon the developing life of the nation. It is not a matter of simply manipulating schools on Sunday, but working through the home, the day school and other community organizations so as to lead out the best in every child, that Christ may be formed in him.

We must secure a much larger number of capable men and women who are willing to give time and effort to acquire a thorough knowledge of the whole problem, and train themselves for some particular part of the work. There is no greater need than trained leaders in this work of nurturing the children in the discipline and admonition of the Lord.

Finally, there is need that we order all our methods in accordance with the laws of God's Spirit, written by him upon the life of the child as he passes on from stage to stage in his development.

We must put the child in the midst and shape our organizations, and draft our lesson courses, and plan our building, according to his needs.

Forward "Special"

THE WORK OF THE BOARD OF SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

In the forefront of the things which are essential to a forward movement in the church is her work with the young. The leading features of this work may be briefly described as teaching children to know, and winning them to love and obey, Jesus Christ as their Lord and Saviour, training boys and girls and young people for Christian life and service, and training leaders for all departments of the work of the Church.

It is self evident that any progress made along these lines will react helpfully in the near future on every department of the work of the church, while failure to make progress in these things would mean the ultimate failure of the church in all her work.

The Board of Sabbath Schools and Young People's Societies has been given responsibility for leadership in this fundamental work and is seeking to provide this leadership mainly in the following ways:

1. In the Homes.

By promoting such plans as may best help the home to take its right place as the primary agency in the religious nurture of the child. This will include definite plans for securing Family Worship, Parents' Classes, Parents' and Teachers' Conferences, etc., and such a propaganda as will arouse widespread interest in the significance of the child and the home.

2. In the Church Services.

By perfecting and promoting such a movement through the Church as may result in bringing back into the regular services of the Church (or through Junior Congregations) that large percentage at present not in attendance, and thus provide for all our children that training in Worship which is essential to their religious growth.

3. In the Sunday Schools.

(1) By carrying out such progressive plans, surveys, visitation, rallies, etc. in organized Churches as will ensure the enlisting of all those not now regularly in attendance; the organization of hundreds of new Schools in unorganized territory; the extension of effort in non-Anglo-Saxon districts, both through literature and workers; and the co-operation in work among children in our Foreign fields, until the last boy and girl for whom our church is responsible is enrolled and has a fair chance of receiving the Christian education which is the birthright of every child.

(2) By making provision for a unified organization of the local Church School from Cradle Roll to Adult Department; an adequate programme of Religious Instruction,

Worship and Training to meet the needs of each grade, and suitable buildings and equipment for the carrying out of the work.

(3) By the extension of missionary education and training to all our children and young people, and the realizing of one sixth of the Budget in their missionary givings.

4. In Young People's Societies, and similar organizations for training.

(1) By providing helpful and attractive programmes for the training of all from the Junior age, up, closely related to the work and organization of the Sunday School.

(2) By the systematic extension of evangelistic and educational work among boys and girls and young people through Conferences, Rallies, and Summer Schools, etc., so as to promote an adequate programme of work for every Sunday School and Young People's Society to the end that all may be led to definite decision for Christ, to enter into training in the Church and dedicate themselves to Christian Service.

(3) By the training of an adequate number of consecrated Christian men and women for leadership in all this work. This will include co-operation in securing recruits for the ministry from our homes, Sunday Schools and Young People's Societies; the training of Church workers (men and women) for special leadership; and the training of an army of volunteer lay workers through classes in the local Church, Normal Classes in Sunday Schools, Summer Schools and similar meetings for education and inspiration of leaders.

"WHO WILL GO FOR US?"

BY REV. ALEXANDER LOUIS FRASER,
HALIFAX.

When gaps were made in ranks where our
brave soldiers stood,

Lifting, 'mid iron hail, their faces to the
foe,

Recruits stepped forth apace, full-mailed in
hardihood,

And on to utmost danger with buoyancy
did go.

Surely it cannot be that you'll be shamed by
these,

For 'gainst tremendous odds Truth's ser-
vants, too, have sped;

Surely you do not crave for luxury or ease—
The Nazarene had not whereon to lay His
head!

Come! Serve God and thy fellows, and give
them of thy best,

Come! bring a soldier's heart that knows
how to obey;

And be it near or far where thou shalt take
thy rest,

Upon thy mound a wreath Posterity shall
lay.

Forward "Special"

OUR FOREIGN MISSIONS.

BY REV. DONALD MACGILLIVRAY, D.D.,
SHANGHAI, CHINA.

The regular furlough gives one a chance to see changes. One of the most gratifying is the absence of the old rivalry between Home and Foreign Mission claims. Everybody now sees that the work is one, an inter-related and interdependent whole, and one doesn't need Jacob Riis to tell us that one dollar to Foreign Missions releases ten dollars' worth of energy for the Home problems.

The Canadian Church has been honored with a large and varied work abroad. Surely it is an honor to have so large a share in the Great War, and to be expected by the Lord of the Harvest to cover so much ground. We work in India, China, Japan, Korea, Trinidad and British Guiana, and they tell us there are fifteen million souls within the boundaries of our assignments.

No burden this, but a glorious privilege. "What a burden your young back is bearing! Is it not too great?" said a benevolent passer-by to a little girl with a baby pick-a-back.

"Tain't a burden," came the indignant reply, "it's my own brother!" The Father gave them to us to carry, and it is our delight to bear them, because we love them as our brothers and sisters.

But did God give them to US? Or, was it the General Assembly, that, in fits of generosity, took on field after field?

Nay, verily, as you shall see, God spoke to John Geddie and we got the New Hebrides (now off our hands) in 1846.

In 1868 God spoke to John Morton, and we got 250,000 Hindus in Trinidad and British Guiana.

In 1871 God spoke to George Leslie MacKay and Formosa became ours.

In 1876 God spoke to Fraser Campbell and we branched out in India.

In 1888, in the great Missionary Revival, God spoke to Goforth and Fraser Smith, and Honan was claimed for Christ.

In 1893 God led MacKenzie to Korea, and the Church had to follow him.

South China was the home of our converts in Canada whom we had to follow, when they returned to the old home in China.

Just as God spoke to William Carey in 1792 and modern Missions began in India, so God speaks still to chosen souls, and through them to the Churches, and they go forth to possess the lands for Christ.

being faithful in a little, will be made responsible for still more!

It is our glory that we are found in so many places fighting for Emmanuel. With what a thrill of honest pride we read one fine morning that British troops had suddenly appeared at Baku Oil wells in the Caspian sea, hundreds of miles from the last place they were heard from.

Why? Because they were needed there. And on the Murman coast of Russia, in Italy, in Galicia and Poland, in Serbia, and in Vladivostok too. So also our "contemptible little army" of 303 (missionaries). They must be reinforced!!

The nations sliced up Africa ten years ago, ostensibly for Africa's good. So the Churches now divide the world really for the more speedy accomplishment of the great work, as Paul went to the Gentiles and Peter to the Jews, the first great example of comity.

This now means that it is up to our Church to work its territory, and nobody will encroach, for the very good reason that everybody else is too busy at his own allotment to want his neighbor's territory.

This naturally increases our responsibility, for if we don't do our share, no one else can or will.

But God is marching on, and programmes of the Holy Ghost have a way of enlarging according to the needs of the hour and the increasing resources of the Church. They cut up Africa and colored so much red, but God has taken the brush in hand, and there is more red than ever. Shall Canada refuse her share of responsibility of the new Africa areas?

We tell our children to learn Spanish now. Why? Because that is the language of South America, and Canada wants to trade with her. And can the Church say nay to her Lord who told her to do business till He returned, and not help the "Neglected Continent"?

And Russia, too (we are starting at Vladivostok), and even Germany, now so naked and poor, stripped of the rags of false philosophy and formalistic religion.

Where will our Presbyterian responsibility end? Only where God decides, and woe betide us if, when He calls, we prove slackers, defeatists and shirkers.

We are on the eve of still greater things. But let us take as our first (not final) objective, the working of our present areas up to the last ounce of our strength. Which of our two thousand churches can say they are doing that now?

For our encouragement let us remember that this war which we wage for Christ is already won. The first battle of its Marne was on the Mount of Temptation, and its second Marne was on Calvary. Shall Jesus not see of the travail of His soul, and be satisfied?

Can we give any of them up? Never! Rather do we expect that our beloved Church

Forward "Special"

WHAT THE COMMITTEES ARE DOING.

The following sub-committees were appointed by the Assembly's Committee of the Forward Movement for the more effective carrying on of the work.—Promotion of Prayer; Recruits for the Ministry; Stewardship; Literature and Publicity; Educational Campaign; Financial Objective; Theological Colleges.

These Committees submitted reports to the Assembly's Committee, and since then have been earnestly planning to advance the special interests entrusted to them.

A League of Prayer has been formed, designed to draw the whole Church into closer contact with the Source of Power.

A deeper sense of stewardship is being cultivated by public addresses and by articles and leaflets.

The Committee on the Financial Objective has been making a careful analysis of the financial needs and claims of the Church's work, and hopes in the near future to place before our people an objective that is both worthy and practicable.

Presbyteries are being urged to appoint committees on Recruits for the Ministry, where such are not already at work, and useful suggestions for definite lines of activity have been offered. The Committee, in co-operation with the Board of Education, is taking steps to encourage and aid returning soldiers to enter upon, or complete, courses of training for the ministry.

The work of the Committee on the Educational Campaign has thus far been chiefly concerned with the discussion of the Movement at Presbyteries. Suggested programmes for a series of meetings in congregations appear in this issue and a number of churches have already had a Movement presented along these or similar lines.

The Committee on Literature and Publicity first undertook to secure, in co-operation with the departments of the Church, leaflets bearing on different phases of the Movement for distribution at Presbytery meetings, and charts setting forth the conditions and needs of the work.

Another important step was the issuing in January of the first number of the "Forward Movement," a publication which is designed to keep the Church informed on the progress of the Movement.

Leaflets for popular distribution and special issues of the Religious Journals which minister so acceptably to the spiritual needs of the country are also under way.

Mr. Frank Yeigh has been appointed Publicity Secretary of the Forward Movement, and entered upon his new duties at the beginning of the year. His wide experience in public and religious activities, his literary gifts, and his intimate knowledge of Canada from coast to coast fit him admirably for this work.

THE WAR MEMORIAL FUND.

The War Memorial Fund of the Board of Sabbath Schools and Young People's Societies is meeting with generous support from the children and youth of our Church. No less than five hundred Sabbath Schools have thus far responded, by the purchase of Victory Loan Bonds, to the value of over \$60,000, and additional reports are coming in daily.

It was a happy idea to thus encourage a four-fold investment, as distinct from responding to the Government's call viz., that of aiding in the extension of Sunday School work in Canada; in helping to build and equip a number of School Homes for non-English speaking children in Canada; in helping in similar work on behalf of children in our foreign mission fields; and in bringing to the subscribing School a shield on which may be placed the names of those who sacrificed their lives in the War.

WITH THE PRESBYTERIES.

It was the decision of the Assembly's Committee of Fifty on the Forward Movement, that the purpose and scope of the Movement should first be presented to the Presbyteries of the Church. Immediate steps were taken to have this done in the Presbyteries of the four Eastern synods in October, and of the four Western synods in November.

No sooner were dates agreed upon and speakers selected than the epidemic of influenza intervened, and only four Presbyteries met as planned, and these with a reduced attendance.

A few weeks later, a new start was made, and before the end of the year, the Movement was initiated in nearly all the Presbyteries of the Maritime and Central Synods.

Each Presbytery had before it a comprehensive programme:—The Origin and Spiritual Aims of the Movement;—the Home and Foreign Mission situation and needs, including the relating of the Gospel Message to the Industrial, Social and Political conditions of our time;—the work of the Women's Missionary Society; the Religious Education of our Children and Young People in relation to the Home, Church and Community; the Securing, Training, and adequate Support of men for the Ministry, and other workers; the challenge of the present crisis to personal consecration, to the rededication of our youth and the new sense of stewardship in the use of wealth;—each Presbytery's share and plans.

These were the vital questions that, in nearly every case, occupied the attention of the Presbytery for three full sessions.

Disappointments there were, especially where prevailing conditions made attendance difficult and slender, but in general, reports show an eager and hopeful spirit and many signs of a deeper response to the Master's call.

Forward "Special"

SOME PRESBYTERY REPORTS.

FROM THE LITERATURE COMMITTEE.

Lindsay.

In this Presbytery practically all the congregations were represented, and some had representatives from each organization. The whole Presbytery is keenly interested in the Movement, believing it to be the greatest work the Church has ever undertaken.

The representatives of the Committee of Fifty put very plainly the situation at home and abroad, and pressed home the truth that any scheme of enduring reconstruction must be based on Christian principles.

The following resolution was unanimously adopted;—

"The Presbytery regards this as an opportune time for the Church to heed the call of God to go forward, and urges Christian people to exalt Jesus and His Gospel as the solution of the problems that confront us, and to bear a fuller witness to the power of Christ to regenerate the world and heal its sores.

"Thereto, it urges sessions to make an effort to have all families engage in regular Bible reading and prayer, that the religious life may be nourished and deepened, and to seek to relate to the Church the community they serve, by an increased attendance at worship.

"To that end pastors are counselled to use the opportunity a new year offers to bring to the attention of their people the relation of Jesus to the present crisis, to the individual, to the family, and to the Nation."

Peterboro.

This Presbytery was much impressed as the speakers unfolded the needs of the Church and her gigantic task.

The lady representative set forth the claims of the Women's Missionary Society. "A splendid and tactful address" was the verdict of all.

The Pension Funds of the Church were dealt with by a distinguished layman in a terse and practical way.

"The difficulties of the minister, the calls made upon him for financial assistance, and the inadequacy of his salary were set forth by one who had taken note of all."

Another speaker, in graphic language, pointed out that the invincible determination, unflinching energy and splendid ability manifested by our men in the prosecution of the War should be turned to good account in the peaceful pursuits of life and in furthering the Kingdom of God.

Still another analyzed keenly the reasons for the decline in candidates for the Christian ministry and pleaded with the Church to appeal to the heroic in our young men, even as the War had made its resistless appeal.

Owen Sound.

"Wednesday, November 20th, 1918, will long be remembered as 'Forward Movement Day' in the Presbytery of Owen Sound. From some outlying points, the attendance was disappointing, but many congregations were well represented and the delegates present caught the spirit of the Forward Movement, and returned to their respective fields of labor stimulated and enriched for more telling service."

The interest was marked, as the need of a progressive policy, a broader Christianity, a more vital and helpful relationship to our fellow men was eloquently set forth. "The War has revealed the existence of a slum nation, and it is the business of the Church to foster conditions in which no slum nation and no slum community can exist."

An audience of five hundred gathered for the public meeting in the evening, when speaker after speaker sounded the clarion call to service on a War basis. "Let us consecrate ourselves with humble, earnest resolution to do God's Will by giving our very best. Through our wounds we are blessed and by sacrifice we grow. The Son of Man gave Himself and in the great Forward Movement of the Church, we are asked to follow Him.

These extracts are characteristic of many others. If the spirit here revealed deepens and spreads, the Presbyteries will not be wanting when tested by the call of the New Era.

Montreal.

A special meeting of this presbytery on the 21st January, held forenoon, afternoon and evening sessions, devoted to The Forward Movement. The public were invited to all the sessions and were present in largest numbers at the evening mass meeting.

The various aspects, and needs of the great task with which the Master has honored our Church were spoken to by Principal Gandier, of Toronto, Dr. W. H. Sedgwick, of Hamilton, and Rev. J. H. Woodside, of Ottawa, together with some of the members of Presbytery; while the special department of that great task carried on by the Woman's Missionary Society, was presented by Mrs. Strachan, of Toronto.

The day was one of deep interest. The full extent of the profit will only be known as it is worked out in the congregations of the Church.

The Movement to be successful must not be a temporary enthusiasm, but a new realization of the full meaning of the stewardship of life, and a new fulfilment of that sacred trust.

There is that scattereth and yet increaseth. There is that withholdeth more than is meet, and it tendeth to poverty.

Reaching the Unreached

**In ten years, Sunday Schools have increased
1,000; Teachers 10,000; and Pupils 100,000**

BUT

1. In Organized Churches—

Only 25% at Church for Worship.

Only 50% at Sunday School for Instruction.

Only small percentage at Mid-week for Training.

Needed: Progressive Plans, Surveys, Visitation.

Rallies to reach the last boys and girls.

2. In Unorganized Territory—

In 90 School Districts in British Columbia, only 15 Sabbath Schools.

In 300 School Districts in Saskatchewan, no Protestant Services.

Needed: Hundreds of Sabbath School Teachers.

3. In Non-Anglo Saxon Districts—

45% in Saskatchewan are foreign born.

Needed: Adequate plans to meet this situation.

4. In the Foreign Field—

Needed: Greatly enlarged plans.

“SEEK DILIGENTLY UNTIL YE FIND IT.”

(One of a series of charts issued by the Forward Movement Committee.)

A SUGGESTED PROGRAMME

For a Week of Special Services in Congregations, in connection with

THE FORWARD MOVEMENT

1. Sunday Morning:—Christianity and the New Era.

2. Sunday Evening:—The Witness of the Church.

3. Monday:—A Christian Canada.

(a) Christ and the Social, Economic and Political Order.

(b) Home Mission Responsibilities.

4. Tuesday:—Christianity, the World Religion.
(a) The True Internationalism.

(b) Our Foreign Mission Fields.

6. Wednesday:—The Co-operation of the Women.

7. Thursday:—The Church's Hope and Opportunity—the Child, the Home, the School, the Church, the Community.

7. Friday:—Men for the Ministry and other workers (their training and their care).

8. Sunday Morning:—Christian Stewardship—the Consecration of Time, Wealth, Personality.

9. Sunday Evening:—The Sufficiency of Christ.

Life and Work

HOW ABOUT YOUR BOY?

One evening, when I was a boy of thirteen, my father said to me, "Water the stock."

Soon some boys arrived and I forgot my work and played.

A little later my father asked, "Have you done what I told you?"

"Yes, father."

He knew that I had not, and I even now recall how he said not a word, but walked away in the twilight, so burdened and bowed because of hearing a falsehood from his own boy that it suddenly gave him the appearance of an old man.

The boys left and I watered the stock. Then I forgot it, went to bed, and slept.

During the next forenoon mother called me to her and said, "Do you know your father neither went to bed nor slept all last night!"

"No, mother; I did not know. Why didn't he sleep?"

"Your father spent all last night praying for you."

My saintly mother's words and tears went through my heart like an arrow and rang like a bell in my ears, and I became powerfully convicted of sin.

Just following that a series of revival meetings was held in our church and I became a seeker and had no rest until I found it in penitence and consciousness of pardoned sin.

The revival services continued several weeks, and a small boy was the only convert, and the critics said: "He will backslide. The revival is a failure."

That "small boy" is now telling the story.

How could I ever reward my now translated father for that night of prevailing prayer? I never could, but God rewarded him by letting him live to see that very boy become a minister, a missionary, and a missionary bishop.

Just a few months after my election to my present office, God said to my saintly father: "It is enough. Come up higher." Mother had entered into rest about two years before. How can I ever be sufficiently grateful for such a parentage and such a home?

It is my hope and prayer that the story of my father's night of prevailing prayer may encourage other parents to pray as he did.

I do not believe that parents through prayer can break the wills of their children and compel them to surrender to Jesus, but I do believe that my father prayed until God sent such conviction through the Holy Spirit that sin became such an unbearable burden that I gladly yielded my will to the will of my God, prayed until my sins were

pardoned, the burden removed, and I was genuinely converted.

I firmly believe the same heavenly Father will hear the cry of other parents, and for their encouragement I leave this testimony concerning God's answer to my father's fervent prayers.—*From the life story of Bishop Frank Warne, D.D., of India.*

NOT THEORY, BUT FACT.

We believe in the Vicarious Atonement. We do not say the "vicarious theory of atonement," for, according to the plain teaching of Scripture, the Vicarious Atonement is not a theory, but a fact.

A vicar is one who acts as the substitute for another. A vicarious act is an act performed for another. Vicarious suffering is suffering in place of another.

A theory is an opinion. The man who talks about the vicarious theory or substitutionary theory of the Atonement reveals the fact that he does not accept the Bible as the rule of faith, but discusses and accepts or rejects its positive statements, just as he does the opinions of men.

Isaiah prophesied of the Messiah:—

"He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed."

No one could frame a stronger statement of vicarious atonement. Christ was to be wounded, bruised for the sins of others.

"He had done no violence, neither was any deceit found in his mouth." He was not a sinner, but He suffered for the sins of others. His soul was "an offering for sin." "The Lord hath laid on Him the iniquity of us all."

The New Testament is equally explicit.

Christ, "who did no sin, neither was guile found in his mouth," "was once offered up to bear the sins of many."

"Christ also hath once suffered for sin, the just for the unjust."

"Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye are healed."

With such statements as these, and others of the same sort, we see no profit in discussions which count "the vicarious theory only one of many theories held by theologians," and leave the impression that it "does not matter what theory of atonement one holds, so long as he believes in the atonement itself."

It does matter. If one does not believe that "Christ died for our sins according to the Scriptures" and suffered vicariously as our substitute, he does not believe in any atonement, nor in the Scripture statement of it.—*Herald and Presbyterian.*

"HOW TO GET AND KEEP STRONG."

There was no treat that better pleased the soldiers in U.S.A. training camps than the "strong man stunt" which Max Brunton has given in more than a hundred recreation huts during the winter.

Max is not a big man but the soldiers fairly gasp with wonder as they look at his bulging muscles. Moreover, he soon shows that the muscles mean even more than they look to mean.

Brenton is an original chap, and he scorns the average program of the professional strong man. Pitting his unaided strength against four or five stalwart soldiers and twisting away from their grip when they are holding him by arms and legs and throat, is just an opener of his performance.

But before Brenton starts with even the first of his stunts, he puts in a little speech beginning with the casual-sounding remark, "I suppose you boys would like to know how to get and keep strong."

The soldiers strain their ears to hear about physical exercises that will give them the kind of muscles the man on the platform is displaying.

But in half a minute he is talking, not about athletic training, but about clean living. And before anybody realizes exactly what he is coming at, Brenton has launched out into a flaming invective against vice that reminds one of Billy Sunday's famous sermons to men.

But in just a few minutes a tender note succeeds the scorching denunciation. "Boys," the strong man is pleading, "I know mighty well that a man cannot escape these dangers and live the life he ought to live in his own strength. There is only one thing for it, and that is to depend on the Lord Jesus Christ.

"I want to tell you that He is safe to depend on, and everybody who ties up with Him is going to be able to go through all the temptations of army life and keep just as straight and clean as his mother at home wants him to be."

I asked Brenton after the performance how long he had been at this kind of work.

"I've been doing it for eighteen years."

"Have you been hitching a sermon to your 'act' all that time?" I asked.

"No. I travelled sixteen years appearing in vaudeville houses all over the country, and not thinking of anything but the money I got out of it.

"In the last two years, though, it has been different. I have got hold of something else, and it is more than all the rest of my life to me. I have been wanting ever since that to do something that would count for Jesus Christ, and since the camps were opened I go around from camp to camp, and I have the chance to talk for Jesus every place I stand up before the men."

"Tell me about your conversion," I said.

"Well, it was simple enough. A boyhood friend of mine is a lawyer in our town. I have stuck to him all my life, though he was a Christian and I was not.

"But there was nothing I enjoyed more than talking religion with him. Every time I went home I would go down to his office and begin to make objections to Christianity in order to get him started on an argument.

"Finally one day he said to me, 'Max, I'm not going to talk religion to you any longer. It's no use. You don't know anything about it. You read up a little on religion and find out what you are talking about and then I'll discuss it with you.'

"'Well, if that's the way you feel, old fellow,' I replied, 'I suppose I will have to go home and begin reading the Bible.'

"My lawyer friend wheeled around on me and said, 'Max, if you will promise to read it, I'll buy and make you a present of the best Bible in town.'

"'All right, I'll do it.'

"He took me out to a bit of a bookstore and got me a brand new Bible and wrote my name and his on the fly leaf.

"I took it home and sat right down to read, beginning at the first chapter of Genesis. I didn't skip a page nor a verse. When I got through I read it over again.

"And then I said that a lot of it I couldn't understand, but what I could understand was such good sense that I was going to live that way. And so, you see, I have been a Christian ever since."—*Abridged from "The Continent."*

HAVING HONEST NEIGHBORS.

A large commercial concern, being on the point of advertising widely a new invention, deliberately chose in each city the newspaper it would use, not on the basis of circulation among the business men it sought to reach, but on the basis of the cleanness of its advertising columns, their freedom from lying, trickery, and immoral advertisements.

The investigation resulted in a rather surprising list, including some unusual papers, and conspicuously omitting some that would surely have had a share in an advertisement sent out in the ordinary way.

Why is not this a good principle, not only for advertisements but for all relations of life? Honest people cannot afford to associate with liars.

Those that would make known the good news of Christ's Kingdom cannot wisely have for their friends those that are advertising the kingdom of darkness.

We are not only known by the company we keep, but we are largely made by that company—or unmade.—*Ez.*

The Children's Record

TWO THINGS IN BOYS' LIVES.

Men of to-morrow. Would you like to know your future, to have your fortune told?

Look! Listen! I see two things that will fill all your years.

One thing with most of you will be

Making a Living.

A few may not have to do so. It has been made for them by others, and they have nothing to do but "have a good time."

Do not envy them. Of two things you may be sure, that they are neither the healthiest nor the happiest.

A little rest from hard work is pleasant; but those who never have anything to do except, "enjoy" life usually miss the joy.

But most of you need not worry on that score. You will have to work at something, at home or away from home. Be thankful for it.

Now let me tell you two or three things about making a living.

One thing is that it is God's way for getting through life. Hear the Good Book—"If any man work not neither should he eat." God's way is always the right way, the happiest, the best.

There are many kinds of work, but all who are able should do something useful in the world. If not they are "parasites." Find out what that means.

A second thing about making a living is that all honest work is equally honorable. The man who handles pick and shovel, hammer and tongs, saw and plane, is making his living as honorably as the man who handles sword or pen, who works in shop or office, school or college, or with Hon. before his names makes his country's laws.

Another thing in making a living—Don't waste.

Don't waste time in idleness. While you work—work. When you play—play. When you rest—rest. But don't waste time. It is the stuff life is made of.

Don't waste money on what is not worth while. Money is time. It is life.

Don't waste health. It is necessary in making a living. Don't waste it in smoking or drinking or folly or excess of any kind.

Health is like money and time. You cannot waste it and have it.

Knowledge is helpful in making a living. Get all you can of it. Don't waste your school days.

Reading is one way to get knowledge. Get the habit. Whatever your work for a living, you will have some spare time. Papers are cheap. A few good books will cost less than a few months' tobacco.

With all your reading never forget the Good Old Book which tells how to make the best of things, and always has comfort and help and guidance for the hard places in life; and which tells of a Father, a Saviour, a Friend whose love and care never fail.

But this leads to the other great thing which will fill your years even more fully than making a living and that is.—

Making a Life.

You may shirk making a living; you cannot shirk making a life. You are at it now,

You begin making a life when you are very young, long before you can begin making a living. As soon as you begin to think and speak, every day and hour, no matter how they are spent, add something to the making of your life.

Every thought, word or deed helps to make it up, and that make up, that total, is what we are; the life we are making.

A boy who is selfish is making a selfish misshapen life. It looks ugly to all who see it.

A boy who fibs is making a life that is a lie and he will have to live with that life away.

A boy true and kind is making a life true and kind, a goodly and pleasant thing in the sight of God and man.

Yes, you may shirk making a living, but you cannot shirk making a life.

The Greatest Question for Boys.

The greatest question, therefore, that any boy can ask is—"How can I make the best of life.

Begin by asking Jesus to take it and make it for you. Give your life to Him. No matter how young. The younger the better. Give it up to Him. Ask Him every day to

take it and make it what He would like it to be, and what He only can make it.

He gives a pattern, Himself, after which, with His help we may make our life.

He gives us a Directory, His own Word, to tell us how, with His help, to make our lives after that pattern.

He gives us the Holy Spirit, to help us make our lives after that pattern.

Boys, you cannot avoid or evade making a life. Here is the opportunity—the only way—to make the best of life.

There is a special need and call now in our Church for boys to devote themselves to the work of the ministry.

It is one of the grandest, most needful and most useful ways in which you can use and make your lives.

THE ONE WHO HELPS ACROSS.

The white-capped nurse stood over a cot in the hospital looking down at the little figure lying still under the cover. The wee laddie was not yet free from ether, which the doctor had given to keep him from feeling the pain of having his broken bones put in place.

Presently he stirred and looked up. Was it because he felt no pain, or because the kind vision in white made him think of angels? At any rate he said weakly: "Am I dead—yet?"

"No, dear, nor going to be, I hope for many a year."

Jake tried to remember where he was; then he drew a long sigh and shivered. It was beginning to come back to him.

"I couldn't get out of the way," he whimpered, "and it jes' come down smash on me, and"—

"Never mind, sonny, you are all right now. Shut your eyes and go to sleep."

"Will I ever wake up?" 'cause I don't want to die; you see I don't know what it's like."

The nurse felt the weak pulse flutter under her touch. The child must be soothed.

"You're going to be up and hopping around by and by," she said; "but I can tell you what it's like, if that's what you want to know."

"When I was a girl, I lived in the big city of London; and one dark, foggy day I was sent out on an errand for my mother. I had to cross the street at a corner where there was no policeman, but oh, so many cabs, busses, trams and carts."

"Yes, I know, go on," said the listener. That picture he knew by heart.

"Well, I looked into face after face of the passers-by, to see if I could get help, but everybody looked cross and in a hurry."

Presently I saw an old, white-haired gentleman with such a kind face that I touched his arm and said: 'Please, mister, won't you take me across the street?'

"The gentleman looked surprised, but he took my hand in his, and soon I was safely across. Afterward I found out that my old gentleman was Lord Shaftesbury, a great man who sat at kings' tables, and helped to rule the nation."

"Now when you come to the crossing between this world and the next, all you've got to do is to look for One who helps us over. He'll be there. Not an old man, but young and strong and beautiful. If you ask him, he'll see you safely over, and give you a place in his home."

You see He's far greater than any earthly lords and kings. He is the Lord Jesus Christ. Will you remember about him, so you won't mind when you come to the crossing?"

Jake was getting very drowsy, but a bright, broad smile spread over his thin little face, and he nodded, as well as a boy could with his head on a pillow.

He got well and lived to be a good and useful man, but he has never forgotten the One who stands at the crossing.—*Ex.*

AN AFRICAN GIRL'S GIFT.

Over on the West Coast of Africa, somebody carried the Gospel to a young savage girl sixteen years of age, and she came into the house of God on Christmas day, to bring her offering, for they have a very beautiful custom of giving their best gifts to Christ on Christmas day.

They are poor, with a poverty that you and I know nothing about. Most of them could not bring anything save a handful of vegetables, but this girl, just saved out of heathenism, brought a silver coin worth eighty-five cents, and handed that to the missionary as her gift to Christ.

He was so astonished at the magnitude of it, that he thought that surely the girl must have stolen the money, and for a moment he was about to refuse to accept it, but thought he had better take it to save confusion.

At the conclusion of the service, he called her aside and asked her where she got that money, for it was really a fortune for one in her condition.

She explained to him very simply, that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord.—In *Missionary Review of the World*.

SELFISHNESS.

On rocks on the Pacific Coast the sea lions come to enjoy the sunlight. One giant will climb to a warm, sunny place and look angrily at the others trying to climb up beside him. He never thinks of helping the weaker lions that try to climb up beside him, but fail and slide back.

There is plenty of room for all the sea lions and plenty of sunshine for all. But that means nothing to the animal who has found his sunny place. He makes no effort to help the others climb up, but rather pushes them back.

It is just so with the selfish man. There is plenty of room and sunlight on our rock, the earth, fronting on the mysterious ocean of space, but the heavy animal, the selfish man, that climbs up and finds his place in the warm sun is like the monster in the Pacific Ocean.

He hates those that ask for a little of the sunlight, he pushes back those that try to climb up, illustrating the attitude of the selfish man towards his weaker and less fortunate fellows.—*Ex.*

HOW A ROGUE WAS SHAMED.

An Arab had a fine horse, whose fame spread far and wide, and all the Bedouins who saw it or heard of it wished to buy it.

One tribesman offered first two camels, then all the camels he owned, and, at last, in addition, he was ready to pay money as well as give up his own animals.

But the owner of the horse refused to sell, and thereupon the would-be buyer decided to obtain it by guile.

Disguising himself as a beggar, and feigning illness, he lay by the roadside on a route that the owner of the horse was to pass.

Presently the rider came to the spot, and, touched by the sight of the supposed sick man, dismounted and offered to help him on to the horse and carry him to a place where succor could be obtained.

But the beggar did not move. "I have been without food for days," he said faintly. "I cannot rise; I have no strength left."

The owner of the horse thereupon stooped down, and, tenderly lifting the beggar, placed him upon the saddle, intending to mount himself and ride to an oasis.

But no sooner was the sham invalid safely on the horse than he galloped away, leaving the owner astounded in the place where he had dismounted.

At last the latter called to the thief to stop, and when the rogue was at a safe distance, he did so.

"You have taken my horse," said the true owner, "but I implore you never to tell anyone how you obtained it."

"Why not?"

"Because one day another man may lie by the roadside really ill, and if your act is known men may hesitate to stop and assist him."

The thief was so struck with shame that he rode back and gave up the animal to its rightful owner.—*Ex.*

MAKING PRAYER DEFINITE.

A rich old Chinaman in Korea, having at last been persuaded to submit to a necessary operation, and having passed it successfully, lay bandaged and helpless in a Christian hospital.

He was not a Christian himself, but the courage and skill of Christian doctors and nurses had impressed him.

Casting about in his mind for some means of reassuring himself and keeping up his courage, he met the eye of the surgeon who had come to inspect his work.

"Doctor," muttered the old man, "are you praying for me?"

"Yes," said the doctor.

"But how can you pray for me? You do not know my name."

"Oh, yes, I do," said the doctor. And he recited all the quaint syllables without a slip.

A smile of pleased surprise wrinkled the yellow face, only to be followed by a dubious look. "You'd better make sure of this," said the Chinaman. And with a slow and careful enunciation he told the doctor the name of the street where he lived and the fact that he was seventy-four years old. "You'd better put that in your prayers," he said; "I don't want any mistake made."

The old Chinaman has now fully recovered and attributes his good health to the fact that he gave the doctor such definite praying instructions.—*Central Christian Advocate.*

AN ANCIENT LEGEND.

An old legend tells of a little girl who lived in a land where drought had dried up all the streams, so that all were perishing.

The child went out into the woods and prayed for enough rain to fill her tiny cup for her sick mother.

After her prayer she lay down and slept and woke in the dawn to find her cup filled with sparkling dew.

She hastened to her home, but on the way stopped to pour out a few drops into the mouth of a gasping dog. Immediately the cup in her hand changed to silver.

She ran to her mother's bedside joyfully, and placed it in her hand. But the sick woman cried, "No, I am dying; give to those who will live!" and gave it back, and lo! the cup became a cup of gold.

Then the child bore the cup away to divide its water among all in the house, when a thirsty stranger came to the door. She eagerly held out the cup to him, and as he took it, a radiant light shone about him, the cup turned to shining diamonds, and a spring of water welled from it, refreshing all the land.

"Blessed are they," said the Stranger, "who give a cup of water in My name."

He disappeared, and the diamond cup rose into the sky, shining forever as the Dipper among the stars. There it gleams for all to see,

"Showing the world with what a light divine Through all the years, unselfish acts may shine."—*Queen's Gardens.*

The Church Funds, West.

SUMMARY OF RECEIPTS.

	During December	Jan. 1 to Dec. 31
Home Miss., Soc'l Serv....	\$5,477.52	\$63,780.16
Foreign Missions.....	6,551.14	63,317.51
Widows and Orphans.....	391.00	1,136.50
Aged Ministers.....	352.50	1,610.18
Pte-aux-Trembles.....	1,020.00	4,886.00
Deaconess Tr. Home.....	73.53	961.32
S. S. & Y. P. S.....	1,540.25	16,744.96
Montreal College.....	18.00	223.00
Queen's College.....	37.00	305.00
Knox College.....	36.00	449.00
Manitoba College.....	31.00	386.00
Saskatchewan College....	115.00	396.00
Robertson College.....	12.00	371.66
Westminster Hall.....	—	2,798.02
	\$15,654.94	\$157,365.35

RECEIVED DURING DECEMBER

At the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario.

Est Mrs D M Mac-	Westport ss.	7.00
Kintosh	Copper Cliff ss.	10.37
Barrie	Prescott ss.	50.00
MacLennan wms.	Edmondville.	160.00
Daywood, Johnson	Peterboro, St Paul.	1,000.00
Princeton	Rv C A Myers.	6.95
Fernbank ss.	Kirkhill	322.00
Brucefield	Rv C A Myers.	200.00
Hymers	Rv C A Myers.	50.00
Rv J A Cranston.	Fort Frances.	17.42
Rv W G Rose	Caintown	50.00
Mitchell	Mallorytown.	4.00
Tor, St Enoch's bc.	S Luther ss.	23.00
Leaskdale	Craighurst	71.43
Vaughan, Kx ss.	Neida	23.20
Norval	Normanby, Kx ss.	2.00
Chatham wms.	Graftiade	11.00
Ottawa, St Paul's.	Callander	15.00
Alexandria	Rv J R MacCrimmon.	8.00
Brookvll, St John's	Rv J H Woodside.	100.00
Morewood ss.	Est Colin Philip.	15.75
M. M. R.	Molesworth	31.00
Srratford, Knox.	White Lake, girls' club	1,000.00
Rv J W Penman	Tor, Parkdale	20.00
Rv W T Prittie	London, King bs.	27.00
Craigleith	Ottawa, Knox ss.	60.00
Tor, Dovercrt.	Brooklin	14.00
Rv H Carmichael	Sparrow Lake	46.00
Est Rv J G Murray	Chatsworth	25.00
Lakeport	Mrs H Jackman.	9.10
Woodford ss.	Orangeville ss.	5.00
Glamis ss.	W T Noble	25.00
Schreiber	Oxford Mills	50.00
Toledo	Sonya	12.20
Merrickville ss.	Ham, St John's ss.	60.00
Strangfield	Corbetton	22.32
S Nissouri	Cobden ss.	11.75
Simcoe	Mainsville ss.	242.18
Dunblane ss.	Morewood	7.00
Westmeath	Colborne ss.	200.00
Foxboro' ss.	Woodville	12.00
London, St Geo.	Sandringham ss.	100.00
Rv R McGillivray	Fairlmerston	7.00
Lansdowne ss.	Fairbairn ss.	250.00
Kinlough ss.	Drumbo	19.47
Caledonia	Rv J J L Courlay.	50.00
Riversdale	Bear Creek ss.	11.00
Kinburn	Heckston ss.	10.00
Fingal	Oro, Willis ss.	2.00
M McM.	Ely ss.	180.77
Markham ss.	Innerkip	2.25
W Puslinch	Milliken	30.00
Moore, ss.	Pricville	24.00
Seaforth	Latona	247.00
Robt. Little	Collingwood ss.	13.00
Rv H J Pritchard.	Embro	8.20

Tor, Evangel.	15.85	Rv E F Chandler	9.80
Blytheswood	38.00	Sarnia, St And.	50.00
Nairn	82.00	Ham, Knox gc.	25.00
Brampton	750.00	Rv C D Farquharson.	9.25
Bolton	180.25	Rv Orr Bennet	5.80
Keldon ss.	9.00	Rv N Waddell	6.65
Orillia	1,000.00	Cardinal ss.	5.00
Dracon ss.	5.00	Elmvale	13.00
Bridgeburg ss.	5.00	Valetta, Fletcher	150.00
Mrs. C. K. Curry	25.00	Kirkton	40.00
Dutton ss.	22.00	Blyth ce.	50.00
Dr J M Duncan	6.95	Seaforth ss.	50.00
Madawaska ss.	2.65	E Ashfield	80.00
Brantford, Alex ss.	17.00	E Ashfield ss.	6.50
Fort Wm, St And.	17.50	Cedar Hill	55.00
Rv R Laird	8.20	Picton ss.	13.00
Coniston	84.50	Newburgh	40.00
Fitzroy Harbour.	9.00	Englehart ss.	5.00
Wolfe Island yps.	6.00	Camden VIII.	30.00
Wolfe Island ss.	8.00	Tamworth	2.00
Wolfe Island ch.	50.00	Tor, Bloor mbc.	50.00
Ottawa, Glebe.	500.00	Dr W G Wallace.	5.80
Rv C E Kidd	20.93	Minden	12.50
Burnstown yps.	50.00	Rv A Heimonen	6.90
Ridgetown	250.00	Rv N Carr	14.45
Rv W R McIntosh.	10.80	Kenyon	500.00
Rv Wm McDonald.	15.15	Kenyon S schools.	25.00
Rv R Stewart	5.60	Beachburg ebc.	100.00
Oranville	25.00	Woodville	1.65
Kemptville, St Paul.	100.00	Skipness ss.	5.00
Melville mb.	3.00	Fairbairn	29.00
Mildmay	130.00	Blackheath ss.	22.00
Burlington ss.	7.00	Barton	23.00
Drummond Hill ss.	7.00	Barton ss.	5.00
Rv W A Bradley	15.80	Brooksedale	437.00
Rv J M Macdonald	11.85	Hugh Walker	63.00
Rv R G McKay	7.15	Kirkhill	3.00
Rv J W Woodside.	7.30	Gore Bay	5.00
Elsinore	18.00	A Friend	27.00
Dunblane ss.	50.00	S Ste Marie, St Pa.	5.25
Manotick	200.00	Powassan yps.	165.00
S Mountain	50.00	Stewart Mem.	51.50
Hamptden ss.	5.15	Garden Hill	800.00
Courtright	10.00	Tor, St John's.	300.00
Oakdale	50.00	Niag Falls, St And.	20.00
Rv H Bolingbroke.	9.80	Teeswater yps.	13.60
Rv J F L Macdonald	7.75	Rv J H Little	6.65
Rv H Ross	13.95	Rv F H McIntosh.	50.00
Mrs N S Robertson.	10.00	Drummond ss.	25.00
E Hawkesbury	37.00	Northcote ss, yps.	5.00
Vaughan, St And ss.	15.00	Fairbank	30.00
Tor, Wmstr	1,000.00	Eramosa, 1st ss.	200.00
Streetsville	70.00	Tor, Bonar	6.35
Miss E V Johnson	6.25	Rv Keneth MacLean.	6.08
Woodst' ch, Cal tbgbc	10.50	Rv Dr John Ross.	4.00
Woodstock, Chal ss.	12.50	Claude	3.00
Rv B Byers	25.00	Mrs Alice Bremner.	11.85
Chesterville ss.	5.00	Kirkwall ss.	10.00
Mrs J M Godwillie.	5.00	Rv H G Moyes	10.83
Tor, Alhambra	500.00	Cornwall, St Jno ss.	131.83
Rylstone	30.00	South Mountain.	9.00
Victoria	50.00	Corbetton	47.00
Mitchell	500.00	Nottawa	300.00
Motherwell	97.10	Springfield	12.00
Brooksedale	6.00	Thamesville	17.05
Rv J D Byrnes	13.60	Bethel ss.	7.00
Rv A D Cornett	6.20	Rv A H Scott	6,801.21
Rv L E Gosling	15.50	Est late S Currett.	4.00
Rv J Hamilton	14.00	Crossland ss.	67.00
Rv V T Mooney	11.86	N Easthope	7.45
Kirkhill	2.50	Rv Wm McKinley.	65.00
Kirkhill, St Col.	2.50	Tor, Victoria ss.	25.00
Tor, Old St And.	600.00	Wnitby ss.	1,500.00
Rv A W Shepherd.	7.45	Fairbairn	13.00
Newton ss.	2.00	Kirkhill, St Col.	21.00
North Ekfrid	23.00	Kirkhill, St Col ss.	12.00
Est Robt Innes.	900.00	Port Hope	25.00
Mt Brydges ss.	4.26	Est Mrs Shuttleworth	61.00
Sarnia, St And.	250.00	Hillsdale	300.00
S S No 1 Stanley ss.	24.00	Milverton	100.00
St George ss.	4.00	Kippen	400.00
Amos	100.00	Dr Jas Murray	6.65
Williamsstn, St And	100.00	Rv John Radford	8.90
Heckston	60.75	Ventnor	10.00
Mt Hamilton, Chal	26.00	Enniskillen	40.00
Mrs A L Murray	10.00	Sarawak	3.00
Rv D M Macleod	8.00	Ilderton ss.	6.00
Caintown	50.00	Nairn ss.	107.00
Rv J McP Scott	12.75	S Kinloss	5.30
Rv J M Whitelaw	13.00	Admaston	28.50
Kirkfield ss.	6.20	Tor, St Enoch's bc.	
Rv J I MacKay	18.13		
Cache Bay	20.00		
Orangeville ypsms.	6.00		
Nashville ss.	2.00		
Williamsford	8.00		
N Luther	78.00		

Tor, Dufferin	50.00	Dr W Farquharson	7.70	The Pas ss.	6.00	Lamont ss.	10.50
Inverhuron ss.	2.00	Quebec, Chal	450.00	Chater	35.00	J W McKean	5.00
Stratton	47.00	Est Mrs M S Mac-				Rv N D Keith	7.45
Winchester	400.00	Dougall	100.00	Saskatchewan.			
Rv J A Cranston	9.15	Dundee, Zion	5.00	Caron	\$36.45	High River ss.	19.55
Rv Dr Gandier	6.10	Achelstan ss.	25.00	Dryer ss.	6.10	Calgary, Bankview ss.	10.00
Rv F J Maxwell	8.00	Rv J E Menancon	10.80	Sony Beach	350.00	Rv J M Kellock	8.00
Rv A Rintoul	7.75	Mont, Livingstone	50.00	Smithville ss.	8.00	Lloydminster ss.	5.00
Rv W E Partridge	1.65	Rv T S Glassford	6.10	Plenty	161.10	Dr D G McQueen	7.70
Rv J M Nicol	17.35	Rv J Thom Gordon	7.75	Saskatoon, Mrs McCl	5.00	Edmonton, Wmstr.	300.00
Sand Point	15.00	Rv And D Reid	20.70	Saskatoon, Kx ss.	27.00	George Swallow	25.00
Kennore ss.	5.00	Lachute ss.	36	Rv Jas Laing	27.00	Calgary, Hillhrst ss.	15.00
North Gower	61.00	Mont, Fairmount ss.	10.00	Bear Stream	50.00	Davisburg	13.90
Carleth Pl, Zion jmb	5.00	Mont, Knox-Crescent	200.00	Watson	101.50	Rv Alex Forbes	12.75
Mrs James New	2.00	George Boulter	65.00	Pansy	55.00	De Winton	47.00
Mrs R McEwen	28.97	Mont, Bethany	45.00	Ashgrove	2.50	De Winton ss.	15.00
Omamee	19.63	Gore	10.00	Canora	15.07	Rv W G Brown	6.95
Omamee ss.	33.00	Rv J L George	5.60	Pontiac	31.00	Rv A McWilliams	7.45
Newcastle	100.00	Marlow	22.00	Saltcoats ss.	5.40	Rv A McLennan	100.00
Tor, Queen East	7.00	St George	31.00	Calvin ss.	4.30	A Morrison	11.00
Duntroon ss.	20.00	Rv G W Mingie	7.70	Fleming	42.00	British Columbia.	
Owen Sd, Knox ss.	81.00	Westmount, St And	2,000.00	Fleming ss.	10.00	Victoria, St And	\$9.00
New Glasgow	15.00	Arundel	8.00	Kamsack ss.	42.00	Gordon ss.	7.00
Corunna	25.00	Fort Coulonge	46.00	Omega	24.00	Rv Thos Bennett	8.00
Brigdn ss, on timers	100.00	Scotstown ss.	12.00	Rv G B McLennan	8.20	Rv C H Daly	16.00
Tiverton, friend	28.33	Mont, St Luke's	7.70	Rose ss.	7.00	Vanc'r, St John's	800.00
Rv J U Tanner	17.85	Rv J B MacLeod	22.00	Druid ss.	42.00	Malakwa ss.	6.55
Rv T A Woods	50.00	Cantley	100.00	Bear Stream	8.65	Rv Ng Mon Hing	10.00
Huntsville	300.00	Marlsboro'	13.00	Amulet	5.45	John Irwin	12.00
Owen Sound, Knox	5.00	Georgetown	26.30	Rv D M Buchanan	8.00	Kerriedale	100.00
Middleville ss.	10.00	Rv J R Dobson	8.60	Regina, Knox	2,100.00	Duncan	71.00
Rv R Wiseman	66.08	Rv T R Scott	100.00	Strongfield	25.00	Henderson ss.	11.60
Dr W G Wallace	88.00	Lachute	150.00	Wynyard ss.	8.25	Merritt	12.00
Minden	172.94	Valleyfield	200.00	Bear Stream	5.00	Pender Isld, Boys' cl.	28.00
Tor, St Enoch's	102.31	Mont, Taylor	409.00	Rv D MacVicar	15.35	Mr Lehman	64.00
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Quebec.		Rv J B McLaren	13.30	Jumbo Valley	\$25.00	Montrose ss.	3.66
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Lost/River, Lakeview							
Mont, Erskine							

The Church Funds, East

SUMMARY OF RECEIPTS.

	During Dec.	Feb. 1 to Dec. 1
Foreign Missions.....	\$2,270.50	\$45,756.53
Home Missions.....	3,299.79	16,759.70
College	5,605.00	11,883.67
Aged Ministers' Fund.....	144.00	323.00
Pte-aux-Trembles Scls.....	58.00	688.00
Home Missions, West.....	852.04	2,523.04
S. Schools, Y. P. Soc.....	303.00	1,984.00
Assembly Fund.....	3.33	45.97
Bursary Fund.....	636.00	1,522.00
Library Fund.....	163.00	396.99
Widows' & Orphans' Fund	9.00	41.00
Social Service, Evangelism	67.00	826.00
	\$13,410.66	\$82,749.90

RECEIVED DURING DECEMBER

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Acknowledged. . . \$69,339.24 Jennie and J. W. Hag-
Kilmuir ss. 7.75 gart, Pdmt. 50.00

French River ss.	2.00	Wm Ritchie, New Glas. . .	5.00
The Points.	45.00	Hantsport, per Dr and	
Churchville p w soc. . . .	16.00	Mrs. Annan l.	50.00
Lewis, Lot 16 ss.	2.00	Rogers Hill Cent ss. . .	23.00
St James & Union.	27.00	Coldstream.	35.00
Framboise ss.	7.00	Bridgewater.	13.00
Brookfield, P E I ss. . . .	15.20	Anonymous.	2.00
Blackville ss.	11.00	Investor.	15.00
Murray Harbor ss.	15.00	J McPherson, Brandon	50.00
Mt Royal ss.	1.75	Nw Glasgow, Unite l. l.	154.00
Breadalbane ss.	6.00	T J Reid, Stellrtn. . . .	50.00
Bridgewater.	17.00	Brookfield, N.S.	115.00
Oxford Junction.	4.00	Sheffield Mills ss. . . .	5.00
Lockeport.	19.25	Campbelton.	78.00
Taymouth ss.	5.00	Bloomfield, etc., ss. . . .	6.00
Investor.	30.00	Bridgewater.	25.00
Middle River C B.	8.00	Rv A P Logan.	10.00
McKay ss.	4.00	Rv Jacob Layton.	10.00
James G McLean, S W		Oldham.	15.00
16 P E I.	50.00	Shemogue, Pt Elgin. . . .	83.00
Redbank ss.	4.00	Charlotttn, Zion ss. . . .	20.00
Lunenburg ss.	20.00	St John, St Matt.	10.00
Harrington Hrbr ss.	11.00	Colls, pr Rv Jas Ross. . .	94.00
Salmon Creek ss.	3.00	Est M J McCurdy.	102.04
St John, Knox ss.	18.25	Cross Rds, Rog Hill ss. .	38.63
Bridgewater.	35.00	Springhill.	291.00
St Andrews, Grnock ss.	295.00	Hilden.	19.00
Mabou.	139.00	Noel.	82.00
W River, St Mary's.	30.00	St John, Knox ss.	13.00
Sunny Brae, St Paul's. . .	78.00	S Richmond.	20.00
Dundee ss.	3.00	D L MacKinnon, Mon-	
Murray Harbor N ss. . . .	31.00	tague.	50.00
D McLean, Long Creek	70.00	Bridgewater.	40.00
Napan ss.	2.00	Blue Rocks.	83.00
Masstown ss.	3.50	Consol. Revenue, div-	
Sydney, Falmth ss.	20.00	ided amg Funds.	9,553.29
Antigonish ss.	5.00	Feed My Lambs.	15.00
J A Grant, Brandon.	100.00		
Marion Grant, Bran-			
don.	25.00		

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SEE THIS SIGN

All real human improvement is from within outwards.—*Froude*.

The cross of Calvary is God's estimate of the sinfulness of sin.

We cannot serve God and mammon, but we can serve God with mammon.

Let me not die before I've done for Thee, my earthly work whatever it may be.

The long look within ourselves will cure us of a lot of impatience with other folks.

The more you pray the less you will gossip. Prayer is a great cure for a loose tongue.

This is a lost world to be saved and not simply an ignorant world to be educated.

There are two kinds of freedom—false, to do what one likes; true, to do what one ought.

Characters that are noble do not come by chance. They are built patiently, day by day.

There is nothing more pitiful than a life spent in thinking of nothing but self.—*Farrar*.

To be sweet and kind and helpful is sometimes better than being thought bright and entertaining.

Many have withstood the frowns of the world, but its smiles and caresses have hugged them to death.

Our lives are the garden plots in which we drop seeds. We shall have to eat the fruits of these seeds.

The body might as soon thrive in a fever, as the soul prosper when burning with contention and strife.

Christianity is a religion that will not keep; the only thing to do with it is to use it, spend it, give it away.

Straightforwardness is more than a match at last for all the involved windings of deceit.—*F. W. Robertson*.

I am not bound to make the world go right, but only to do with a cheerful heart the work that God appoints.

The first untruth, the first profane word, the first evil of any kind, makes a pathway for others to follow.

Nowhere in the Word do we find reference made to "tithes or offerings"—but always "tithes and offerings."

If you wish to appear agreeable in society, you must consent to be taught many things which you know already.

The door which swings between here and hereafter may be dark on its earthly side. Its heavenly side is bright.

It is the proper office of faith to believe what thou seest not, and the reward of faith to see what thou hast believed.

Putting up with things that cannot be helped means courage; putting up with things that can be helped means cowardice.

When God would enrich men with heavenly blessings, He has often to take away from them engrossing earthly possessions.

A week filled up with selfishness, and a Sabbath full of religious exercises, will make a good Pharisee, but a poor Christian.

The poor have never been impoverished by tithing, and those not poor live far below privilege when they give only the tithe.

Never to make a promise without thinking it over carefully, and never to break one when made. The first is prudence, the second honor.

Solid, enduring work for Christ cannot be done by one who is not acquainted with the main truths of Scripture and their practical application.

Those who "have no use for missions" are opposing Jesus Christ. He said—"Go ye into all the world and preach the Gospel to every creature."

A man who lives only for himself has not begun to live. He has yet to learn his use, and his real pleasure, too, in the world.—*Woodrow Wilson*.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks*.

Everything else undertaken by the church in the way of philanthropy is subordinate to the great work of the world's evangelization. The spirit of missions is the Spirit of Christ.—*John Potts, D.D.*

Content sat spinning at my door, and when I asked her where she was before—"Here all the time," she said; "I never stirred; too eager in your search you passed me o'er, and though I called you, neither saw nor heard.—*Alfred Austin*.

Not only have Japanese Buddhists imitated the methods of the Chinese Sunday-school, but a Young Man's Buddhist Association, which has established a firm footing among both university and high school students, is one of the most active elements in the attempted revival of Buddhism in Japan.

The Presbyterian Record



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MARCH, 1919.

No. 3.



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Life is too short to brood over the unpleasant things.

Character is not dreamed but hammered and wrought.

Loving all denominations equally well usually gives little love to any.

For men who give one-fourth of their income read page seventy-six.

The world judges a man by his station. God judges by his character.

See what the end of page seventy-six has to say about a moving picture machine.

Page seventy-seven tells what whiskey does, and page sixty-seven what Prohibition is.

To be the centre of one's universe is misery. To have one's universe centred in God is peace.

If you insist on charity beginning at home, be sure to be "at home" when she begins.

The one who moves "Forward" will always move some other. The one who only talks "Movement" will move no one.



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The Presbyterian Record

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No. 3

THE RECORD AND THE "FORWARD MOVEMENT."

These two are kin in origin and purpose. Both of them are children of the General Assembly, one of them at its first meeting in 1876, the other at its latest meeting in 1918, and both of them for the same object, the furthering of the work of the Church.

The RECORD is the official Monthly Bulletin of our Church. It is published by the Assembly to provide a medium, at low cost and with wide circulation, in which all the Committees and Departments of work in the Church can keep that work before our people.

Its monthly circulation is about sixty thousand copies, larger, by far, in proportion to our membership, than the Monthly Bulletin of any other of the great Churches on this Continent.

The "Forward Movement" seeks to lead our Church to more earnest effort in the work that waits to be done.

The RECORD and the Forward Movement are thus closely linked. The Assembly is publishing the RECORD that the people may know more of our church work, and is pressing the Forward Movement that they may do more.

Knowledge must precede work, and work is the only worth-while outcome of knowledge.

The success of the Forward Movement thus depends in measure upon the circulation of the RECORD. More RECORDS, more knowledge;—more knowledge, more work.

A fitting first step, therefore, for our Church would be to increase the circulation of the RECORD; not by gratuitous distribution, except for sample purposes, for that would at once affect the subscription list.

Further, such gratuitous distribution would not call for any interest or effort on the part of congregations, and would not be self-perpetuating, whereas a congregation induced to take the RECORD for its members, would in most cases continue it.

There are about 185,000 families in our Church. If an earnest, loyal effort were made by the whole Church, the circulation of the Assembly's own Monthly Bulletin could probably be increased from sixty thousand to one hundred thousand.

This number would include a very large proportion of the families that could at present be expected to do much in helping the work of the Church.

This would be a very definite objective and should not be difficult to reach.

If that aim were once attained and consolidated on a self-supporting basis, there could then from that position be forward movement to still larger things.

The Presbyterian Church U.S.A., a Church five times as large as ours, has had for many years its "Record," its Monthly Bulletin, called "The Assembly Herald," with a circulation last year of fifty thousand.

That Church, a few months ago, resolved to use its Monthly Bulletin as its special organ for the promotion of its "New Era Movement," corresponding to our Forward Movement.

That will be a real New Era for the Assembly Herald and for the Church. The increased circulation, when consolidated, will be a clear and definite gain, enabling that Monthly Bulletin to do more for its Church in the coming years.

Thus, without added expenditure, or overlapping and waste in literature, that great Church is launching its New Era Movement.

The Assembly Herald has never been self-supporting. The various Boards of the Church have contributed, from year to year, the balance of cost over subscription price.

The RECORD, with its larger circulation in our smaller Church, and entirely self-supporting, is thus in a still better position to serve our Church as its medium of publicity, and to promote our Forward Movement on an entirely self-supporting, self-perpetuating basis, without waste, overlapping or extra cost in keeping before our people all the work of the Church.

CANADA'S GREATEST RELIGIOUS NEED.

The greatest religious need of Canada to-day is not new religious machinery, or new religious organizations, or a new interpretation of the Bible, or new methods of religious work, but more religious life.

But what is religious life? It is not outward activity in religious work, though that is a natural and inevitable expression of it, just as bodily activity is not life but its manifestation.

Religious life is the attitude of desire towards God, created in the human spirit by the Divine Spirit. It is the life imparted by Christ, controlled by Christ, inspired by Christ, lived in Christ and with Christ.

Religious life is knowing Christ, trusting Christ, honouring Christ, obeying Christ, serving Christ, following Christ.—“This is life Eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent.” “He that hath the Son hath life.”—“To me to live is Christ.”

If, therefore, religious life means “Christ living in me” then having more religious life means Christ having a larger place, a more completely surrendered control, in all thought, life, aims, plans, business, work, recreation, and all else. Religious machinery, organization, method, are important. But the greatest present pressing need is more religious life. If there be that life in our land it will bless through any kind of organization, and if that life be wanting, no machinery or organization or methods can be effective for good.

But wherein does the religious life of a nation consist? A nation is not an organism, a personality. It has not a mind, a soul. A nation is simply a collection of individuals. The only physical life Canada can know is the collective physical life of her people. So is it with her religious life.

Earth's green is her grasses and leaves, not a leaf more, not a blade less, so with the life of a nation both physical and spiritual. The religious life of Canada is thus made up of about eight millions of units, and the religious life of these units sums exactly the religious life of our land.

Hence follow three great practical truths:—

1. The only way in which Canada's greatest religious need can be met, and her religious life become fuller, richer, stronger, is by

more religious life in one or more of these eight millions of units.

The only way, therefore, in which I can add to Canada's religious life, help to supply her greatest religious need and help to answer her greatest religious question, is to have more religious life in myself.

But what does this mean? How am I to attain it? It means Christ living in me more and more. It means using all effort to gain more knowledge *about* Him through His Word, and more knowledge *of* Him through personal acquaintance in fellowship with Him. It means my heart and life and will and aim and effort more completely surrendered to Him and He in larger measure living in me. This must be the starting point of all forward movement in religious life and work, and all such movement on any larger scale is simply the total movement of these units.

2. A second great truth is that while the religious life in a country or a church is the sum of that life in each one of the people, and more religious life—forward movement—in church or country is but the sum of the “more life” in each individual, yet such forward movement in any one human life never ends there. More religious life in one will mean more religious life in some other. Warmth in a radiator imparts itself. It cannot do other. “No man liveth to himself.”

3. A third great truth is that religious life can only thus impart more to others when there is more of it to impart. A radiator can only warm as it has warmth, and no man or woman can be a means of more religious life in others save as there is more religious life, more of Christ, in that one's self.

Is not some of the seeming failure of effort for more of religious life in the community and country because a beginning has not been made at the right end. One may throw utmost energy into general “forward movement” and have no more religious life in oneself, be no more like Christ, no more surrendered to Him. All such effort will be “beating the air.”

Now is the time to order more copies of the RECORD, the Assembly's official Monthly Bulletin, for the balance of the year at a proportionate rate.

OUR PERILS AND TASKS.

Nearly nine millions of people call our land their home. The largest third of these are British in blood, language and ideals, while two other smaller thirds are, one of them, French Canadian, the other of alien origin from almost every nation under heaven, but chiefly from Central Europe and the Orient.

But why perils?

One peril is that the French Canadian part of Canada, chiefly the Province of Quebec, is so dominated by Rome.

The French people are naturally kindly and generous, good friends and neighbors, but in Quebec, more completely than the people of almost any other land, they are under the control of a hierarchy which ever seeks to exploit their French nationality for its own ends.

No country with such a body of people under such influence is free from peril to its liberties.

Our task in this case is very definite, to give these people the Charter of truth and freedom, the Word of God in their own tongue.

The policy of their Church is to keep them in ignorance, both of secular knowledge and of the Word of God.

The latest illustration of the former is the opposition of their highest Church dignitaries to the efforts of the more enlightened of the French statesmen for compulsory education.

The latter finds illustration at all times, and in all the many thousands of Quebec's French homes will seldom be found a copy of the Word of God.

One great task, therefore, of the Evangelical Churches is to give to French Canada the Scriptures in their own tongue.

The other peril is our alien peoples which make up nearly one-half of our total populations west of the Lakes, together with large numbers in the cities of the East.

More perilous to our free institutions are they when living in solid foreign communities with their foreign language and ideals, unassimilated and perhaps unfriendly to their surroundings.

Our task for this third is a great one, to win them to Canada and to Christ.

These perils and tasks are imminent and real, and demand a Forward Movement, greater effort, more self-sacrificing devotion, if we would have our land safe and free.

The peril of the world against which our soldiers fought was a very real one. The peril and task before us in Canada is no less real, and requires earnest and faithful effort, men to work and means to support them.

There is no glamour of romance in this work, but the Master's "well done" is more than all the honors the world can give.

CANADA'S GREATEST NATIONAL QUESTION.

More immediately important and pressing than her war debt or financial policy;—than her alien population or alien immigration; than her railways or shipping;—than her type of government or place in the League of Nations;—more pressing at the present time than any of these or all of them together—is the question of Prohibition of the traffic in strong drink.

Two things help to give this question paramount importance. One is that this traffic has always been a greater hindrance than any other thing to national prosperity and effectiveness. This was so realized during the war that the manufacture and sale of strong drink—chiefly as a war measure—was largely prohibited all over the Continent, and was greatly restricted throughout the world; and similar safeguard of the community, in the transition stage from war to peace, is the most important National factor in the character of that peace.

The other thing that makes Prohibition a specially pressing question at the present time is that all the provinces have approved it—though not in force in Quebec till May 1st. What is now needed is to give it a permanent place on Canada's Statute Book.

One of the grandest things the Union Government could leave as a monument to its memory, when return is made to party government, a monument which would keep it in grateful remembrance through future generations would be the permanent Prohibition in Canada of the traffic in strong drink.

"A lover of Zion" in P.E.I. writes to the RECORD urging Christians to pray for a revival in every congregation and in every home and in every heart; that there may be the promise of God in "showers of blessing." This is the secret of all true "Forward Movement" in the Church.

WHAT IS "PROHIBITION?"

Makers and sellers of fire water always join in chorus against prohibition as a new intolerance which interferes with men's liberties by dictating their diet.

Such a view is false and misleading. Prohibition is not a new thing. It is age long and world wide. It is the corner stone and keystone of civilization. The laws of a land are but a series of prohibitions, ever increasing in number as civilization advances and communities and nations realize that things are not for the public good and add them to the prohibited list.

Prohibition should be spelled "Protection" for it is simply the agreement of the community or nation to protect itself from the evil and harm of the thing prohibited.

The primitive savage knows no prohibition to any thing he may desire, save the strength and speed and skill of his prey or his foe; and he knows no protection for himself or his family or property save his own keen eye and swift foot and strong right arm.

Then he begins to think, and he talks the matter over with some other savages. They are tired of this Ishmaelitic life, every man's hand against another, so they agree not to kill each other, and if any one breaks the agreement his life will be forfeit. They prohibit murder. That is prohibition, a first step from primitive savagery towards a civilization yet distant, but towards which they are facing.

Then they tire of watching and defending their property, and agree not to steal from each other and to punish any one who does so. They prohibit theft.

They have now protection from murder and theft, and they find it so good that they go on to prohibit other things. Every time they find that something injures the community they prohibit it, and the farther the community life advances in civilization the greater the number of its prohibitions. Civilization may be measured by its list of prohibitions and protections, and in the more highly civilized communities the list is a long one.

They find that a slaughter house in a central place in their community is offensive, and they prohibit it within a certain area and protect themselves from the offence.

They find that selling diseased meat is a menace to health and they prohibit it.

They find that dumping garbage on the street is not pleasant and they prohibit it.

They find that wooden houses in towns and in cities mean danger from fires and they prohibit them, compelling stone or brick.

They find that fires in the bush in the dry season are dangerous and they prohibit them and protect forest and farm.

They find that having young children put to work in factories, is not only cruel in itself but that it stunts the future manhood and womanhood of the country and they prohibit it and protect the children.

The find that perpetual toil wears down and brutalizes men and women and they prohibit labour on one day in seven, giving a day on which no man can be compelled to toil, copying this Divine Command into their human Statute Book.

They find that undue labour even on six days of the week takes the life out of life and they limit the number of hours in which work can be compelled.

They find that ignorance is a menace to a country and they prohibit it by making education compulsory.

Thus all the safety and protection that we enjoy in the most highly civilized communities is owing to prohibition.

For many years all workers for the uplift of their fellows have found the liquor traffic a greater hindrance than any other thing to their work, a greater than all others put together. They have found that the corner saloon means temptation and peril to the boys and young men, that it means suffering at home for women and children; that the traffic is the direct or indirect cause of nine tenths of all the poverty, disease and crime that blight the community, and for years those who are thus devoting their lives for others have sought to have them protected from this evil and to have the traffic added to the list of things prohibited and their country raised to a higher level of goodness and comfort and happiness. And in the past four years their goal is more clearly in sight than ever before.

Prohibition does not padlock any man's mouth, saying to him "thou shalt not." But it meets the man who comes into a peaceful, prosperous community, bringing his liquor pack with him and setting up a place for the sale of it and to him it says—"Thou shalt not." It does not prescribe

what men shall or shall not drink, but it prohibits from plying his unholy traffic, the man who for the sake of selfish gain would bring to the community poverty and suffering and sorrow.

It is a striking fact that the demand for prohibition is always and everywhere unselfish, by unselfish men and women who are spending themselves for the good of the community.

It is a fact, equally striking, that the outcry against Prohibition is always and everywhere selfish, by selfish men and women who make it directly or indirectly a source of gain, or for their own indulgence.

But it interferes with human liberty! So does every prohibition on the Statute Book. The thief would steal, the murderer would kill, but prohibition interferes with their liberty. And when men would bring strong drink into a community to make gain by improverishing and degrading its homes and inflicting hardship and suffering on its women and children prohibition interferes with their liberty.

Yes, it interferes with their liberty and they are making a great outcry, but it is simply a question of whether the people will listen to that outcry or to the cry of the women and children, on whose sorrows and sufferings the traffic would fatten and feast.

The question for the people of Canada is whether this traffic which is the cause of nine tenths of the inefficiency, poverty, want, disease and crime, shall be allowed to continue, in order that a few men may be enriched by the making and selling of strong drink, or whether our land and homes shall be protected against it.

The liquor men are spending large sums now in the effort to have the prohibition but partial, to allow light wines and beer. This would be like a partial prohibition of murder or robbery or theft. It would be partial protection of our land, our homes, our children. Liberty for "beer" will open the door to drinks of all kinds, and make prohibition a name and its protection a farce.

Some space is given in this issue to the Prohibition of the Drink Traffic. It is a crisis time for Canada in the effort to protect herself from the chief cause of all her poverty and want and crime, and which the liquor men are doing their utmost to force upon her.

THE "WORKING MAN'S BEER." WHAT IT MEANS.

The pathetic plea that echoes from platform and press to license the sale of beer for the sake of the working man comes not from the working man but from the maker and seller of strong drink.

It is not the working man but the publican who puts the big display ads in the daily newspapers in praise of beer (though the working man is expected to pay for them).

It is not the working man but the whiskey man that frequents the lobbies in Parliament, seeking freedom for beer, for he knows that if the door be opened for it he can smuggle in all other kinds of drink.

Licensing "the working man's beer" means authorizing a place where the working man loses much of his efficiency as a workman, is dragged to a lower level of manhood, and where he forms an appetite for stronger drinks which will find their way in with beer.

It means licensing a place where the working man would spend more or less of the wage that should go to making him a better, happier home.

It means a harder, barer lot, with more of drudgery and toil and less of comfort for the working man's wife.

It means less advantage in the way of schooling and training for life for the working man's children.

It means poorer food on the working man's table for his wife, his children and himself.

It means a poorer, barer, less homey home to go to when his day's work is done.

It means that his children will be driven from that home to the street and the saloon and to more beer, the endless whirl of the vortex carrying its victims downward while the beer-seller "lafs and grows phat."

SERMONIC (?) LITERATURE.

While much is being said against the flood of trashy fiction put out nowadays, I have wondered why more have not cried out against some of the literature under the title of sermons.

Camouflaged in their paper covers, upon which it is declared that they are "sane, compelling, original, gripping, brilliant and eloquent," upon opening some of them one finds stories, long-drawn-out anecdotes, verses and padding.

A cartload of some of such "sermons" would hardly, it would seem, enlighten one poor, inquiring sinner as to the plan of salvation. Oh, the pathos of it!—In "*Herald and Presbyterian*."

"THE TWENTIETH CENTURY MINISTER."

Prizes will be awarded by the Assembly's Committee of the Forward Movement of the Presbyterian Church in Canada for the three best manuscripts on "THE TWENTIETH CENTURY MINISTER."

First Prize.....	\$125.00
Second Prize.....	75.00
Third Prize.....	50.00

Purpose:

The purpose of the competition is to secure manuscripts for publication which will present comprehensively the ideals and functions of the Christian Ministry, with special reference to Canadian conditions in this new era.

Conditions:

Length of articles to be approximately 2,500 words and not more than 3,000.

Manuscripts to be received not later than April 21st.

Manuscripts to be addressed to the Secretary of the Forward Movement, 256 Confederation Life Building, Toronto.

Mark on envelope "For Competition re Twentieth Century Minister."

Each paper is to bear a motto, instead of the author's name, and must have attached to it a sealed envelope, bearing the same motto and containing a written declaration over the author's signature, to the effect that it is his unaided composition.

Manuscripts to be written on one side of the paper only and where possible type-written.

Manuscripts will be submitted to a representative committee of ministers and laymen who will make the awards.

Competition open to all.

"IS THIS YOU?"

By REV. DONALD MACGILLIVRAY, D.D.

John Adams sat thinking, sorely puzzled.—"What is the matter with me? Why can I not settle down to my studies and go on as before? I have done my bit at the front and ought to be glad to be home again."

Three year before he had responded to his country's call, and for two and a half years he had been overseas.

His father was a successful business man and John was an only son, whom he wished to have greater advantages than he had himself in youth enjoyed, and to whom he was giving a university education.—"My boy, you will be able to bring trained brains into the business"—his father had often said.

Then came war and John heard the Call to do his part. Never would he forget his father's voice when told of his decision. At first no words came, only a twitching of the lips. Then hand grasped hand and—"God bless you my boy, yes, you must go."

Afterwards there was mother to be told. But mothers knew how to be brave and John's mother did not fail him.

And now the war was over and John was home but minus a hand.

His parents made light of it. Many sons would never return. Others had returned without legs and arms and some were blind. John's loss would not interfere with his studies, and then he could enter his father's business as they had so often planned. His parents thanked God for His goodness, and John had gone back to his studies.

But how hard he found it! He could not settle to study. He begged his father to let him go at once into the office. Perhaps that would be better.

But even there he could not settle. There were strange stirrings within, voices calling. At times he could still hear the boom of the guns and the cries of the suffering. All the scenes over there would return and he could not sit at the office desk.

His parents were very patient. Sometimes he almost smiled at his mother's efforts to bring him back to pre-war life. She kept the house bright with visitors, planned little parties of young folks, expressed a desire to go herself to concerts, etc., so that he might accompany her. Parties and Concerts! And he seemed to hear still the cries of the suffering!

One day came the crisis. John happened to take up his church paper. He was a member of the Presbyterian Church and over there he had done nothing of which he was ashamed.

"Recruits Wanted"

caught his eye, then

"Forward Movement."

He read the article and as he read his soul glowed within him. Was it possible that in Canada whole communities were in need of help, that churches and schools were closed for want of recruits. How was it he had never noticed this before?

Then he went on to read of nations far away, India and China in need of all the blessings which come through Christianity.

"Over there" he had seen the men from India and China doing their bit in the great conflict. And now these nations were calling out for volunteers to come to their aid and to teach them how to live aright. They had come to our aid in Europe, why not now go to their aid?

The heroic stirred within him. Here was a task big enough. "I will volunteer for life. This too is war, and I will stay fighting till the war is won. My artificial hand will not prevent me doing my part."

And so John volunteered for the greater war. He found he could return to his studies because he knew a soldier must take his training. His parents did not fail him this time either, but were willing that their son should re-enlist, this time in the service of the King of kings.

In Memoriam

S.S. & Y.P.S. War Memorial

Received from Sabbath Schools and Young People's Societies, for the Purchase of Victory Bonds for a Memorial of their Members Who Have Fallen in the War.

These Bonds serve a two-fold purpose, Memorial and Missionary. They keep in memory the brave who have gone, and they will help to carry on the good work which many of those brave would have done had they lived.

Send further Memorials to the Church Offices in Halifax or Toronto.

Nova Scotia

Hx., Fort Massey...	\$500.00
Whitney Pier.....	250.00
South Portage.....	50.00
St. Ann's.....	50.00
Wallace.....	\$50.00
Pugwash.....	50.00
Lunenburg.....	50.00
Lunenburg yps.....	50.00
Brigdgwater.....	100.00
Musqdbt Hrbr.....	\$50.00

Prince Edward Island

W. Riv. & Clyde Riv.	\$50.00
Cavendish.....	50.00

New Brunswick

Loggieville.....	\$50.00
St John, St And.....	\$50.00
Dalhousie.....	50.00

Quebec

Valleyfield.....	\$50.00
Quebec, Chal bc.....	100.00
Bristol.....	\$100.00
St Lambert.....	150.00
Huntingdon.....	100.00
Pte aux Trembles.....	50.00
Mont, St John's.....	50.00
Mont, Livingstn.....	200.00

Ontario

Waterloo.....	\$100.00
Embro, yps.....	50.00
Carlisle.....	50.00

Ailsa Craig, adl.....	50.00
London, Hamilton Rd	50.00
Tor, High Park.....	1,000.00
Whitby.....	150.00
Hamltm, Laidlaw Mem	50.00
Hamltm, Barton.....	50.00
Alice.....	100.00
Wallaceburg.....	50.00
Brussels, addtl.....	50.00
Elsinore.....	50.00
Tor, Fairbank.....	50.00
Tor, St. Jas. Sq., addtl	200.00
Kingston, Chal.....	500.00
Huntsville.....	50.00
Duntroon.....	50.00
Ottawa, Wmstr.....	50.00
Otta, Stewarnton.....	50.00
West Williams.....	50.00
Beard Head.....	100.00
St. David's.....	50.00
Brighton.....	50.00
2nd W. Gwilmby.....	50.00
Westmeath.....	63.00
Fenwick.....	50.00
Durham.....	50.00
Caledon East.....	50.00
Ashton.....	50.00
Whitby.....	150.00
Tor, Davenport.....	\$150.00
Tor, Davenport yps.....	50.00
Bear Creek.....	50.00
Harriston, Kx.....	300.00
Fordwich.....	150.00
Gorrie.....	100.00
Mar.....	50.00
Ottawa, MacKay.....	150.00
Smith's Falls.....	200.00
W Flamboro.....	50.00
Knox, St Cath.....	500.00
Blyth.....	200.00
Vankleek Hill.....	50.00
Chatham, First.....	1,350.00
Bala.....	100.00

Manitoba

Sperling.....	\$50.00
Crystal City.....	50.00
Franklin.....	50.00
Riverview.....	\$100.00
Kx, Portage la Prairie	300.00
Lauder.....	50.00
Dauphin.....	50.00

Saskatchewan

Moose Jaw, Minto...	\$50.00
Wapella.....	50.00
Craik.....	50.00
Estevan, Wmstr.....	50.00
Glenside.....	50.00
Amulet.....	50.00
Davidson.....	\$50.00
Ellisboro.....	50.00
Moose Jaw, St And	1,000.00
Stewart.....	50.00

Alberta

Lamont.....	\$50.00
Edmntn, Dundonld.....	50.00
Vulcan.....	\$50.00

British Columbia.

Cedar Cottage.....	\$50.00
Cedar Cottage yps.....	50.00
Merritt.....	50.00

Being Dead They Yet Speak.

WHY THIS IS THE DAY FOR A "FORWARD MOVEMENT."

By REV. A. S. ROSS, MONTREAL WEST.

1. For more than four years the physical, intellectual, moral and even the religious forces of the world were being directed towards one end, the winning of the war.

All these forces, no longer thus concentrated, are being diverted into various channels. The physical and intellectual forces are now directed to other physical and intellectual aims. Shall not the Church of Christ avail herself of the opportunity, and not allow the moral and spiritual forces to be dissipated or become quiescent, but seek at once to direct them in all their strength towards objectives of world welfare?

2. The war has shown the hopelessness of human history apart from Christ. But His Gospel is adequate for the healing of all human ills. Christian people have in their possession the means for the world's redemption. The work of spreading the knowledge of that means should now be undertaken on a scale commensurate with our resources and with the tremendous need.

3. The war has shown the principle of the cross in human life, men giving themselves, even unto the death, for some larger good.

The world cannot be the same hereafter. We must never forget that sixty thousand

Canadians died for us, and the only way to show a true appreciation of what they did, and gratitude for it, is to follow their example in sacrifice and cross-bearing for others, and to do it now, when the need is so pressing and the memory of their sacrifice is so vividly before us.

4. The war has led us to higher and nobler interpretations of the great principles that Christ has laid down for our guidance in life. The army has given us new exhibitions of unselfishness, sacrifice, and service. Soldiers did not think to save themselves, their aim was to win the victory. And now with this deeper, truer interpretation, this getting nearer to the heart of Christ and His Gospel for life, what are we Christian people going to do about it.

5. As one has said: "We are to-day facing the perils of triumph. Canada has awakened to a new consciousness of might and nationhood, has awakened to the presence of power and abilities within her boundaries that she did not dream of before."

Whither shall this new awakening lead us? Is it not a crisis time?

Is it not a crisis for our beloved Presbyterian Church in Canada? Will there be found, can there be awakened and developed in her entire membership the will to go forward for Christ's sake and the welfare of the world.

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward promptly to the Record, the Official Organ of the Church, the Calls, Inductions, Resignations, or Deaths in the Ministry. Also notice of Meetings of Presbytery so soon as appointed.

Calls from

Chalmer's Ch., Toronto, to Mr. Scott Fulton, of Simcoe, Ont.
Maple Valley, Ont., Mr. Jas. Hagen, of Toronto, Ont.
Elm Creek, Ont., to Mr. H. G. Gunn, of Lockport, Man.

Inductions into

Rockwood and Eden Mills, Ont., Dec. 17, Mr. John Little.
Glenallan, Ont., Dec. 27, Mr. Robt. McCullough.
South Dauphin, Man., Jan. 5, Mr. J. R. Graham.
Emo, Ont., Jan. 15, Mr. Wm. Croth.
Melville Ch., West Hill, Ont., Jan. 23, Mr. J. W. McLeod.
Westminster Ch., The Pas, Man., Jan. 25, Mr. Hector Ferguson.
Westminster Ch., Smiths Falls, Ont., Feb. 6th, Capt. N. A. McEachern.
St. Mary's, Ont., Feb. 11, Mr. Chas. E. Evans.
Riverdale Ch., Toronto, Feb. 20, Mr. Laurence I. Hunter.

Resignations of

Bethany and Rockingham, Ont., Mr. S. S. Thompson.

Rev. Samuel Lyle, D.D., for thirty-two years minister of Central Church, Hamilton, and for the past ten years pastor emeritus, died suddenly in Hamilton, 29 Jan., in the 77th year of his age. The old are passing. It rests with fathers and mothers to train the young to take up and carry on the work.

A leading layman of Portage la Prairie writes to the RECORD of men and church attendance:—

"To solve the question, Rev. Mr. Scott suggested inviting all men in P. la P. who professed to be Presbyterians to a banquet in Knox Church.

"The idea spread. To 250 invitations the response was enthusiastic. It was an evening to be remembered. There were stirring addresses, sweetened with music and song, and a marked strengthening of the kinship that should draw together the men of the church in working for a common cause.

"As always, the success was owing to the women, who provided and served the bounteous repast. The writer is convinced that such meetings would go far to solve the question."

Old St. Andrew's Church, Toronto, Mr. Thos. H. Mitchell.

Deaths in the Ministry.

Rev. Alexander R. Robson, of Indian Head, Sask., on 26th January.

MEETINGS OF CHURCH COURTS.

The General Assembly.

Hamilton, 1st Wednesday June.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.
Montreal-Ottawa, Ottawa, 2 Tues. Oct.
Toronto-Kingston, Toronto, 2 Tues. Oct.
Hamilton-London, 2 Tues. May.
Manitoba, Wpg., 1 Tues. Nov.
Saskatchewan, 1 Tues. Nov.
Alberta, 1 Tues. May.
British Columbia, Vanc., 1 Tues. May.

Some of the Seventy-six Presbyteries.

Abernethy, Nokomis, Feb.
Chatham, Charlo, 11 March.
Dauphin, Dauphin, March.
Glenboro, Carmen, 24 Feb. evening.
Halifax, Halifax, March.
Inverness, Port Hawkesbury, Mar. 4, 11.30.
Kamloops, Revelstoke, Feb.
Lacombe, Wetaskiwin, Feb.
Minnedosa, Rapid City, 4 Feb., 3.30 p.m.
Montreal, 11 March, 10 a.m.
Peterborough, Peterboro, 11 March.
Regina, Regina, Dec. 3, 9.30 a.m.
Saugeen, Palmerston, 1st Tues. March, 10.
Superior, Ft. William, 11 March.
Toronto, 1 Tues. every month.
Vermilion, Lamont, 17 Dec.
Whitby, Whitby, 15 April, 10 a.m.

In this issue are given copies of several of the charts prepared by the Assembly's Committee on the Forward Movement, showing the work and needs on our Foreign Fields.

Canada complains that Britain gives an unfair advantage in commerce to the U.S.A. Canada will herself give the U.S.A. a very much greater advantage if she continues to foster the rumseller after the U.S.A. has made him take to honest, helpful work.

Have you been privileged to stand at the couch and to see a saint set out for the land of the evening star? Have you seen the light of other worlds blaze in the eye upon which the world is becoming dim? Have you heard the voice shout the raptures of faith in the dying hour? If you have you have been honored among men, for you have seen the divinest thing which this world displays to the eyes of man. At that point eternity impinges on time, and the gate between earth and heaven is wide open. Any minister who has seen this has had reward enough for all his labors.—*Ex.*

Our Foreign Missions

THE PLAGUE IN AMKHUT, INDIA.

BY REV. J. BUCHANAN, M.D.

Dr. and Mrs. Buchanan, she also a medical doctor, have given thirty years of devoted service to India, more than twenty of these years to the Bhils, the wild tribes of the jungle, and have seen their labors blessed in these people becoming a civilized Christian community under their care.

For this grand result, Mrs. Buchanan's health has been part of the price paid. For years she has toiled on when she should have had rest, while Dr. Buchanan, often duplicating Paul's experience "in weariness and painfulness," has driven an iron constitution steadily on where many men would have fallen.

At this writing, Mrs. Buchanan is a patient in St. Luke's Hospital, Toronto, and has kindly given the following extracts of a recent letter to herself and her daughter from her husband in India. She was not in the hospital at the time of its writing.

In a private note, pencilled from her sick bed, which we venture—without her permission—to use, Mrs. Buchanan says:—

"O, if our loved Canadian Church could but see the great wide door in India, waiting for her to enter and take advantage of it now, what a blessing it would be to Canada, and to India, and what a joy to our Lord!"

Dr. Buchanan's Letter.

Amkhut, Bhabra, P.O.

4 December, 1918.

My Dear Folks,—

It is a sad, sad tale I have to tell of the awful time we have had here for the last six weeks in beloved Amkhut. The Spanish Influenza came as a withering blast, and our dear Christian people in hut after hut were all prostrated with the lethal, noisome plague, and there were almost none to help.

Everybody went down at once—more completely so than among the jungle Bhils, because they all rushed valiantly to help, while non-Christian Bhils kept away from every house in terror. The precious lives of the young men who volunteered for France were not surrounded with a halo, and many of them paid the full price. So here God accepted the sacrifice and some of our best are laid low in the grave.

When father, mother and all the children are down and the neighbours the same, even water and gruel cannot be supplied.

Cattle wandered at large. The milk, so badly wanted, could not be taken from the

cows. So you may imagine the beloved Amkhut Valley, that we always thought of as the Lord's vineyard, became the Valley of the Shadow of death. Night and day I wandered in this dark valley, doing what one might do to help.

Even the burial of the dead could not be done properly by weak, tired, sick men. So the panther of the jungle near by, as in the big famine, has become once more fond of human flesh. I want to try for him when the moon is large enough; otherwise, as in the famine, he will take the living also. May the Lord himself give me a clear sight, a sure aim and a steady hand.

Even before Bertha (Miss Bertha Robson, M.A., a lady missionary.—Ed.) was able for work, she helped. From her couch she gave orders to Bhil Singh how to cook food for the sick school children, and then, as soon as she could be up she began taking children into the church school as a hospital. There are six there yet but I hope they may all recover.

Others here at Amkhut are now convalescent. So the fire seems to have burnt over. But, O, what sad hearts there are. The people have had a terrible trial. Will their faith stand the test? Many, many, are gone!

I went twice a day for a while to Sardi. I am still going, but the form of the disease is much milder there. The pneumonic type has been the prevailing type here.

I have also been going each day lately to Vegra, but I hope things there are now getting a better turn.

In a similar private letter to his family a few days later, 12 Dec., Dr. Buchanan writes:—

"I worked hard, was often up as many as ten times in a night, and what touched me so much was not that friends were grateful for the life saved, but even when death came.

"This plague has been—in a way—much harder to bear than the great famine of 1900-01, for then, though many more died in the compound, they were for the most part strangers, while so many of these seemed almost as our very children.

"Sometimes, instead of smiling and being cheery to all, I would give anything to get off to Jeremiah's Grotto and weep for Zion. I could not run away and it was awful to stay. Amkhut was not smiling glad Amkhut, but a dark, noisome glen. It was the 'Valley of the Shadow of Death.'

"I used to think that expression referred to our own death, but it is something more terrible. Belgium and Serbia and Northern France were surely such. Mostly grief too great for tears, during these four terrible years, though with us only a short, but awful time. But, 'the night cometh, and also the morning.'"

OUR FIELD OF WORK

Our Accepted Responsibility:

The Evangelization

and Enlightenment of

15,000,000 non-Christians.

Trinidad and Brit. Guiana.....	250,000
Central India.....	3,000,000
Korea and Manchuria.....	1,540,000
North Formosa.....	1,200,000
South China.....	1,500,000
North Honan.....	8,000,000
Chinese in Canada.....	25,000

TWICE CANADA'S POPULATION

Look to us for knowledge of the Lord Jesus
and Christian leadership.

OUR INSTITUTIONS

THEOLOGICAL COLLEGES

San Fernando, Taipeh, Indore.

UNION COLLEGES

Honan, Korea, South China.

ARTS COLLEGES

Indore (187 Students).

Shantung University.

Chosen, Madras (for Women).

UNION MEDICAL COLLEGES

Severance (Seoul), Shantung, Canton,
Ludhiana.

SCHOOLS

18 High and Normal.....	729 Students
20 Boarding.....	776 Pupils
4 Industrial.....	231 "
164 Day Schools.....	18,130 "
438 Sunday Schools.....	19,113 "

15 HOSPITALS.

26 DISPENSARIES.

OUR STAFF

Ordained Missionaries.....	74
Medical Men.....	21
Laymen.....	19
Total Men from Canada.....	114
Single Lady Missionaries.....	87
Total Canadian Staff (including wives).....	303
Native Workers.....	1,149
Ordained.....	37
Unordained.....	1,112

COST

AVERAGE ANNUAL INCOME

Foreign Mission Board.....	\$300,000
Women's Miss. Society.....	100,000

So great a work!

So small an outlay!

Is a deficit surprising!

ALTERNATIVES

A		An
Larger	or	Arrested
Budget		Work

Only one Canadian Missionary, his wife
and one single lady for each 150,000.

"Every dollar given to Foreign Missions
generates \$10 of energy for dealing with
tasks right at our own doors."—Jacob Riis.

"AFTER MANY DAYS."

By Rev. D. F. Smith, our Missionary.

Among those who went to the Mela (Christian gathering) in Rutlam was a village woman called Motlibai. Although not baptised, she had been an inquirer, and perhaps a follower of Jesus, for many years.

During the famine she, with her sister, went to Dr. J. Fraser Campbell and Mrs. Campbell in Rutlam, but after receiving much kindness went back to her village.

Her little sister stayed in the Orphanage, developed into a fine Christian woman and became the wife of one of the Indian preachers.

She, however, kept in touch with her sister, and after the death of the latter's husband persuaded her to visit her for a short time.

As the Mela progressed, Motlibai's faith and courage became stronger, and on Sabbath, after the Sacrament of the Lord's Supper had been dispensed, she said, "I am now ready to be baptised," and so at the afternoon service she and her little son were received into the Christian Church by baptism.

LETTER FROM REV. J. GOFORTH, D.D.

Changteho, Honan,

Dear Dr. Scott,—

At present Mrs. Goforth and I are helping Dr. MacKenzie for several weeks at Tang Yon city, fifteen miles south of Changte. We are just at the beginning of our special services, so cannot speak as yet of results.

When at Peitaiho, last Summer, some of the missionaries on the East side, where we lived, asked me to conduct a series of meetings for the deepening of the spiritual life.

I led two meetings a day for nine days. The prayer meetings preceeding were characterized by a passionate desire to have more of the Holy Spirit's promised power.

From the beginning to the end it was manifest that the Lord was in the midst. The testimony of many was that the Lord had abundantly blessed them. Some testified clearly to having accepted the covenant promise of God even the baptism with the Holy Spirit. The closing testimony meeting was one never to be forgotten. As one after another told how the Spirit of God had searched them through and through, and blessed them with power for life and service according to promise, our hearts were all filled with praise.

Then missionaries living on the West side invited me to conduct another series of meetings for them which I did, but I only had time for half the number of meetings. A good many testified to blessing there also.

These missionaries were from chief centres in five or six provinces and will, assuredly, go back to the Lord's work expecting to reap greater results.

We rejoice to hear of the Forward Movement in the Homeland, and shall pray that it will result in genuine revival by the Holy Spirit from Ocean to Ocean.

CHINA, OLD AND NEW.

Under the Manchu régime, which, after a reign of nearly three centuries was overthrown a few years ago, the missionary was trying by all means in his power to find some point of contact. Hated, suspicioned, ostracised, accused of murdering children, detested as worse than the off-scouring of the earth, he persevered.

In spite of difficulties that would daunt the business man, he succeeded in securing a foothold, in translating books, establishing churches, schools, hospitals, printing presses, and in persuading many to believe the truths of the Gospel.

Under the present régime, suspicion all gone, prejudice being removed, many self-seeking people are after him for what they can get—money, foreign ways, the English language—and in many, many places a knowledge of God.

The sons and daughters of the first Christians are grown up, and many are filling places of honour and usefulness. There are in all departments of our work half a million Chinese Christians and adherents.—*The Chinese Recorder*.

SUMMARY OF NEEDS

	Men Next 5 years	Buildings Equipment
	70	\$632,700
Trinidad.....	5	55,500
British Guiana.....	3	34,200
Gwalior.....	1	
India.....	13	103,000
Korea.....	18	103,000
Formosa.....	8	75,000
South China.....	7	53,000
Honan.....	14	97,000
Shanghai.....	1	
Chinese in Canada.....		25,000
Homes for Miss. and Children....		32,000
Outfits and Travel.....		50,000
Equal Number of Young Women.		

A SABBATH AT LINHSIEN, HONAN.

BY REV. A. E. ARMSTRONG.

About thirty miles west of the city of Changtefu, one of our six Mission stations in North Honan, China, is the city of Linhsien, the county town of Linhsien county.

The word "Lin" means "tree" and "hsien" means "county" which would indicate that this county was covered with forest in a bygone age. To-day it is treeless except for the villages where shade trees grow.

This city will become a Mission station—one of the four new strategic points which our Presbytery desires to open—when the Church in Canada makes it possible.

At present it is just one of the hundreds of places in this section of the Changte field which constitutes the Rev. John Griffith's parish. It is one of the eight centres in Mr. Griffith's district where Christians meet regularly for worship and from which they carry on work among their heathen neighbors.

On Saturday Mr. Griffith and I, travelling on muleback, reached Linhsien. We stayed over Sabbath in a Chinese building of two rooms, one large, the other small—where Mr. and Mrs. Griffith live when they spend several days or weeks working in this neighborhood. We had with us camp cots, bedding and food.

From miles around people came on foot to spend the Lord's Day. There were only seventy-five present at the services but that is because the Church is just beginning here.

All these were Christians but not all were communicants. Not that some did not wish to be, but that most are too young in their Christian life to be considered by the evangelist and the missionary sufficiently familiar with Christian truth to be admitted into the Church.

The greatest possible care is taken to see that only those who are truly earnest, intelligent Christians enter the Church as communicants.

Hence there were three classes present,—inquirers, catechumens and communicants. All profess to believe, but the inquirers have not yet passed the examination for recording as catechumens, and the catechumens have not yet completed their study for Church membership.

The catechumens are somewhat in the same position as those in Canada who are in a communicants' class, except that they spend a year studying Christian doctrine and the Bible and have to pass an examination in Christian knowledge and in character before being baptised and admitted into the Church.

Several were recorded on Saturday evening. Others who wished to be recorded were not examined but were asked to wait a few months. In these cases the missionary was not quite sure that they were ready for the test, and he wished to avoid disappointment if possible.

Services were held in the yard enclosed by buildings, one of which was our temporary home. The other buildings had been engaged as quarters for those who came to stay over Sunday. Their food, supplied by the local Christians, consisted chiefly of millet porridge and vegetable soup. In humble surroundings these humble people met to worship the One Who had lifted them out of the miry pit of heathenism.

The morning service was much like that to which Canadians are accustomed. Hymns were sung and everyone sang.

Chinese have no music such as we have and, therefore, they have to be taught to sing. But they are eager to learn and one notices the contrast between this congregation and any congregation in Canada. There was no organ nor choir nor beautiful church, but all sang, whereas in any Church in Canada many voices would be silent.

True, there was much discord, but what matter? Their songs were from their hearts and that is what God wants. These people, babes in Christ, had something for which to sing in praise to God. Had they not recently emerged from idolatry, superstition and fear of evil spirits into the freedom which Christ gives? We who have had Christianity for hundreds of years have not that appreciation of our faith which characterizes these Oriental Christians who know, as we cannot, what heathenism means.

A new book of praise for North China, with over five hundred selections, was used for the first time. Songs of praise are an important agency in the evangelization of a heathen country for there are no songs of joy in heathen religions and no real music outside of Christianity and Judaism.

Buddhism is endeavoring to revive itself by slightly altering Christian hymns and appropriating them for Buddhist use. That it is only succeeding in galvanizing a dead body and not producing a living faith will be obvious from just one sample:

"O, for a thousand tongues to sing

My holy Buddha's praise,

The glories of my teacher great,

The triumphs of his grace."

It was a great joy to speak to these earnest souls, telling them of the interest which the Church in Canada has in them, of our own great Home Mission work among hundreds of thousands of newcomers, and of our efforts to help them reach their own people with the Gospel message.

They readily appreciated our aid to them in view of the large task in our own country, and they understand that upon them rests the responsibility of winning their own land to the Empire of Christ, we being here to help them and guide them and train their leaders until they are strong enough to be self-supporting, self-managing and self-propagating.

One could see the response in their faces

when exhorting them every one to be daily witnesses among their neighbors of God's love and of the redemptive power of Jesus.

In the afternoon Mr. Griffith dispensed the Sacrament of the Lord's Supper and ordained two deacons. A home-made individual communion set with tiny China bowls gave a modern touch to this sacred memorial in an ancient land among new-born disciples. One imagined that he could see in the coming years the large number of the elect who will meet in this city to commemorate the death of Him Who to-day is only beginning to show His power and grace in the lives of these few redeemed ones.

In the evening they met to plan for the coming year. Subscriptions were taken for the support of the evangelist and for the rent and upkeep of the rooms. Their evangelist promised one-tenth of his income and Mr. Griffith's evangelist, who lives here and is paid by Mission funds, pledged one-tenth also. Others subscribed from one hundred cash to twenty-five hundred cash (2500 cash=\$2.00).

Considering the poverty of these people and the wealth of Canadians, how ashamed some Christians in Canada ought to be if they were told that some Chinese who have just recently become believers, and are still, perforce, living amid heathen surroundings, are more liberal in their givings to their Lord than their comparatively rich fellow-believers across the Pacific. Many Canadians content themselves with giving a dollar or two yearly toward the support of their Church. I met an elder here next day who gives 25,000 cash or \$20.00, which, I was informed, is one-quarter of his income! He says that God has given him good crops, and he wants to show his gratitude and his appreciation of his faith.

Then they called for subscriptions of time to be given to working for Christ. These totalled 183 days from fourteen men, ranging from five to thirty days each. They elected officers. They discussed their Mutual Protection Society—an organization to defend, unitedly, any Christian who is suffering in justice and also to help each other when in need or in trouble. "Mutual Help Society," Mr. Griffith says, would describe it better.

They planned station classes to meet in different centres for ten days' Bible study. They will also study the new simplified system of language which the Educational Department of the Government has introduced, and by which one can learn to read in two or three days.

They decided to hold a week of special meetings in every village possible at the Chinese New Year (February) when the people are idle.

In fact it was a business meeting worthy of any church in the homeland, and Mr. Griffith assured me that the spirit of the people is such that they may be counted on to do all they plan.

THE "FLU" IN INDIA.

By REV. R. P. MACKAY, D.D.

Rev. Harold W. Lyons, of Indore, India, writes:—

"In the city and camp, the 'flu' was very serious and deaths numerous. The State Authorities took hold of the situation splendidly, having established forty-two hospitals and dispensaries where free medicine was supplied. Nursing bands were organized and every effort made to relieve suffering."

But amongst the thousands of villages in India, many were without help. In some cases the entire village was blotted out, and in other cases few remained. Mr. Lyons adds:—

"It is not well to press our medicines upon the people, but in a day or two occasional people asked for it. We offered it in a village where nearly everyone was sick. Soon we has a dispensary in our bungalow, and our small medicine case was quickly exhausted.

"We sent for more and received a considerable supply, which in three days was again exhausted. Of the patients to whom we ministered only one died, and some exceptionally bad cases of pneumonia passed the crisis before we left. It is a great joy to help a few, but it is so very little amongst so many that the heart is sore.

"Rest is necessary in the treatment of influenza but these people cannot rest—they must work—they live from day to day. The only hope for them is improved conditions of living that they may have a little reserve upon which to lean in times of distress. Much has been done in central places, but the villages are not reached.

"I have suggested to the State a series of conferences in Model Villages and thus educate head men, village clerks and teachers, so as to get in each village by and by a nucleus of progressive men.

"The moving picture machine is ideally suited for that kind of work, and our students would do the lecturing. A portable machine would cost \$200. With such an instrument we could immeasurably extend the influence of our College in meeting the needs of the day.

"I wonder if there is anybody in Canada sufficiently interested in India to give us such a gift? It could, of course, be used for directly religious instruction as well. The War Publicity Board has been working along these lines recently, and it is well, so far as possible, to co-operate with the Government."

Similar appeals through the RECORD have repeatedly brought response. It may be that someone will respond in this case and share in the improvement of many villages in India.

Spiritual force is one thing. Human fuss is another. Keep the distinction clearly before you in the revival crusade.

Young People's Societies.

THE SPECIAL TASK OF CHRISTIANITY IN OUR LARGE CENTRES.

BY REV. D. M. RAMSAY, D.D.

As Dr. Gunn points out the growth of great centres of population is due to the factory system along with the railway development. "We think of Canada as a rural country, yet nearly half of our people live in cities."

This condition has two sides: the large city has its advantages, and it has those grave dangers which set a special task to the Church.

For a stranger there is a dreadful loneliness in a city crowd. He walks the streets daily but seldom sees a face he knows. His need for society draws him to some public resort.

There men find him who seek new victims for their greed. The glitter of their toils fascinates him and he slips into vicious ways. He had perhaps tried the Church but felt shy and did not receive a persistent welcome. Hence he soon fell away and now feels bitterly towards organized religion.

Again, the head of a family can only obtain low wages and is forced to occupy a small dwelling with little or no ground about it. The sanitary conditions are unwholesome. The children must play on the streets. They cannot grow up as sturdy as their country cousins, nor have they the opportunity of the more fortunate for the training of the mind and spirit. They are strongly tempted to evil and yield. Thus do our slums enlarge—those low and dirty sections which are the danger spots of our large centres.

But the populous city has also its more hopeful features. A large community is able to draw to itself the best teachers, in all lines, that its citizens may profit by their talents. By organization it can readily obtain conveniences and comforts that elsewhere are scarcely accessible.

Moreover, true goodness re-acts against the gross evil that is bred amid civic conditions. It becomes more positive, learns to shrink less from conflict. Good men and women can organize effectively to overthrow the powers of darkness and establish the Kingdom of Light.

The character of a city depends greatly upon its government. The acts of the City Council affect intimately the lives of the people. All who wish the influence of the city's life to be pure and good will take care that the friends of social and moral reform control its affairs.

But the Church of Christ is more concerned than any other body that the community should be sound in body, mind and soul, and that people should live in an environment which will encourage such soundness.

It follows that the Church should use her moral weight to secure the choice of the wisest and best Councillors. For example, the complaint is often heard that citizens take no interest in civic elections, but they

may not know enough of the candidates to vote intelligently. Opportunity should be given them, in municipal centres like the public schools, to become acquainted with eligible men, and the Church might eagerly support every well-considered movement of that kind.

But the main effort of the Church must always be to lift up those who have fallen, from the filth amid which they may live. This she will do primarily by the preaching of that Gospel which still has the power to redeem human lives.

Accordingly, we have in the cities our Rescue Missions, our Evangelistic Institutes and the like. Of these the very names imply the object and the method.

But in large cities of to-day great bitterness has to be overcome, and it does not seem enough for the individual Christian to help his neighbors. The Church must prove that she has in her the neighborly spirit of her Lord, and this she does by special organizations such as the Social Settlement or the Institutional Church.

A Social Settlement is an institution whose workers "settle" in a certain society or community in order to share with their neighbors the best things that have come into their hearts and lives. It is "an expression of the spirit of neighborliness and goodwill."

And if the Settlement be, like those of the Churches, evangelical, the residents, having in themselves the grace of Christ, will strive to share it above all other things with those among whom they live.

A Settlement cannot be like those homes which have no reciprocity with people less highly favored than their inmates. On the contrary, its doors are open every day to the lowliest, and its inmates bear cheerfully whatever inconveniences this may entail.

But, besides, they go out into the homes of the district in order to minister to all its varied needs and distresses. "An Evangelical Settlement is organized Christian friendship." The Settlements established by our Church are in the cities of Montreal, Toronto, Winnipeg and Vancouver.

But we have also made a beginning of the Institutional Church, that is, of the church or mission which adds to the usual equipment those features of the Settlement which appear to be adapted to the needs.

We may not require a large addition to our Settlements but the time may not be far off when many churches will endeavor to do for their communities a wider service than their present equipment would allow. It would be disastrous for a church to substitute social service for the service of the Christian Gospel. But even as the spirit of Christ has always prompted good Samaritans to do neighborly service to individuals, so will that spirit in time to come prompt churches to give expression to Christian love for their communities.

Life and Work

CHEERING YOUR S. S. TEACHER.

The auto tooted at the front gate. Mrs. Morgan rose quickly and went out.

"We've called to take you for that mountain drive we've been talking of so long."

"I can't go. I have a letter to write, and it must be written this afternoon. It should have been written years ago."

"When I was a little girl, I had a Sunday School teacher for several years, and when I left the little town, the keenest grief I had was in leaving her. She must be old now; but she is still living, and so I am sure my letter will reach her, if I do not wait too long."

"I am ashamed to confess it, but in the press of other duties she passed largely from my mind until last Sunday, when our pastor preached a sermon on Sunday School teachers and their early influence."

"With a pang I remembered mine. And so I want to write this letter and tell her what she has been to me."

In a little, plain, neat room a fragile, white-haired woman sat wrapped in a shawl. Outside it was bleak and cold, a wind rattled at the casement and penetrated every crack and crevice.

She was feeling tired and old and depressed. Her mind went back over those busy, happy years when she had been a Sunday School teacher, when she had labored, so faithfully, with that class of girls.

She wondered where they were now, or if her teaching had done them any good. Did they remember, or did they ever think of her? There was a girl she had so loved, little Marion Chester. Oh, well, of course, Marion wouldn't remember her.

She leaned her face on her hand and shed a few quiet tears. It was hard to be set aside. "If only one of my girls would write and let me know she remembers me."

Just then the door flew open, and little Johnny Gibbs came in.

"I brought your mail, Miss Lavinia. Two papers and a letter. It's awful cold. Sick, Miss Lavinia?"

"No," smiled Miss Lavinia. "Only tired and weak. Thank you so much for bringing me my mail, Johnny. It was thoughtful of you."

"I'm always glad to do anything for you, Miss Lavinia. Let me bring you in some kindling before I go."

"Why, thank you, I'll be glad of the kindling, Johnny."

A few minutes later Johnny went on his way, his task done, and Miss Lavinia was free to read her letter. She opened it tremblingly. And this is what she read:

"Dear Miss Lavinia: Our minister preached a sermon last Sunday on faithful Sunday

School teachers and their influence, and instantly a picture of you arose in my mind.

"You were always so dear, Miss Lavinia, and so patient with the restless little girl in the red chair. I want to thank you for all you did for me. I want to tell you how much, as a child, I loved you, and how your lessons have largely made me the woman I am."

"Perhaps, sometimes, you have thought that after all it did not pay, all those years you spent with little children. But do not think it. I want to tell you this now, while you can read, and I can write. I want you to know of my gratitude and love."

Outside the wind still swept and eddied and whistled at doors and windows, but Miss Lavinia was unmindful of anything but warmth and cheer.

How good God was! He had permitted her at seventy to receive a letter like this.—
The Convention Teacher.

TRAINING.

Training is not merely teaching a child what it ought to do; it is this, and a great deal more. There may be a right teaching, which does no good; because, along with it, there is a wrong training which does harm.

"Give me some of *that*," said a peevish-looking boy about seven or eight years of age to his mother, who was seated on the deck of a steamer in which I happened to be lately. The mother had some eatables.

"Hold your tongue, Peter," replied his mother; "you won't get it."

"I want *that*," again demanded Peter.

"I tell you," said the mother, looking at him, "you shall not get it. Is that not enough for you? Go and play, and be a good boy."

"But I want *that*," reiterated Peter, beginning to sulk and look displeased.

"What a laddie!" exclaimed the mother.

"Have I not told you twenty times never to ask a thing when I say that you are not to get it?"

"I want *that*," cried Peter, more violently than ever, bursting into tears.

"Here!" said the mother, "take it, and be quiet. I am sure I never, in all my life, saw such a bad boy."

Alas! poor boy, he had more reason, if he only knew it, to complain of his mother. The same boy, Peter, grows up, probably, to be a selfish and self-willed young man.

His mother sees it, and suffers from it; but she wonders how such a temper or disposition should show themselves in her Peter, and consoles herself with the thought, that, whatever is the cause of so mysterious a dispensation, from no fault in her could it have come, nor "from want of telling."—
Home School, by Rev. N. McLeod.

IN A CHINESE CAMP IN FRANCE.

BY A BRITISH CHAPLAIN.

I was endeavouring to arrange a united weekly service for the Chinese Christians in my area in France. I had to see no fewer than four commanding officers of the Labour Battalion, to secure for the men permission to leave their own compounds.

I had received the cordial consent of three, of them, but the fourth showed a different attitude.

"I don't think there are any Christians in this camp," said the C.O.

"Oh, yes, sir. I know of a few. But perhaps you have not looked for them as I have."

A young lieutenant standing by, who was appealed to on the point, replied with some heat that "he had no sympathy with Christianity; that, indeed, he was antagonistic to it."

"That, sir," I said, "is not the point. All I ask is that Chinese who are Christians be allowed to attend the weekly service I am arranging for them. You will, I trust, allow to others the liberty you seem to claim for yourself in such matters."

Addressing the lieutenant, the C.O. said:

"Go with Mr. Graham, and find out if there are any Christians in the camp. Ask the interpreter; if anyone knows, he will."

So off we set in our search, the two of us.

He called for the Chinese interpreter. "Have we any Christians in camp, Mr. Wang?"

Clicking his heels and saluting, he said, with a radiant smile, "*I'm a Christian, sir!*"

The lieutenant was completely taken aback. I did not myself know at the time that the interpreter was a Christian. It seemed like Providence taking the situation in hand, and, through the mouth of this Chinese Christian, giving to that officer a rebuke for his attitude to Christianity.

To cover his confusion, I inquired of the interpreter in Chinese how many Christians there were in the camp, and he said he knew of seven besides himself, but that there might be more.

"Why," said the lieutenant, rather crestfallen, as we walked back to the C.O., "that's the best man we have. We couldn't get on without him. He runs the camp."

"You will generally find that the case with the Chinese Christians," I remarked.—*Medical Missions.*

ATONEMENT.

The doctrine of the atonement is such to me that, without it, philosophy would lead by self-evident truth only to the conclusion that we, of all men, are most miserable since we have sinned, and do not know a way of escape.

HE WILL CARRY YOU THROUGH.

BY FRED SCOTT SHEPARD, TORONTO.

Opportunity to serve the soldier is not confined to the fighting areas nor to the camps of England and France.

A Christian worker was visiting the wards of a soldiers' hospital during the recent epidemic. Asking as to the new cases, the nursing sister replied—"A lad over yonder is seriously ill. He thinks he will not recover, and he certainly will not unless he can be cheered and made to take a more hopeful view of his condition. Speak to him. He is a Presbyterian."

The worker approached the cot and cheerily said, "Well, my boy, how are you?"

"Not very well, Sir, I fear I will not last long."

"Cheer up, man; that is not the way for a Presbyterian to talk. Don't you remember the song we sang in Sunday school when we were boys?"

"Ask the Saviour to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through."

With a shake of the hand and a silent prayer, the worker passed on to make the round of the wards.

Returning a few days later, he did not recognize the man in the cot, his appearance was so different. Thinking the verse a good one to use again, he quoted it.

The boy smiled brightly, "Sir, you gave me that verse the other day and it has been with me ever since; it has a new meaning now and I have been saying it over and over again. 'He will carry me through,' 'He will carry me through, and I believe He will.' And so it proved—through the sickness and through the doubts and fears as well.

From Tom's Testament.

Another soldier lad was given a pocket testament and when the chaplain called and asked if he had read it, the boy said he was too weak to do so but he would as soon as he was better.

"Shall I read it for you?"—and then holding up the book, he said, "Boys, how many of you would like to hear me read from Tom's testament?"

The hands went up from the cots near by; some comforting passages were read and a prayer offered.

When the soldier died, a few days later, the Testament was found clasped in his hand under the coverlid, and no doubt its promises strengthened and helped the dying boy as the Saviour upheld him through the valley of the shadow of death.

There is to me such clearness that, if you say no Atonement ever has been made, philosophy, to me, is not good tidings, for it is clear tidings of a necessity not met.—*Joseph Cook.*

ALCOHOL AND THE WILL.

BY CHARLES HENRY LERRIGO, M.D.

Alcohol is not a stimulant but a depressant.

When it gives a feeling of added strength it does so by paralyzing the "fatigue sense." When it seems to warm the body it is merely because its paralyzing effect lessens the contractile strength of the blood vessels and allows the superficial vessels to fill easily.

Its paralyzing or deadening effect is the red thread that runs through its every actions. In nothing is this more important than in its relation to the will, that mental element used by man in determining choice or making decision.

At once there becomes evident the danger in allowing an agent having a narcotic or paralyzing effect to take hold in any degree upon so important an element, for a deadening of man's conception of the conditions of choice will inevitably lead to wrong decisions.

There is a general impression that a small amount will sharpen the senses, quicken the mind, and help to a firmer and wiser decision.

This is illustrated by the case of a clerk surprised by a friend in the act of drinking a stimulant while at his desk. Feeling the necessity of an apology he pointed to a great stack of letters, some of them calling for both diplomacy and firmness in decision.

"You'll get no help from the whisky," said his friend. "It won't help you to any clearer understanding."

"No," said he, "but it will make me get through the letters quicker, because, while it works, I shall care a great deal less for the opinions of the writers, and be a great deal more confident in my own."

In other words, his judgment being under a condition of temporary paralysis, his will would have fewer obstacles to overcome in arriving at a decision.

It is now a settled scientific fact that even moderate doses of alcohol exert a deadening influence on all mental processes. Apprehension is slower.

Accuracy is all technical work is lessened. This has been especially tested in the case of men working on typesetting machines. Errors increase in number, perhaps because of the deadening of the control centers.

One experimenter, referring to the fact that his typewriting errors were enormously increased by alcohol, said: "I had the feeling that the fingers ran faster than I could find the right spot for the stroke. I often struck keys against my will, so that I must prevent the movements in order not to make a mistake at every letter."

A lack of balance due to the fact that the processes of the mind are depressed or deadened by alcoholic influence must inevitably result in confusion.

What, then, may be expected of the will that is constantly subjected to this deadening influence? There is little doubt that the tendency is to degeneration, even as is the tendency of the body under like influence.

From the standpoint of business such tem-

porary paralysis of the will as is induced by alcohol often causes the wreck of bright prospects.

From the standpoint of the home the numbering influence induces a condition of low standards. Vice in all its aspects is robbed of its hideous form under this state of partial paralysis, and the most hideous of social sins may become fastened upon the victim before he is aware of his error.

Perhaps the result most deplorable of all is that this very paralyzing influence so deadens the will of the user of alcohol that he is unable to break loose from his chains.

While under its influence he can see no harm in it. When sober reflection comes he has so lost the firm balance of his will that he is unable to make a decision of such strength as will enable him to stand against temptation. Thus it is that alcohol completes its "vicious circle" in its effect upon the will.—*Abridged from Charles Henry Lerrigo, M.D.*

WHAT HAS BEEN SAID OF WHISKEY.

"If there is in the whole of this business any single encouraging feature, it is found in the gathering impatience of the people at the burden which they are bound to bear, and their growing indignation and sense of shame and disgrace which this imposes upon them. The fiery serpent of drink is destroying our people, and now they are awaiting with longing eyes the uplifting of the remedy."—*Joseph Chamberlain, the English statesman.*

"I am speaking solemnly and carefully in the presence of truth, and I tell you that I am considerably within the mark when I say to you that, going the round of my hospital wards to-day, seven out of every ten owed their ill health to alcohol."—*Sir Andrew Clark, the great London physician.*

"If anybody will take charge of all Boston's poverty and crime which results from drunkenness, the South Congregational Church, of which I have the honour to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston."—*E. Everett Hale.*

"The liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive, but will aggravate the evil. There must be no more attempts to regulate the cancer. It must be eradicated, not a root must be left behind; for, until this is done, all classes must continue in danger of becoming victims of strong drink."—*Abraham Lincoln.*

"I have looked into a thousand homes of the working people of Europe; I do not know so many in this country. In every case, so far as my observation goes, drunkenness was at the bottom of the misery, and not the industrial system or the industrial surroundings of the men and their families."—*Carroll D. Wright, U. S. Commissioner of Labour.*

HEARTKEEPING.

REV. THEODORE L. CUYLER, D.D.

Heartkeeping is much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin.

If heartcleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it.

And just because the assaults of subtle temptations are so constant, and the up-risings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure.

The question with every Christian is: "Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?"

IMMORTALITY.

Next to the fact of God's existence, man's immortality is the greatest fact with which he is concerned.

Man's immortality began when God breathed the breath of life into his body. It was then that man began a personal self-conscious existence. This same self-conscious existence is to continue forever, and this is what is meant by immortality.

Immortality does not necessarily carry with it the thought of either bliss and happiness or misery and suffering. Man is immortal and must exist forever in a self-conscious condition, whether that be a condition of happiness or misery. Immortality is not conditional, but an unconditional fact.

Jesus Christ demonstrated immortality to man by showing him that death, or what we call death, touches not the real man, but his body only.

A belief in immortality has stimulated man to his very best endeavors. Take this belief from man, and you rob him of his very best and strongest aspiration to do and to dare. Take this away and you loose his every band to virtue and break the one link that binds him to God.

Notwithstanding the fact that man is inherently immortal, his condition in the world to come—in eternity—is conditional upon his attitude to Jesus in this life. The man who accepts Jesus Christ as his Saviour will carry with him an immortality of joy and gladness into eternity, while the man who either rejects or neglects Jesus Christ in this life will carry with him an immortality of woe, suffering, grief, and misery into eternity.—*The Cumberland Presbyterian.*

WHAT UNITARIANISM DOES.

Dr. Ambrose Vernon, a Congregational minister in Brookline, Mass., speaking at a recent Unitarian function, declared it his deep conviction that "to Unitarians is due the great discovery that Jesus Christ came not to be worshipped, but to be followed."

The "Record of Christian Work" answers the above as follows:—

"But is it so?"

"Have they followed Jesus Christ?"

"Has it been Unitarians who have pioneered modern missions?"

"Is it they who have faced the fevers of the African riverways for the testimony of Jesus?"

"Were they Unitarian martyrs who loved not their lives unto death in the back provinces of China during the Boxer days?"

"Has it been the Unitarians or the Evangelicals who have gone into Russian prisons and Serbian exile for their Christian faith?"

"Were the New Englanders who bound up the wounds of bleeding Armenia in the nineties of the last century followers of Channing and Parker?"

"We get admirably jointed and carefully sandpapered essays on social questions from this quarter, but have we in our day received much else?"—*Ex.*

MAKING USE OF THE MAILS.

"That letter is not worth three cents," said a woman, as she was sealing an envelope.

"Why not make it worth it?" suggested another woman who always went loaded with missionary leaflets, as she slipped one into the envelope. "Postage rates are so high. I always try to get my money's worth out of every stamp. I know so many of my letters are not worth three cents that I have just formed the habit of slipping a good missionary leaflet in with them to be sure I get value received.

"The business men all do it in business affairs, and it seems to me that we who are about the King's business ought to be as wide-awake to use every opportunity for informing and interesting people in His business."—*Ex.*

WHITTLING THE WORD.

A boy had a scroll-saw puzzle. He thought he knew what the picture was and proceeded to arrange the pieces to make it.

He fitted the pieces together, but down in one corner there was a hole. One piece looked as though it would fit, but when put in it shoved another piece out.

He thought it must be the right piece for the place, because it would make the picture. So he whittled off a few shavings and fitted it in.

Then the picture bulged up in the middle. So he whittled off some more pieces, and he kept on whittling and whittling until all he had left was a pile of shavings. That is all some folks have of the Bible.—*Ex.*

The Children's Record

THE JOB THAT JACK LOST.

"Is there any job for a boy like me?"

"You're the nineteenth boy who's asked that to-day. Young man, there's a dozen boys for every job."

Jack's heart grew heavy. The sign outside, "Boys and Men Wanted," had seemed promising; he hoped his long search was at an end.

"You can sit and wait a while; something might turn up," So Jack waited all the long morning, and had almost fallen into a doze when the 'phone rang.

"Yes, this is the Deeds employment office. What's that? A boy? Yes, I'll send one over right off."

Jack hurried toward the desk in response to a beckoning finger.

"Well, boy, you are lucky. It's a steady job and good pay—a pound a week."

A dozen times over Jack spent that pound as he hurried down the street! His mother could drop her Saturday washing; that Molly could have a new, warm dress, and sick Jennie the cream she needed. And there would be something over for him.

"There it is, Fells, Hyam & Co." Jack compared it with the address upon the slip of paper he held. At his second glance he caught his breath, and stared at the window and at the big black letters underneath: "Dealers in Liquor."

His heart sank! A pound a week! How big it seemed now that it was slipping from him! How could he give it up—perhaps the little mother at home need not know what the business was.

Then he turned upon himself with sudden scorn, tearing the slip of paper in his hand into tiny bits. "And I almost did it! As if it wasn't enough that the stuff killed the best father a boy ever had; and then to think, I'd help to do the same to other boy's fathers, by going into that business!"

It was no easy thing to walk up to the desk in the employment office and tell why he could not take the job.

"What's the trouble? Couldn't you do the work?"

"No sir, I couldn't do that work. As soon as I saw what the business was I knew I couldn't, so I didn't go in at all."

"Well, I declare! You wanted a job badly, didn't you? What's the matter with the business anyway?"

"I don't want a job of sending good fathers to poorhouses and asylums and prisons—not if it paid ten pounds a week. But I did want a job badly; we need it awfully." And Jack turned his head to hide trembling lips.

"Folks hunting jobs can't be too particular." The man's voice was cold and unsympathetic. "You'll have to look somewhere else. We haven't anything for you. Move along, can't you. There's a gentleman waiting to do business with me."

Jack made way hastily for a pleasant-faced gentleman, who was quite evidently not of the "job-hunting" class.

"Hendricks," the pleasant-faced man had grown suddenly stern, "I don't believe I have any business to do with you. I think I'll do my business directly with this young man."

"I happened to overhear the conversation, and before I leave I'll tell you, Hendricks, I don't approve of your methods. It was bad enough to send a boy of that age to a place in the liquor trade, but to scoff at a boy who is manly enough to refuse it—have you any conscience, man?"

Then, turning to Jack, he said, cordially: "Young man, I want a boy; you want a job. I believe we can suit each other, for I think you'll approve of my business, and I like the plucky way in which you faced a hard situation. Suppose we talk it over at my office."—*Ex.*

DON'T BE A COWARD.

Cowards tell lies; brave boys tell the truth.

Charlie smashed a large pane of glass in a chemist's shop, and ran away at first, for he was frightened; but he soon began to think, "What am I running for? It was an accident; why not turn about and tell the truth?"

No sooner thought than done. He was a brave boy; he told the whole truth—how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry, too, at the mischief done, and how willing to pay if he had the money.

Charlie did not have the money but he could work, and to work he went at once in the very shop where he broke the glass.

It took him a long time to pay for the large and expensive pane he had shattered, but when it was done he had so endeared himself to the chemist by his fidelity and truthfulness that he would not hear of his going away, and Charlie became his clerk.

"What a good day it was when I broke that window," he used to say.

"No, Charlie," his mother would answer, "what a good day it was when you were not afraid to tell the truth."—*Ex.*

LITTLE SCOTCH GRANITE.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good.

At night, before the close of the school, the teacher called the roll, and the boys began to answer "Ten."

When Willie understood that he was to say ten if he had not whispered during the day, he replied: "I have whispered."

"More than once?" asked the teacher.

"Yes, sir."

"As many as ten times?"

"Maybe I have."

"Then I shall mark you zero," said the teacher sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie that night after school.

"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"O, we all do it!" said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it, nobody does."

"I will or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"O, we don't call them lies! There wouldn't be a credit among us at night if we were so strict."

"What of that if you told the truth?" laughed Willie.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in playtime; but, according to his account, he lost more credits than any of the rest. He never preached at them or told tales; but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth.

Nor did it take them very long to know just where Willie stood on other things, for he was true to his colors every time. He was a temperance boy; they all knew it, and he was proud of it.

They talked him all over and loved him if they did nickname him "Scotch Granite," he was so firm about a promise.

At the end of the term Willie's name was very low down on the credit list. When it was read he had hard work not to cry, for he was sensitive, and he had tried hard to be perfect.

But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look when he was told the man was General Garibaldi, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy—the one really the

most conscientiously 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes.—*British Evangelist*.

GRANDMOTHER PAK'S SCHOOL.

I am sitting on the little porch of an inn. Just behind me is a stone and mud floored room heated by flues from the kitchen fireplace passing under the stones. On the floor sit two children rocking to and fro as they call off the names of the Chinese characters of the Thousand Character Classic—the ABC book of the student of Chinese.

It contains one thousand difficult Chinese characters and must be studied till the child can read it up or down and can turn his back to it and recite it by heart.

These being Korean children, they must not only give the Chinese meaning but the Korean translation as well. So they call out as they rock! "hanal-CHUN, da-CHI, kamul-HYUN, nurul-WHANG." (Heaven, earth, black, yellow.)

I ask the children who taught them.

"Grandmother."

I turn to the old woman in surprise and ask:

"Do you know Chinese?"

"No, I just read the name of the character written in the easy Korean alphabet under each character. They cannot do that and so must look at the character and learn to recognize it."

To satisfy myself I look over their shoulders and read the Korean as they recite and find them right every time. So I give each a penny to buy candy, thoughtlessly taking their attention off their lesson.

One week later. On my homeward trip I am sitting on that same porch and you ought to hear how those children get to work, how they rattle off that Chinese. I wonder if they are smelling some more candy. They pronounce the characters as if their mouths were watering. I have no doubt Grandmother, instead of ringing a bell, just looks down the road and says: "I wonder if that missionary is not coming soon."

I remark to Grandmother: "Your granddaughter is acting as teacher this morning."

"Yes, she is seven and he is five, so she learns first and teaches him when I am busy."

Grandmother is a true Christian, I think. She walks about five miles to church, her son and daughter still sell wine. They say they are going to stop soon and become Christians. Pray for them all, old and young.—*Ec.*

Some men from a foundry were having dinner. One man used bad language, and another rebuked him. He replied in defence, "Well, we are all born in sin." "Yes, but that is no reason, why we should die in it!"

IN A MISSION HOSPITAL, INDIA.

They come in rags and filth, and in gay silks and satins, in "garis" and on foot.

They put the required two-pee in the box and press into our hands a shining rupee to insure "good medicine."

Often when we are "scrubbed up" for an operation a fearful relative will suddenly force upon us five rupees to make sure that we will do our best.

They bring eggs and meat and fruit and flowers as gifts. They get down on the ground and press our feet to incur favor, and to make sure of a speedy cure they usually take the entire bottle of medicine at one time.

Before their stitches heal after an operation they are begging leave to go, and if they are incurables they insist upon staying and feel that the reason you do not cure them is because you are angry.

So they come and go, but the seed often falls on fertile soil and every day we know that it is all worth while.—*Ex.*

"WHAT IS THAT TO ME?"—A DOG FABLE.

A dog once set out to see the world. He had been spoiled in his young days, and did not care for others so long as he was safe himself.

One day he heard a cry, and saw a sheep in a stream. "Help me, oh, help! or I shall be drowned."

"What is that to me?" and he went on. Next he saw a cat in the yard of a house lapping a pan of milk.

"Hi, there! I want that milk." The cat arched her back, and growled. She thought he would not come in; but he did, and with a snarl drove her from the pan.

"Oh, do not take it all, it is all I shall have."

"What is that to me? I don't care. And he drank it all up, and went on, well pleased.

Day after day, he was the same. He would not help a cow that had got shut out of her field, though he knew of a gap in the hedge by which she could have got back. To each and all, "What is that to me? I don't care."

At last he came to a wood. He was tired, and went to sleep. He dreamed that a great wolf came out of the wood, and seized him.

"Spare me! Spare me!" he cried. "Why should I spare you? Is there one who would say a good word for you?"

At this the sheep, who had once asked the dog to help her, came out of the wood.

"I have a word to say, but it is not a good word. This dog would not help me when I was in trouble. If you tell me you must kill him, I say, as he once said, 'What is that to me?'"

Then came the cat. "I do not care if you kill him, what is that to me? He did not care for me in my want."

The cow came next. "Do as you like. If he comes to grief, what is that to me?"

There was never any pity in his heart for those he saw suffer."

And then came a whole crowd of beasts and birds; and they stood around, and cried, with one voice, "Do as you will with him. Kill him, if you like. What is that to us?"

The dog's fear was so great that he awoke. "What was his joy to find no wolf near!"

"But it might have been true!" he thought. "I will not go through life as I have done; and I will not say of those who live in the same world with me, that their joy or grief is naught to me. I find it ought to be a good deal to me."—*Ex.*

ON THE ROAD TO BE A MAN.

"Course there is the wood box to fill. Always is an old wood box to fill when Saturday comes. If ma only thought so, she could fill it herself and let me do something that'll make a man! Ben Lee says it's doin' stunts and goin' fishin' and—and athletics makes one a man."

Then suddenly Denny stood up. "I'm goin' to do something toward bein' a man. I'd like to ask pa the best thing, 'cause he'd know."

His shoulders dropped a little. "S'pose I might's well go fill that old box."

"Denny, I wish you'd hurry with that wood, and then Aunt Sue wants some peas. You'll have to get them for her, dear."

When the wood box was full, Denny gathered the peas and Aunt Sue said, "How good they look! Mother's half sick, Denny boy. Try to help her all you can to-day."

Across the field the boys were doing stunts. Beyond the hill Ben was fishing. Denny swallowed hard. With the back of his hand he wiped his eyes. But of course if she was sick—

After they were picked, the peas had to be shelled, and then there was a stack of dishes to be wiped; and after dinner he suddenly noticed how very white his mother was.

"I can wash those dishes as well as wipe 'em, if I am a boy. You go and lie down. I had a headache once, and I know just how it feels. I'll stay around and answer the door."

When he saw the look that came into her eyes, he felt exactly as if he had won a game of ball. It seemed all at once as if he was at least two inches taller. The dishes done, he wandered into the garden and weeded a while. "Might as well, as long as I've got to stay around. Then pa won't have it to do to-night."

Before he knew it he was whistling. It seemed to him that he had never felt so good and he hadn't the least idea it was five o'clock until he heard a hearty voice: "Mother's been telling me our boy's the best thing ever."

Looking up, he saw his father holding out his hand. "Denny," and something in his voice made Denny wink very fast—"here's my hand to a lad who's on the straight, sure road to becoming a man."—*Child's Gem.*

A KOREAN GOOD SAMARITAN.

Helper Yi handed a man a leaflet.

"What is this?"

"It is a leaflet on Christianity."

"Oh, thank you, thank you."

His effusiveness surprised Yi but the man went on to say:

"I never meet a Christian but I want to thank him again and again. I was coming home drunk from Chungju market place and fell into a ditch full of water. My clothes became soaked and it was freezing weather and worse yet I could not climb out.

I should have perished had not a Christian found me and taken me to his house. He gave me a bowl of hot soup, dried my clothes, let me sleep there that night and sent me home in the morning with some good advice."

On inquiry I found that it was Kim, a servant of Dr. Cook's who had acted the Good Samaritan in this case. Ten years ago he enjoyed drinking and gambling more than anything else, but the grace of God came into Kim's heart and life.—*Sel.*

SOWING BY THE WAY IN KOREA.

As I ride my bicycle past the village inn, the mistress catches sight of it and calls to her servant: "There goes a wharrun-son (a steam-boat)."

"That's not a wha-run-son, it's a mal-yi-kyung (a telescope)."

I ride on leaving them to appeal to the landlord, when he returns from his fields.

I see no chance for my work in that village as it is busy season, the men are all out on the hills. Good! here's my chance. A group of children come running after the "go-of-itself wheel."

But I must go slowly about seizing the opportunity or they will get frightened and scamper home. At the foot of a slope I jump off and the children gather round me as I push up.

I invite one boy to pull on the strap in front and another to push on the back of the saddle. What fun! They do it so energetically that I have to hold on to the handlebar and let them pull me too or I cannot keep up.

We reach the top of the slope and I give each a leaflet to take to his or her parents; here a green one on "How to ward off evil;" there a red one on "The Way of Salvation," or a yellow one on "The return of the runaway son."

One boy sees his father cutting grass on the mountain side and runs to him calling "Read this."

The father, for the sake of his fellow laborers, reproves him:—"Why did you accept it, take it back."

The boy calls: "He gave it to me, Read it."

The man lays down his sickle, sits down

and reads aloud the Words of Life. His neighbor comes across the gully, and the children gather round to hear how "God so loved the world."—In "*The Korean Mission Field.*"

THE BONDAGE OF CASTE.

Somebody walked into our front door. It was dark and cold and nearly dinner time.

I heard a voluble flow of strange Panjabi and went out to see what it was all about. It was only Fatima. She came in, her stockinged feet making no noise. She had left her shoes at the door, and the voluminous folds of her "once white" burkah swept about her.

She was an old Mohammedan patient who often came to the hospital, and I wondered why she had not gone into the hospital this time. I also wondered what she wanted and how long she was going to stay. Then I gathered that Fatima, no longer a patient, had come to visit us.

The dinner hour came, with it, servants and a hungry sahib. Fatima drew her burkah over her face and sat with her back to the dining table. I slipped some food into her lap, which she ate.

What was happening? A Mohammedan woman eating our food!

After dinner the sahib departed and Fatima still sat by the fire. She said to me, "Ask the mem-sahib for some blankets so I can sleep."

Then it dawned on me that she had come to stay all night. I wondered how she would want to sleep and how she would wash her face, and if she would want all the ordinary things we do and have.

Then it all came over me in a rush. This Mohammedan woman, the second of two wives, a woman with money of her own, domineering, sharp of tongue, was accepting us as being on an equal with herself. She was trusting us.

She had come a railway journey at night and had come knowing that we would welcome her, and it meant that the teaching in the hospital had gone home, and that Fatima was accepting Christ as her Saviour and was accepting us as her friends.

Again, I arose to the occasion. I got my Urdu Bible and Fatima said, "Read the Prodigal Son Story," and again, "Read about the Ten Virgins," and again, "Read about Lazarus and the Rich Man."

So we read, and at bedtime I said, "Fatima, we always pray before we sleep. Will you pray with me now?" So we knelt down and Fatima prayed. I wish I could have understood, but no word reached me.

She went back to her village the next morning, to her husband and the other wife, and her relatives are very angry because she has told them plainly "I want to be baptised."

They are forcing her to learn the Koran, they are arguing with her, and poor old Fatima says, "They argue with me and I am so weak. I have nothing to say to them in return. I only know in my heart that these things in the Bible are true."—*Ex.*

The Church Funds, West

SUMMARY OF RECEIPTS.

	During January	Jan. 1, '18, to Jan. 31, '19.
Home Miss., Soc'l Serv....	\$83,177.03	\$146,957.19
Foreign Missions.....	44,705.16	108,022.71
Widows and Orphans....	3,579.00	4,715.50
Aged Ministers.....	3,795.36	5,405.54
Pte.-aux-Trembles	8,584.00	13,470.00
Deaconess Tr. Home.....	964.10	1,925.42
S. S. & Y. P. S.....	2,644.00	19,388.96
Montreal College.....	1,310.00	1,533.00
Queen's College.....	859.00	1,164.00
Knox College.....	2,270.00	2,719.00
Manitoba College.....	1,048.00	1,434.00
Saskatchewan College...	2,050.00	2,446.00
Robertson College.....	682.00	1,053.66
Westminster Hall.....	253.00	3,051.02
	\$155,920.65	\$313,286.00

RECEIVED DURING JANUARY

At the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario

Mayfield	\$115.00	Mooretown	4.75
Claude	100.00	Stratford, Kx.	500.00
Richmond Hill	76.00	Blyth	70.00
Rv A B Winchstr.	6.65	Exeter	50.00
Lorneville ss	6.75	Teeswater	300.00
Palmerston	175.00	Chesley	77.85
Wallacetown	113.00	Schreiber	18.75
Wallacetown ss.	12.00	Keewatin	84.00
Willey's ss	2.00	Williamstown	50.00
Harwich	32.00	Keady	32.00
Tilbury West	110.00	Kemble	152.00
Forest	202.00	Dutton, ce.	10.00
S Nissouri	10.00	Hampstead	20.00
Wellesley, Zion	41.00	Rv Dr McTavish ..	8.20
Wellesley, Union	25.25	Rv W H Burgess ..	8.20
Cromarty	145.00	Rv W H Geddes ..	13.95
Cromarty ss	26.00	Rv J A Matheson ..	6.35
Rv D G Paton	5.55	Priceville	50.00
Elsinore ss	5.00	Rv T H Rogers	8.00
Newington ss	7.00	Rv S B Russell	19.20
Kirkhill	140.00	Sundridge	22.35
Cornwall, Kx ss.	88.00	Riverside	63.60
Ottawa, MacKay	634.64	Tor, Doyrert	1,400.00
Ottawa, MacKay ss.	82.00	Rv J B Hamilton ..	113.28
Clayton ss	4.00	Mrs H S Roger	20.00
Almonte ss	50.00	Rv Geo Yule	10.45
Cobden	216.00	Dr J C Roberts	7.15
Northcote	50.00	Brown's Cornrs ..	92.30
Wilton	4.00	Caradoc	70.40
Spencerville	200.00	Caradoc las	23.00
Keene	432.95	Caradoc cps	65.00
Norwood	108.75	Caradoc cc	4.60
Cobourg ss	69.00	Ottawa, Wmstr ss ..	50.00
Gembridge	152.65	Angus	12.00
Sonya	50.00	Glensandfield	87.00
Bolsover	119.28	Kenmore	42.75
Newmarket	121.50	Belmore	97.00
Tor, Bloor	3,000.00	Columbus	150.00
Rosseau ss	4.00	Beaverton	459.49
Port Carling	40.35	Holstein	172.85
North Bay	1,050.00	E Puslinch	125.00
Allenford	107.00	Mimosa	96.50
Allenford ss	6.00	Oneida	45.00
Campbellvil	361.00	Brantfd, Fargdn ..	816.22
Guelph, St And	250.00	Brantfd, Fargdn ss.	200.00
Preston	141.50	Dutton	236.00
Burlington	100.00	Lobo	132.77
St Cath, 1st	450.00	Chatham	700.00
Ham, Chal ss	25.00	Goldsmith	27.00
Culloden	100.00	Brucefield	95.01
Drumbo	100.00	Paisley	195.66
St Thos, Knox	2,100.00	Rv Robt Gamble ..	14.60
St Thos, Alma St	435.00	Rv M A Lindsay ..	10.45
St Thos, Knox ss	100.00	Dr J H Ratcliffe ..	6.10
Dover	170.00	Rv G S Scott	8.00
Tilbury E. Ftchr	330.00	Rv G W Smith	24.20
Strangfield	11.00	Rv W H Smith	8.70
		Rv Geo Telford	11.10
		Rv W I McLean	12.71

Ottawa, MacKay	1.70	Vankleek Hill ss	50.00
Rainy River	11.30	Lyn ss	50.00
Dr D M Gordon	7.45	Lyn yps.	10.00
Rv A M Gordon	7.45	Cobourg	225.00
Rv D A McCuaig	7.75	Vernonville	59.89
Lowry	130.00	Brougham	147.00
Tor, T J Thompsn	8.00	Miss Scott	10.00
Caledonia	200.00	Miss A C Scott	5.00
Tor, Old St And	1,800.00	Alex. Scott	50.00
Duntroon ss	50.00	J. J. Scott	10.00
Rv J H Edmison	7.15	Oshawa abc	10.00
Avonmore	85.00	Brooklin	154.00
Lond, New St Jas	900.00	Tor, St J. Sq pbc ..	50.00
Aberarder	232.00	Tor, Morningsside ..	62.00
Oro, Willis	38.00	Uxbridge ss	50.00
Cache Bay ss	12.00	Alton, guild	2.00
Ham, Central	2,000.00	Alliston	142.00
Whitechurch	150.00	Meaford	250.00
Cranbrook	138.33	Holstein	22.50
Rv R J Craig	10.00	Doon	10.15
Rv A McVicar	16.50	Carholme ss	12.50
Alex. McMurchy	12.00	Ratho ss	17.00
Miss E V Johnson	6.25	Branchton	145.00
Woodstock, Chal yl ..	40.00	Ivan	17.00
Long Branch	11.14	Westminster, 1st ..	398.00
Mrs J P Moore	30.00	Thamesford	455.00
Rv Jas MacKay	9.80	Dorchstr yps.	83.00
Markham, Mel.	48.56	Windsor	700.00
The Misses Clark	600.00	Warwick	34.00
Tor, St Enoch's ss	33.00	West Monkton	148.00
Tor, Eglinton	426.60	Smith's Hill	41.00
Corbetton	6.00	Blyth	386.00
Hillsburg	272.00	Tor Frances	161.00
Bury's Green	18.00	Rv H R Campbell ..	9.80
Beaverton ss	30.71	Rv R B Cochrane ..	12.65
Fairbairn	129.00	Rv Thos Davidson ..	12.75
Palmerston	155.00	Rv A H Drumm	6.10
Nassagaweya	587.00	Dr R D Fraser	5.60
Fergus, St And	230.00	Rv Capt J Mutch ..	8.20
Glenmorris	137.00	Rv J G Greig	6.95
Crumlin	122.00	Rv Robt Herbsin ..	21.20
Cromarty	17.00	Rv W Moffat	19.70
Seaforth	393.99	Rv W K Shearer	8.00
Rv Wm Cooper	8.60	Rv E A Thomson	5.85
Rv D A Ferguson	13.60	Rv C T Tough	16.90
Rv C McQuesten	11.85	Rv W J Watt	22.51
Rv D Perrie	15.30	Cornwall, Kx.	444.00
Rv P Nicol	10.50	Braieside ss	8.00
Caledon East	102.00	Rv Jas Taylor	10.00
Dr R Harkness	13.30	Carlton Pl, St And ..	680.00
Rv R MacNabb	8.00	Warkworth	356.00
Rv E G Walker	8.90	Nashville ss	11.00
Ottawa, Wmstr	225.00	Oro, Esson ss	25.00
Morewood	430.44	Yarmouth	160.00
S Mountain	12.50	Strathroy	39.00
Corbora, St Pa	700.00	Lindsay	60.90
Carltn Pl, Zion	12.50	Linwood	25.00
Admaslon	170.00	N Easthope, mbc ..	27.50
Arnprior	385.00	Appleton ss	100.00
Arnprior ss	150.00	Halesbury	220.00
Whitby ss	5.00	S Nissouri	16.00
Bolsover	8.00	Rv J R Conn	9.15
Woodville	100.00	Rv C B Pitcher	26.43
Tor, Cowan, Ber cir ..	18.00	Fairbank	73.06
Tor, Runnymede	166.00	Tor, Bonar	260.00
Nor, Knox	1,095.83	Rv W J Booth	7.70
North Erin	26.40	Rv G D Campbell ..	6.95
Belwood	151.70	Scotland, Micksbrg ..	167.00
Dorchester	129.00	Rv G S Lloyd	9.25
Crinan	199.00	Fordwich	60.00
Plum Creek	34.00	Dresden	358.90
Lake Road	63.00	S Ste Marie, St A ..	1,345.39
Brooke, Ensklin	19.00	Avonbank	214.00
Bear Creek	42.00	Rv D I Ellison	7.15
Sarnia, St Paul	25.00	Rv J A Moir	9.60
Tor, Rhodes	152.00	Rv W W Crawl	5.60
Thedford	117.00	Rv L Perin	12.20
Rv T J S Ferguson	24.20	Rv J A Shaver	17.85
Rv A B Keyes	10.90	Keene ss	47.00
Rv W M Martin	6.10	Tor, N Broadvw ss abc	25.00
Rv H C Sutherland	6.65	Tor, St David's	75.00
Dr J Frazer Smith	6.65	Simcoe	75.00
Glencoe	686.00	Fingal	85.15
Tor, Bloor mbc	14.00	Tait's Corners	182.35
Woodville	100.00	Euphemia	58.00
Craigvale abc	38.00	Kinlough bc	15.00
Mooretown ss	3.57	Stewartvil	98.00
Schreiber	15.00	Brussels ss	50.00
Sutton ss	50.00	Appleton	385.00
Ashton ss	54.00	Carlton Pl, Zion ..	469.00
Tor, Wmstr	347.22	Heckston	65.00
Tor, Greenwood	63.00	Camden East	11.00
Rv H S Graham	8.00	Peterboro, Kx.	808.00
Horning's Mills	60.00	Lindsay	741.59
Heckston	130.00	Claremont ss	5.00
Vaughan, St And	71.00	Tor, St Enoch's	195.81
Pricevil	102.68	Temple Hill	89.94
Mitchell	162.74	Normanby, Kx.	182.75

Clifford	381.32	Markham, St And	100.00	Silver Water	15.00	Beachburg ss.	13.00
Fergus, Mel.	290.00	Alliston	90.00	Aspden	25.00	Kemptvil.	303.50
Guelph, Chal.	500.00	2nd W G Willmbry	158.00	Ham, Calvin	73.92	Franktown	113.00
Ham, Erskine	345.00	Holland	20.40	Ham, Calvin ss.	15.00	McDonald Cornrs	86.00
Mrs M Elliott	150.00	Palmerston abc	40.00	Lyndoch ss.	20.00	Campbellfrd ss.	87.99
Nairn yphms.	121.00	Beamsville.	173.00	Carlisle	25.00	Bobcaygeon	70.00
Thames Road ss.	84.00	Milverton	247.62	Crumlin	14.50	Claremont	165.00
Schreiber	8.00	Londersboro	115.43	Centre Road yps.	37.00	Alton ss.	7.00
Rv Geo Gilmore.	10.00	Rv H E Abraham	6.35	Thames Road.	237.00	Collingwood	400.00
Rv A B Irwin	7.30	Rv W E M Altken	8.20	Tor, Rhodes	96.18	Vasey	55.50
Rv H D McCulloch	9.25	Rv P W Currie	9.60	Mt Pleasant	56.00	Holstein	10.00
Rv N H McGillivray	7.70	Rv J W M Crawford	14.45	Campbellfrd.	717.12	Gordonvil.	125.00
Bell's Corners	28.00	Rv And Lang	1.10	Mimico	184.15	Eramosa	205.00
Baldrsn, Drumnd	279.00	Rv Alex Wilson	9.15	Orangeville.	600.00	Iracon	12.00
Spencervil ss.	4.40	North Gower	152.00	Primrose ss.	1.00	Ham, St And	359.31
Quaker Hill.	197.00	W Huntingdon	65.00	Glenallan	62.00	East Oxford.	111.00
Lynch Lake	8.00	Eldon Station	57.50	Rv H Brown	16.10	Teeswater	35.00
Louth	64.00	Ashburn	30.00	Rv T J Jewitt	11.10	Pinkerton	15.75
N Morningtn.	455.00	Shelburne	296.87	Rv G Munro	11.85	Otta, Calvin	241.02
St, Helen's	158.00	London, Chal.	57.00	Rv J R MacCrimmon	13.60	Pleasant Valley.	1.00
Mr S H Henderson	10.00	Strabane	53.00	Rv P A MacLeod	6.35	Pleasant Valley ss.	6.00
Penwick ss.	54.08	Mt Brydges	7.00	Lobo	55.00	Winchestr.	450.00
Carp	106.00	Sarnia, St Paul.	99.00	N Easthope.	32.40	S Ste Marie, St Pa	14.82
L'Orignal.	50.00	Millbank.	360.00	Pt Arthur, St Paul	1,625.19	Caledonia.	300.00
Darling	10.00	Chesley	200.00	Est Mrs E B Murray	20.00	Hills Green	107.25
Hopetown	3.00	Rv N Lindsay	6.35	Otta, Bethany	205.00	Rv P W Andrsn	15.50
Cobden	14.00	Dover	7.00	Wales	51.50	M B B Davidsn	6.50
Alma Heights	40.00	Maple Valley.	106.00	Elmsley, Beth	26.00	Rv A M Little	15.50
Miss H. Fowler	20.00	Parry Sound	403.96	Coldsprings.	219.35	Rv E H Lockhart	17.85
Marvelvil.	29.00	Parry Sound ss.	30.00	Ayr	864.00	Rv A H McConachie	16.60
Ziska	10.51	Parry Sound, yps.	35.18	Parkhill.	200.00	Rv N R D Sinclair	6.35
Norwich ss.	10.23	Moore, ce.	70.00	Rv J A Miller	13.60	Rv J H Stewart	28.60
Brantfrd, Balf.	130.96	Camlachie	181.00	Rv F C Harper	11.10	Mosa	180.00
Rv J Richardson	12.00	Margaret Scott.	60.00	Rv C N MacKenzie	22.40	Rv A U Campbell	7.45
Rv A A Laing	6.10	Creighton Mine ss	7.00	Hepworth	25.00	Barton ss.	50.00
Clinton ss.	1.00	S Baymouth	3.41	Langside	75.00	Rv Jas Buchanan	13.30
Ham, St Jas	94.12	Manitowaning	33.16	Tor, Chal.	2,737.77	Rv F W Andersn	8.00
Ham, St Jas ss	15.00	Hilly Grove.	5.55	Snow Road.	18.85	Rv T D McCullough	6.10
Ham, St Jas Sr ce.	25.00	Budges	7.88	Melrose	45.00	Rv Jas Barber	7.45
Tor, Cowan	212.70	Cairo	15.00	Napance ss	6.09	Rv J S Hardie	18.90
Rv J H Turnbull	7.70	Eldon, St And	219.45	Whitby	391.69	Annan	55.00
Woodville	25.00	Rv P M McEachern	20.00	Leaskdale.	95.00	Tor, William, Kx	170.00
Peabody	25.00	Southwood	171.00	Shelburne	19.30	Rv F C Overend	8.60
Lynedoch	25.00	Kincardine	1,079.57	Nicolston	44.00	Cookstown	126.50
London, 1st lbc.	30.00	Cancastr, Kx	800.00	Shallow Lake.	14.53	Chatsworth	146.70
Stratford, St And	169.60	Leicester	109.00	Daywood, Johnsn	20.00	Simcoe	463.07
Pinkerton	92.60	Cornwall, St John	1,039.10	S Luther	39.00	Lansdowne	74.00
Williamstown	150.00	Almoe	40.10	St Cath, Haynes	112.00	Glenarm	73.00
Winchstr Sprgs.	27.00	Spencervil	100.00	Ham, T Chinese	53.86	Azincourt ss.	13.00
Iroquois	75.00	Demorsvil.	31.00	North Telham	18.00	Roseneath	38.00
Napance	96.00	Crofton	20.00	Ham, St John.	500.00	Weston	75.00
Westwood	176.00	Fergus, St And ss.	8.00	North Efkfrd	84.00	Unionville.	31.00
Westwood ss	2.30	Galt, Knox	1,444.86	Arkona	45.00	Markham, Mel.	45.46
Flesherton	68.00	John A. McEwan	100.00	Fraser Ch.	49.00	Eugenia.	45.00
Dracon	76.00	St, Ann's	25.00	Auburn	92.19	Ospringe	129.85
Owen Sd, Div.	920.60	Drumbo ss	40.00	McKillop	145.00	Bethel	285.30
Port Colborne	251.00	N Easthope	115.60	Kippen	62.40	Midland	585.00
Port Dalhousie	75.00	Mrs A L Murray	10.00	Tor, Cowan b crcl	5.00	Mattawa	113.25
Merrittton ss.	7.00	Mrs Wm Machan	10.00	Rv T A Bell	9.60	Mattawa ss.	5.00
Reidsvil ss.	9.00	Exeter	246.00	Rv G A Brown	14.45	Sydenham, St Pa	135.00
Princeton	101.65	Clinton	136.08	Rv C E Kidd	17.85	Kilsyth	137.00
Ilderton	91.00	Kippen ss.	72.53	Rv D A McLean	15.30	Gorrie	162.45
Vanneck	8.07	Cranbrook ss.	4.00	Dr D N McRae	6.65	Thorold	278.66
Bentpath.	13.00	Southampton	203.35	Rv R J Ross	7.45	Merritton	100.00
Mooreline	74.43	Prof Ballantyne	6.35	Rv J L Small	10.40	Knox, Sixteen.	3.75
Point Edward	31.10	Rv J W Cameron	6.95	Rv W M Morris	28.60	Ham, Knox	800.00
Motherwell	200.15	Rv F H Larkin	10.00	Orangevil.	12.00	Walkerton	761.07
Grand Bend	15.00	Rv Geo Milne	8.60	Woodlands	165.00	Normanby, Mel.	41.00
Cargill	47.20	Rv Hugh McFarlane	6.55	S Gloucestr	169.50	Guelph, Chal	280.00
Fort William, St A ss.	44.12	Rv D C MacGregor	10.45	Merrickville.	23.85	Glamis	184.00
Port Albert	15.00	Rv J Ure Stewart	7.30	Toledo.	8.15	Brucefield	257.62
Rv W A Bremner	10.80	Rv G G Treanor	5.00	Kingston, Chal.	500.00	Dungannon	35.00
Rv Jas Cumberland	7.70	Westmeath	258.75	Newburgh.	44.00	Wingham	318.00
Rv P L Jull	11.10	Rv J P Falconr	5.60	Leith	93.00	Rv R M Dickey	7.45
Rv John Lindsay	8.60	Rv R P MacKay	6.95	Rv J F McL Smith	16.60	Dr J D Johnston	13.95
Rv W L Nichol	9.25	Tor, Deer Park	1,161.91	Rv I H Woods	17.45	Rv J A MacDonald	6.65
Rv David Ritchie	8.30	Stittsvil.	21.00	Est Mrs E V Aitchsn	100.00	Rv D G Melvor	14.60
Rv R C H Sinclair	6.95	Reid's Mills.	35	Chesterville	85.45	Rv D A McKenzie	8.00
Dalhousie	226.00	Town Line ss	5.00	Norwich	60.00	Rv Edwin Smith	6.10
Reidlin	13.00	Forwick	64.05	Seymour E	178.09	Rv J H Woodside	8.00
West Lorne	106.00	Tor, Riverdale	347.00	Rv Jas Rattray	8.60	Brantfrd, Alex	800.00
West Lorne ss.	6.00	Turin	163.06	Moorefield	202.35	Kirkhill	200.00
Nairn	126.00	Dr Robt Martin	10.80	Moorefield ss.	20.31	Cumberland	125.95
Margaret Burton	25.00	Rv I H Macdonald	10.30	D J MacDonald	12.00	North Gower	21.00
West Williams	50.00	Rv J P McQuarrie	11.25	Tor, Emmanuel	311.39	Shstn	112.00
Eganville	50.00	London, 1st.	50.00	Tor, Emmanuel ss	11.76	Owen Sd, Kx	230.00
Huntsville	83.46	Rockland ss	5.00	Tor, McPhrsn ss	10.51	Brantton	13.00
Chisholm ss.	16.00	Carltn Pl, Zion	65.00	Cardinal	205.00	P J J McLaren	50.90
Powassan	13.00	Cornwall, French	10.00	Victoria Hbrb	260.25	Tor, Bonar ss	300.00
Wingham	50.00	Brockvil, 1st.	1,471.99	Sydenham, St Pa ss.	5.00	Otta, Gleebe	254.58
Wingham ss.	30.00	Oxford Mills	81.00	Khtyre	428.00	Sudbury	258.45
Dr D R Drummond	8.30	Gaintown.	425.00	Listowel	647.26	Sudbury ss	50.00
Woltown	110.00	Barrie	398.13	Moore	55.00	Sudbury, Chinese	65.00
Rv A W Craw	5.80	Milliken	81.00	Rv John McKinnon	12.75	Mosa	282.10
Loring	38.00	Bondhead	225.75	Rv W G Rose	8.70	Rv J F Macfrlnd	11.25
Underwood	195.00	Bondhead ss	32.93	Calvin ss	10.00	Scarboro', Zion	40.00
Mr, Mrs Herb Miller	137.00	Gravnhurst ss & yps	139.00	Smith's Hill	31.00	Tottenham	88.00
Tor, Deer Park ss.	50.00	Schomberg	15.00	Ethel	139.00		

Jas Austin.	100.00	Valetta yps.	15.00	Dobbinton.	80.55	Ross.	447.00
Oro, Guthrie.	242.75	Rv D D McDonald.	7.70	Smith's Hill.	25.00	Markham, St And.	60.00
Oro, Guthrie ss.	50.00	Castledorf.	50.00	Gravel Hill, Mnkinds	100.00	Brampton.	491.00
Tor, St Paul's.	2,592.81	Weston, Wmstr ss.	20.65	Maxville ss.	17.10	Brampton ss.	50.00
Rv G P Duncan.	31.20	Port Credit ss.	52.56	Brookvil, 1st.	417.88	Lefroy ss.	90.00
Dundwich.	220.00	Limehouse.	139.60	Colborne.	160.00	Lefroy ss.	8.00
Dresden.	4.05	Mt Pleasant.	483.00	Arthur.	180.43	Ingersoll.	394.00
Molesworth.	236.00	Allandale.	9.81	Mt Hamilton.	65.00	Ingersoll abc.	50.00
Otta, Knox ss.	144.00	Allandale ces.	8.00	W Adelaide.	75.00	Essex.	154.21
Alice, Petawawa.	476.50	Depot Harbor.	25.00	Mercalfe.	11.35	Strathroy.	426.15
Madoc.	362.41	Aspdin.	5.00	Vankleek Hill.	696.00	Grand Valley.	311.56
Gibraltar.	18.58	Gore Bay.	50.01	Lyn.	126.00	Plum Creek ss.	6.00
Orillia.	1,000.00	Durham.	1,131.83	Braeside.	423.95	Oshawa.	1,215.00
Rothsay ss.	15.00	Rockwood.	62.00	Queensboro.	84.50	Rv Jas Binnie.	9.60
Alma.	45.00	Ham, Central.	2,085.00	Shannonvil.	14.00	Blenheim.	475.00
Mrs M Goldie.	300.00	Culloden.	100.00	Newtonvil.	34.67	Calvin Ch.	86.00
Linwood.	25.00	Lond, New St Jas.	1,200.00	Newtonvil ss.	6.33	Wmistr, 1st.	7.00
Ratho.	24.00	Lond, Knolwd ss.	9.44	Mayfield.	38.70	Mmistr, 1st ss.	102.00
Rv D Currie.	7.45	Walkervil.	100.00	Claude.	225.49	Wmistr, 1st yps.	36.00
Rv D O MacArthur.	15.30	Botany.	283.00	Flos.	69.10	Maxville.	265.60
Dixon Corners.	20.00	Wallacetn yps.	16.00	Desboro'.	120.58	Dr R P MacKay.	250.00
Iroquois.	39.70	Watford.	203.00	Sam, McNab.	980.60	Friend of Miss.	25.00
Rv C H McDonald.	9.80	Napier.	19.00	Glenmorris ss.	13.00	Swansea ce.	61.00
Rv W A MacKay.	10.45	Cromarty.	65.00	Walton.	34.00	A Friend.	125.00
Rv R S Scott.	20.60	Whitechurch.	35.85	Walton ss.	24.00	Essex ss.	28.50
Rv Donald Stewart.	6.65	Kenora.	832.00	Walton ces.	22.00	Nelson.	201.25
Rv Arch Thompson.	11.25	Rv J Pue-Gilchrist.	6.55	Bluevale.	121.60	Shakespeare.	199.15
Rv Dr Wm Wallis.	10.00	Rv H E Thorneloe.	11.85	Burgoyne.	165.00	Brussels.	580.85
Osgoode Station.	144.00	Otta, Erskine.	1,021.00	Catherine Scott.	150.00	Brussels ss.	61.92
Bolsover.	125.40	Caledon.	73.00	Galt, Central.	775.00	Riversdale.	96.00
St Helen's ypbce.	21.00	Moncrieff.	262.85	Galt, Central ss.	25.00	Southampton ss.	25.00
Avonmore.	825.00	Hills Green.	24.00	Melbourne.	76.00	Lakefield.	338.90
Rockland.	99.50	Goerlich.	650.00	New Glasgow.	84.00	Tor, St And.	2,093.00
Baraburg.	840.29	Carlisle.	155.00	Bethel, Mull.	75.00	Aylmer.	100.00
Bar's.	200.00	Crosshill.	71.00	Sarnia, St And.	350.00	Kylstone.	33.10
S Mountain.	225.46	Crosshill ss.	12.00	Rv D L Campbell.	7.70	Caledon.	30.60
Morrisburg ss.	54.52	Preston ss.	24.00	Tor, Oakwood.	77.11	Orangeville.	341.90
Warsaw.	13.00	Otta, St Paul.	252.00	White Lake.	57.00	Essex, 1st.	52.00
Pickering.	95.00	Tor, Dufferin.	310.00	White Lake gc.	19.00	Baden.	25.00
Pickering ss.	16.00	Bethesda.	150.00	Sunnidale.	57.00	Ham, Kx, Chin.	25.00
Fenelon Falls.	125.00	Cornwall Kx. mb.	10.00	Sarawak.	40.00	Mandaamin.	50.00
Proton Station.	32.70	And & John Kerr.	50.00	Amos.	127.00	Lucan.	129.50
Feversham.	11.00	Ottawa.	75.00	Guthrie.	9.00	Hagersville.	121.68
Yearley.	13.50	Apprior bc.	50.00	Centre Bruce.	61.70	Lond, St And.	4,296.00
Allensvil.	8.26	Melrose.	50.00	Crawford.	90.00	Crumlin.	174.00
London, Ham Rd.	60.00	Woodville.	4.00	W Flamboro', ss.	25.78	Crumlin ss.	5.00
East Seneca.	10.90	Tor, Cooke's.	47.00	Bear Creek.	62.00	W London, St Paul.	22.37
East Seneca yps.	20.74	Tor, Kew Beach.	652.44	Hampstead.	8.00	Parkhill.	80.00
Tavistock.	165.00	Galt, Central.	25.00	Beachburg ss.	19.00	Ripley, Huron.	215.00
Tavistock ss.	50.00	Alberton.	125.00	Vaughan, Kx.	241.00	Alex, McMurphy.	35.00
Brussels.	45.00	Delhi.	52.35	Eugenia.	15.00	Lucknow.	770.63
Salem.	72.00	Paris ss.	75.00	Primrose.	78.00	Lucknow ss.	25.00
Fort William, St And.	88.31	Ailsa Craig.	256.44	Arkona.	6.00	Richmond Hill.	85.00
Cobden.	20.00	Springfield.	53.00	Hullett.	125.00	Rv A J McMullen.	8.30
Halleybury.	55.00	Ridgetown.	311.00	Kirkfield.	89.00	Ottawa, Knox.	906.75
Giroux Lake.	25.00	N Kintlos.	71.00	Sonya.	36.00	Alexandria.	407.20
Rv W G Hanna.	7.15	Teeswater.	50.00	Campblfrd, abc.	137.23	Alexandria ss.	40.00
Melbourne ss.	7.00	Buxton.	52.00	Kitchener.	300.00	Alexandria ywmb.	12.00
Clinton.	411.98	Dixie.	95.94	Nelson ss.	7.86	Gananoque.	418.40
Carling.	6.00	Burnstown.	187.00	Showers Cornrs.	120.00	Kinburn.	107.15
St Helen's.	12.00	Kingston, Zion.	70.00	Prooline.	128.00	Carp ss.	17.60
Tor, Evangel bs.	20.00	Summerstown.	110.00	Ottawa, Chal.	1,982.10	Richard Land.	22.00
Braeside.	10.00	Elphin.	31.00	Lanark.	1,002.62	Chatham, Chal.	126.00
Brooklin.	13.00	Norwood.	11.00	Clayton.	58.56	Tor, Parkdale.	1,927.00
Oshawa, Miss McK cl.	15.00	Bowmanvil.	185.00	Torbolton.	92.20	Tor, Parkdale.	180.00
Eglington ss.	68.00	Tor, College.	2,527.29	Lancaster.	195.89	Appin.	92.35
Heathcote.	53.10	Scarboro', St A.	206.35	Wmsburg.	9.25	Cantires.	3.50
English Sett.	82.00	Beeton.	246.12	Campblfrd yps.	5.00	Cowal yphms.	68.00
English Sett yps.	14.00	Alton.	36.10	Woodville.	10.00	Otta, Calvin ss.	50.00
S Nissouri.	35.00	Hespeler ss.	42.67	Niag Fall, Drum Hill.	254.00	Pittsburg.	108.00
Clinton ss.	20.00	Lon, 1st.	699.00	Drumbo.	54.00	Tor, Wmstr ss.	172.24
Rv John Currie.	7.70	Lon, Knolwd.	22.20	Ayr.	166.00	Harrison, Kx.	350.00
Rv R A Lundy.	7.70	Dunbarton.	56.00	Edmondvil.	177.00	Niagara.	213.13
Rv H Munroe.	22.40	Leamington.	449.00	Tweed.	127.26	Ashfield.	420.00
Russell.	573.00	Chatham, St Paul.	274.00	Oro, Central.	90.00	Port Arthur, Kx.	32.00
Dunsford.	125.00	Avonton.	439.71	Wallacetn yps.	100.00	Pleas Valley.	95.00
Long Branch ss.	8.00	Rv K MacLennan.	8.00	Coynes's Cornrs ss.	5.00	Pleas Valley ss.	50.00
Scarboro', Kx.	524.00	N Lunenburg.	50.00	Bequest.	71.24	Mainsvil.	83.00
Erin.	310.00	N Lunenburg ss.	8.00	E Adelaide.	150.00	Londale.	9.00
Woodbridge.	162.00	Kars.	140.00	Rv C A Myers.	6.95	Egypt.	67.00
McIntyre.	26.47	Scotch Bush.	25.00	Meaford ss.	18.00	Port Stanley.	45.00
Fordwich.	45.00	Mallorytown.	95.89	Winthrop.	160.80	Port Stanley ss.	10.00
Blackheath.	155.00	Bishop Mills, Oxfd.	38.50	Dunblane.	34.00	Blitheswood.	13.00
London, 1st ss.	233.66	Wmistr, St And.	280.00	Mrs. Gillespie.	5.00	Moore, 3rd Line.	36.00
Moore, Burns.	10.00	Wmistr, St And ss.	12.15	Orangevil.	100.00	Brucedale, ylduo.	12.60
St Cath, 1st.	163.00	Tor, Bonar ce.	95.00	Belgrave.	302.00	Cheley.	665.90
Dundas.	1,154.34	Kirkton.	120.00	E Wawanosh.	141.00	Picton.	220.00
Scotland.	5.00	Kirkton ss.	35.00	Rv J J Brown.	28.60	Crinan.	80.55
Nashville.	218.00	Tor, Old St And.	419.99	Newburgh ss.	9.75	New Glasgow.	32.00
Allandale.	210.55	Fairbairn.	13.00	Kingston, Chal.	26.17	New Glasgow yphms.	5.00
Tor, Ave Rd.	300.00	Horning Mills ss.	3.00	Claude.	2.00	Pt Arthur, Kx ss.	5.00
Rv J R Douglas.	10.00	Owen Sd, N Un.	25.00	Aultsvil.	75.56	Deseronto.	302.00
Pt Arthur, St Pa.	10.50	S Plympton.	205.00	Eganvil.	133.70	A J Gilchrist.	15.00
Dr A Malloch.	300.00	S Plympton ss.	30.00	Reid's Mills.	425.00	N Easthope.	28.00
Tilbury E, Fltchr.	83.00	Winthrop ss.	8.00	Acton.	897.00	Hespeler.	932.05
Fletcher ss.	20.00	Brigden ss, ww cl.	50.00	Innerkip.	135.16	Sarnia, St A, Chin.	40.00
Valetta ss.	10.00	Riversdale ss.	10.00	Bayfield.	181.00	Hornby.	51.00
				Est Miss M Dyer.	93.00	Omagh.	54.75

Dr A Macgillivray	17.85	Shannonvil ss	4.59	Renaud Line	10.00	Carnarvon	15.00
Bolton	28.90	Bellevil, John	700.00	Rv A R Linton	8.30	Harrington, ywbc	10.00
Scarboro', St A	68.00	Tor, St John's	797.21	Rv K J Macdonld	8.60	Manotick	168.00
Oro, St And	28.00	Meaford	30.00	Roebuck	28.00	Carp	95.30
Normanby, Kx	22.05	Port Elgin ss	25.00	Warsaw	18.00	Fitzroy Harbor	25.50
Elora, Kx	510.00	Martintown	997.60	Enniskillen ss	6.47	Galetta	24.00
Belwood	13.00	Martintown ss	205.00	Baddow	65.50	Pembroke	1,700.00
Dunnville	153.34	N Lunenburg	59.00	Burnt River	19.00	Sand Bay	10.00
Prescott	30.00	Pakenham	193.00	Kinnmount	15.50	Iroquois	12.00
Eugenia	8.00	Baldern, Drumd	13.00	Wick	524.00	Iroquois ss	12.00
Sand Bay	16.00	Centreville	520.00	Scarboro', St A abc	25.00	Dixons Corners	32.00
Fairfax	16.00	Nestleton Sta	12.00	Milton	597.30	Trenton	400.00
Weston, Wmstr	40.00	Vaughan, St Pa	64.00	Norval	184.19	Spencerville ss	30.00
Cannington	310.64	Laurel	116.05	Cannington	10.00	Amworth	50.00
Laskay	78.00	Mt Pleasant	7.00	Bala	100.00	Wick	50.00
Eversley	71.50	Flesherston	22.00	Craighurst	32.75	Georgetown	976.95
Eversley ss	6.20	Black Corner	107.83	Aspdin	74.90	Alliston	288.07
Esquesing	238.00	Fergusonsvale	25.00	Warton	331.43	Keldon	45.00
Esquesing ss	19.96	Woodford	28.00	Keady	51.00	Tor, Bloor	3,251.88
Ventry	109.00	Woodford ss	6.00	Elmira	72.00	Riverview	22.00
Dundalk	27.00	Drayton	178.00	Elmira ypg	25.00	S Luther	16.00
Severn	38.00	Drayton ss	8.00	Lynden	301.70	Waldemar	97.50
Sparrow Lake	12.00	Winterbourne	100.00	Cayuga	167.00	Callander	9.00
Washago	8.00	Kirkwall	113.77	Binbrook	81.50	Thornbury	168.20
Bethel	27.00	Clinton	27.00	Binbrook ss	7.88	Bethel	3.00
Stoney Creek	109.75	Long, Ham Rd	37.00	Showers Cornrs	26.71	Cotswold	124.00
Jarvis	186.00	Niag Falls, St And	325.00	Ailsa Craig ss	32.43	W Puslinch	103.00
Welland	720.00	Sheffield	124.50	Dover, Guild	10.00	W Puslinch ss	47.00
Carlisle ss	13.20	Prieceton	5.00	Wyoming	67.00	W Flamboro'	697.00
McGillivray	129.33	Long, Knox	480.79	Carlingford	100.00	Verschoyle	130.00
Moncreiff yps	50.00	Chatham, 1st	838.14	Pine River	315.00	Kintore	251.60
Keady ss	17.34	Beechwood	388.00	Westboro	565.00	Calvin Ch	21.00
Emo	32.75	Teeswater	65.00	Westboro ss bc	50.00	E Adelaide	18.10
Farran's Pnt	41.00	Renfrew	1,234.55	Rv W H Cramm	26.77	Atwood	608.86
Glensandfield	2.50	Lyn	16.00	Edwards	43.35	Granton	124.68
Cornwall, Kx cems	58.00	Mallorytown	20.00	Springville	320.00	Paisley ss	12.00
Morrisburg	218.00	Middlevil	60.00	Lakevale	134.00	Hills Green ss	2.00
Bellevil, St And	359.33	Thurlow	20.00	Desbarats	9.00	N Bruce & St And	507.00
Mansfield	86.00	N Derby	100.00	Port Elgin	600.00	Hanover	106.00
Harrowsmith	2.15	Carluke	15.00	Keewatin	51.00	Brockvil, St John	329.95
Kirkhill, St Col	156.50	Prt Colborne	50.00	Westmeath	25.00	Massey ss	3.00
Williamstown	110.00	Ayr	115.00	Westmeath ss	40.00	London, King	325.61
Gravil Hill, Monklis	18.00	Bryanston	52.00	Heckston	3.25	Criman, ypg	33.00
Beckwith	139.00	Rv J S McIlraith	11.70	Heckston obc	45.00	Komoka ss	14.42
Jasper	25.00	Indian Lands	155.00	Tor, Runnymede ss	48.00	Brantford, Alex	53.40
Halville	986.95	Douglas	60.00	Orillia	558.88	Komoka	220.00
Bathurst, S Sherb	110.00	Smith's Falls	887.60	Essa, T Line, Thrntn	97.00	Chatham, St A	1,700.00
Dunbar	115.00	St Cath, Knox	415.00	Guelph, St And	130.00	Windsor, abc	10.00
Oakville	429.00	Woodstock, Kx	834.00	Guelph, Kx	742.17	Thamesvil	249.00
Tor, College	284.19	Stratford, St A	59.40	Guelph, Kx ss	129.00	Mooretown	3.67
Tor, St Giles'	544.38	Varna	20.00	Brooksdale	112.00	Kenyon	820.50
North Erin	11.00	Blake	27.50	E Gloucester	248.00	Ottawa, Chal	869.94
Marawaska	77.00	Scarboro', Mel	531.00	White Lake	8.00	Merville	200.00
Embo	591.00	Scarboro', Mel ss	53.32	Sturgeon Falls	8.09	Rv Jas Robinson	11.10
Sarnia, St And ss	310.00	Dr A J Murray	100.00	Massey	58.00	Dewar	72.00
Stratford, Kx	595.87	St George	587.00	Tait's Corners	13.25	Brockvil, 1st	56.40
Auburn ss	13.29	N Ekfrid	10.00	Strathroy	38.00	Amherst Isld	50.00
Alberton ss	9.80	Ridge	80.00	Tor, Kx ss	435.45	W Bradford	207.00
Tor, Cowan ss	103.00	Zorra	150.00	Rv J H Martin	17.45	St John's	107.00
Newbury	145.00	Shakespeare ss	50.00	Port Perry	209.62	St Churchill	317.80
Wardsville	120.00	Cameron ss	2.60	Rosemount	2.00	Sutton	114.00
Lon, New St Jas ss	102.76	Tor, Bonar ce	50.00	Essa, T Line, Thrntn	7.03	Sutton ss	15.00
Dawn Centre	129.55	Brantfd, Zion bb mm	35.00	Elmval	171.46	Meaford	142.34
W Williams	88.23	Pertth, Knox	430.00	Sydenham, Kx	31.25	Mt Forest	237.25
Rv J A Gale	33	Woodbridge	15.00	Galt, 1st	275.00	N Luther	155.55
Tor, N Broadview	1,130.18	Greenbank	138.30	Bridgeburg	123.71	Woodland	37.00
Tor, Bloor ss	600.00	Greenbank ss	50.00	Caledonia	301.00	Rv S H Moyer	7.45
Bar River	25.00	Sonya ss	51.00	Alvinston	220.00	Brantford, Zion	2,665.00
MacLennan	6.00	Oro, Guth	50.00	Goderich, Un	14.00	Rv Jas Malcolm	6.65
Lynden ss	28.00	Oro, Guth ss	17.51	Wroxeter	571.50	McIntyre Dist	10.75
Gillies Hill	64.50	Oro, Guth abc	25.00	Wroxeter ss	26.20	Kingstn, Cooke ss	45.00
E. D.	20.00	Waubaushe	33.29	Lochalsh ss	25.00	Armow	5.00
Dunwich	388.00	Burk's Falls	185.00	Tiervton	508.00	Tor, Royce	305.25
Tor, Grosvnr	783.26	Harris	15.00	Salem ss	6.50	Goderich	100.00
Tor, Grosvnr ss	50.00	New Liskeard, momb	30.00	Otta, Chal ss	65.00	Blakeney	5.00
Tor, High Park	1,082.25	Coniston ss	25.00	Otta, Bethany	43.00	Dr Donald L Fee	50.00
Beaverton	1.15	Petrolia	492.98	Kingston, Chal	1,858.15	Kingston, St And	1,183.95
Pefferlaw	114.00	Petrolia ss	50.00	Sulphide	20.00	Stirling	174.30
Vasey	5.00	Petrolia yps	25.00	Stewart Mem	85.00	Wick	12.00
Englehart	50.00	McIntosh	102.65	Millbrook	170.00	Cedar Grove	101.00
A W Skinner	10.00	Armour	80.10	Orono	150.00	Duntroon	90.50
Ayton	30.00	Fort Wm, 1st	65.00	Tor, Dale ss	50.00	Oneida	12.00
Burlington	101.00	Kirkhill	100.00	Quaker Hill, ypg	15.00	Ham, Central	208.00
Hagersvil abc	18.25	W Huntingdon gld	31.15	Omagh	5.00	Grimby	585.00
Dover	141.38	W Huntingdon	5.00	W Nottawasaga	65.25	Moore, 8th Line, Kx	8.00
Onondaga	35.00	Cottesloe	3.00	Tottenham	9.00	Rv R Duncanson	10.45
Pembroke ss	100.00	Grafton	229.43	Ivy	125.00	Sarawak	1.00
W Huntingdon	10.00	Oshawa ss	80.00	Town Line	10.00	Prescott	605.40
Vernonvil	65.17	Quaker Hill ss	9.00	Ancaster	62.00	Roslin	44.00
Stouffil, St Jas	15.00	Leaskdale, Zephyr	426.00	St Cath, Knox ss	271.00	W Huntingdon	23.80
E Puslinch	511.00	Tor, Kx	12.00	Ham, St Paul's	2,600.00	Strange	61.75
Hampden	111.13	Rosseau	27.00	Tara	481.00	Strange, gld	25.00
W Christenck	7.00	Smithvil	21.00	Rv C A Malcolm	7.30	Tor, St Col	300.00
Pnt Alexphr Wren	5.00	Niagara	7.36	Pertth, St And	815.00	Waldemar	10.00
Pnt Alexander	2.00	Walpole	101.75	Vernon	230.00	Flesherston	2.00
Amherst Isld	100.00	Lobo, bc	20.00	Colquhoun	33.00	Baxter	112.00
Kingstn, Cooke	634.28	Roy's	300.00	Peterboro, St A	1,565.90	Elstnore	30.00
Sand Hill	49.42	Puce	27.00	New Liskeard ss	17.00	Latona	130.00

Ham, St Paul	140.00	Wilton	57.00	Hampden	12.00	Mont, Outremont	130.15
Thamesfd guild	67.00	Burnbraes ss	10.75	Mont, St Jean	175.00	Mont, Taylor	22.45
E Ashfield	11.00	Mont, St Giles	934.00	Shawville	30.00	Lingwick mb	100.00
Rv W A McIlroy	13.35	Burgoyne ss	12.00	Lachute	100.00	Que, Chal, y m cl	10.00
Rv H W Cliff	7.75	Miss M McKinney	10.00	Rv J D Anderson	6.65	Riverfield, abc	25.00
Finch	300.00	Ravenswood ss	50.00	Beauharnois	13.85	Wakefield ss	5.00
Ritzroy Hrbr	10.50	Glenvale	3.00	Gould Station	16.16	Beech Ridge	27.00
Torbolton	15.00	Cobourg	60.00	Kingsbury	89.00	Beech Ridge	5.00
Oro, Central	19.00	Metz	41.00	Sherbrooke	428.60	Mont, St Luke's	50.00
Oro, Central ss	50.00	Metz yps	10.00	Mont, Livingstone	28.50	Scotstown	91.00
Rv W T Prittie	8.30	Oakdale	71.00	Rv L J King	7.75	River Desert	15.00
Copper Cliff	23.25	Zorra	77.30	Rv M Campbell	6.10	Stark's Corners	37.00
Delaware	23.00	Dunn	45.00	Rv D N Coburn	6.10	Dr J B MacLeod	6.95
Dunbarton	73.69	Allenford	58.00	Rv S J Taylor	5.80	Rockfield ss	14.00
W M S	14,768.46	Mrs S Waters	20.00	Hampden	98.00	Rockfield ss	14.00
Caledon, Kx	2.80	Miss M Waters	20.00	Hampden ss	4.56	Hemingford, Knox	3.69
Brookvill, 1st ss	263.06	Braeside	240.05	Mont, St Luke's	145.00	Mont, St Giles' phil cl	50.00
Barrie Isld	33.00	Alliston ss	20.00	Athelstan	238.72	Dr E H Brandt	8.30
St Vincent	33.80	Peterboro', St Pa	1,780.00	Gore	35.00	Rockburn ss	50.00
Smithville	10.00	Huntsvill	50.00	Riverfield	187.85	Dundee	11.00
Belmore	48.00	Bookton	33.00	Mont, MacVicar ss	32.00	Elgin	324.00
Rv J C Forster	42.95	St David's	51.00	Rv A S Ross	7.15	Elgin ss	14.00
Rv W Mackintosh	14.45	Eadies	189.00	Mont, Calvin-Wmstr	40.00	Que, Chal y m cl	10.00
Sioux Lookout	50.00	Eadies ss	9.20	Reid's	44.17	Dal Mills, Cote St Geo	261.50
Rv J Burkholder	22.78	Tor, Victoria	630.00	Que, Chal ss	50.00	St And E	162.00
Rv D E Foster	7.95	Tor, Queen E ss	90.00	Que, St And	600.00	Sherbrooke	89.40
Rv J MacDougall	8.40	Rv R Laird	5.60	Mont, Italian	25.00	Que, St And	240.00
Providence Bay	13.50	Dr H Dickie	10.00	Aylmer E, St And	120.00	Mont, St And, St Paul	4,000.00
Carnarvon	12.50	Paisley	100.00	Rv A D Matheson	7.75	Westmt, Mel ss	50.00
Miss J F Auld	50.00	Mrs A Mowatt	50.00	Howick	82.00	Mont, Knox-Cres	2,885.00
Baltimore	210.00	Beachburg	34.25	Howick ss	22.00	Mont, St Giles ss	5.00
Chatham, St And	350.00	Ventnor	93.00	Riverfield	50.00	Chateauguay	175.00
Providence Bay	4.00	Brighton	136.00	Hull, Zion	375.00	Buckingham	950.00
Campbell	18.25	Brampton yps	11.68	Melbourne	19.00	Shawville	45.00
Alvinston ss	25.00	Penetangshene	75.00	Melbourne las	25.00	Norwood	220.00
Merivale	71.00	Hanbury	20.00	Richmond	147.67	Westmt, Stanley	900.00
Newington	50.00	Kinlough ss	10.00	Verdun, Chinese	18.25	Mont, MacVicar	300.00
Oakwood	28.00	Otta, Stewtrtn	2,175.91	Rv P L LeBel	11.85	Mont, Cal-Wmstr	453.00
Tarbert	48.00	Rv W W Conrad	15.50	Westmt, St And	1,250.00	Quebec, Chal	1,720.57
Mono Mills	40.00	Rv W L H Rowand	12.20	Valcartr, Lorette	35.00	Bristol	586.70
Wasing	5.00	M B M	10.00	Leeds Village	115.00	Wakefld, Masham	312.00
Chisholm	45.00	Wallacebg	128.00	Valleyfield	193.00	Marsboro'	5.00
Powassan	36.00	Corbett	20.00	Rv S A Woods	8.30	Rv H Michael	12.20
Cobalt	165.60	Walkers ss	8.50	Rv T A Sadler	6.35	Rv Duncan McLeod	28.60
Williamsford	33.00	Rv A J Mann	10.60	Beauharnois	451.17	Lachine ss	50.00
Rothsay	160.00	Rv J McCrea	10.00	Rv E J Rattee	18.05	Richmond ss	24.57
Carholme	28.50	Bracebridge	141.00	Longueuil	110.00	Longueuil	65.00
Woodstock, Chal	358.00	Ham, Wmstr	160.00	Rv C R Lapointe	13.60	Mont, St Mark's	121.50
Tor, New St And	91.00	Craigvale	340.66	Harrington	30.00	Mont, Mt Royal Vale	37.30
Guilds	100.00	Oneida	189.00	Mont, American	6,100.00	Avoca	23.00
Tilbury	128.00	Niag Falls, St A	110.00	Rv S S Burns	10.00	Valcartier, Loret, &c	40.00
Harrington W	219.00	Brantfd, St And	356.28	Lachute	200.00	Rv F M Mahaffy	9.15
Beachburg	65.75	Moore ss	40.00	Cote des Neiges, St	98.00	Norton Creek ss	50.00
Uxbridge	187.00	Tor, St Jas Sq	3,140.60	Laurent	40.00	Rv A D MacKenzie	7.15
Brigden	205.77	Nottawasaga	52.00	Rv G W Thom	25.00	Hampden	2.50
Chesterfield	270.92	Brown's Corners ss	15.00	Portland	19.20	Mont, St Matt	1,170.65
N Caradoc	64.00	Berkeley	10.00	Rv D J Fraser	11.00	Sherbrooke	3.00
N Caradoc ss	13.00	Hollin	101.00	Dundee	1,450.00	Joliette	31.20
Quaker Hill	8.20	St Cath, 1st	100.00	Mont, St Giles	13.60	N Georgetown	428.00
Tor, St John's ss	925.00	Henry Anderson	83.00	Rv A S Reid	6.65		
Caledon	21.00	Indham, St And	20.00	Rv W T B Crombie	15.35		
Ottawa, St And	5,200.00	Port Stanley	5.00	Rv W T Morrison	19.20		
S Ste Marie, St A	150.00	Rv J H Graham	7.15	Rv W P Tanner	7.70		
Tor, College bc	28.72	Rv A A Smith	44.00	Rv W J Fowler	1,190.00		
Tor, Bloor	20.80	Ballinafad	15.00	Mont, 1st	190.00		
Waterloo	393.79	Elmvale	7.70	Mont, Fairm	57.55		
Rv A Govan	93.00	Tor, St Jas Sq ss	150.00	Mont, Taylor	818.95		
Bethesda	21.00	Otta, St And	78.26	Huntingdon	725.00		
Tor, Ave Rd ss	306.39	Rv D G Cock	8.00	Westmt, St And ss	100.00		
Stayner	274.50	Rv A L Budge	41.35	Mont, Erskn Juv. ms.	50.00		
Dr T D Meikle	50.00	Rv Hugh Cameron	6.95	St Louis de Gonz	100.00		
Winham Centre	54.00			Ormstown	854.80		
Goderich Un ss	25.00			Rv J A Macfarlin	6.35		
Rv W A Becroft	8.40			Mont West	585.00		
Rv C A Ferguson	8.30			Mont, Bethany	15.00		
Zorra yps	13.00	A. J. Ewing	15.00	St Lambert	568.57		
Cumberland	3.00	Sherbrooke	150.00	Dr Geo Whillans	14.50		
Blakeney	85.65	Lachute	100.00	Windsor Mills	144.00		
Tavistock	10.50	Pnt Fortune	12.00	Bristol Corners	54.00		
New Lowell	40.10	Mont, Kensngtn	106.12	Arundel	7.00		
New Lowell ss	10.00	Westmt, Melville	200.00	Rv J Sincennes	37.50		
Brigden	5.00	St Louis de Gonz	85.00	Rockburn	37.00		
Courtright	6.00	Bristol Corners	75.00	Lower Windsor	17.00		
Tor, Dovercourt ss	150.00	Bristol Corners	32.00	Lachute	51.00		
Nelson	341.00	Rv F G Fowler	13.08	Lake Megantic	75.00		
Nelson ss	79.00	Rv Murdo MacKay	15.50	Inverness	46.00		
Thornhill	10.00	Rv G W Thom	19.20	Inverness ss	17.00		
Glenallan	5.20	Mont, St Matt	24.85	Inverness ces	25.00		
Rv T H Mitchl	28.60	E Templeton	47.00	Huntingdon	14.40		
Rv H Carmichl	17.85	Mont, Livingston ss	11.14	Que, Chal Chin	17.00		
Lucknow abc	31.66	Sherbrooke ss	35.00	Que, Chal Chin	50.00		
Tor, Rosedale	1,070.83	Est Mrs E Ault	400.00	Lingwick	200.00		
Wyevale	55.55	Rv F W Murray	5.80	Danville	105.00		
Rv L B Gibson	7.15	Rv W D Turner	14.45	Rv M McLeod	11.25		
Rv S D Jamieson	9.15	Westmt, Melvil	600.00	Marsboro'	45.00		
Rv S M Whaley	8.00	Chatham	30.00	Covey Hill	38.25		
Williamsbg	107.75	Rv W J Fowler	25.00	Hemingfd St A, Kx	200.00		
		Verdun	118.00	Mont, Cal Wmstr	200.00		

Manitoba

Wpg, St Steph ss	\$120.00
Gretna	3.00
Carberry ss	7.00
Sperling ss	50.00
Swan Lake	16.05
Rounthwaite, Blythe	
Brandon Hills	354.25
Morris	162.50
Springfield	20.00
C S Miller	15.50
The Misses Bruce	10.00
Franklin	4.00
Dauphin	100.00
Rv H B Duckworth	11.85
Arden	175.00
Wpg, Robrtsn Mem	46.00
Wpg, Augustine	1,628.42
Springfield	8.42
Wellwood	100.00
Brandon, Kx	75.00
Brandon, Kx ss	23.00
Scotia	400.00
Holland, Camille	168.75
Chas Martin	55.00
P la Prairie	1,550.00
Holland ss	10.00
Rv G E Loughheed	9.60
Wpg, Home St	42.76
Wpg, Riverview	315.00
Kildonan	121.00
Rv E E Annand	7.70
Rv J A Donaghy	15.50
Rv J D Fleming	12.20
Crystal City	200.00
Dominion City	41.00

Virdeen	127.00	Humesvil	169.00	Clearwater	74.00	Scott	47.50
Mrs C A Fowell	5.00	Ardan	80.00	Rv E W Johnson	9.10	Glenavon	174.00
Oak Lake	85.85	Ogilvie	40.00	Binscarth ss	11.00	Walseley	90.20
Wpg. St John	619.70	Hartney, St Pa ss	40.00	Sinclair	20.00	Rv G B McLennan	8.00
Transcona	15.25	Poplar Point	33.00	Cadurcis	350.00	Davidson, mb	35.00
Shellmouth	20.00	Marquette	10.00	Carman	500.00	Winlaw	63.20
Dr S C Murray	14.60	Thunder Hill	65.00			Caron	100.00
Humesville	3.30	Elkhorn ss	8.00			Forest	348.00
Reston	408.00	Rathwell	8.00			Dunleath	100.00
Wpg, Robertson Mem	20.00	Miami	174.00	Regina, Wmstr ss	25.00	Perdue	140.00
Norwood	166.52	Wpg, King Mem ss	178.00	Rv J Wilkinson	1.94	Cottonwood	174.00
Treherne	40.00	La Riviere	56.00	Rv W H May	30.00	Francis	78.15
Lena ss	20.00	Humesville	610.85	Manor ss	15.65	Francis ss	27.45
Morden	50.00	Humesville yps	50.00	Estevan	400.00	Francis mb	24.00
Norwood	25.00	Lyleton, S Antler	20.88	Indian Head	112.40	Silton	9.49
Hartney	141.00	Graysville	192.00	Outlook	45.35	Ameroid, las	50.00
Dauphin	279.00	Plumas	8.00	Regina, Carmichael	264.00	Dubuc	10.00
Crystal City	12.00	Clegg	5.00	Wilkie ss	18.56	Rv J McKinnon	40.77
Douglas	65.00	Morden ss	53.84	Rv Alex McGregor	10.15	Rv R C Pollock	28.13
Douglas ss	12.00	Deloraine	430.00	Saskatoon, St Thos ss	10.00	Mrs J R Dillon	100.00
Rv Robt Aylward	14.60	Emerson	52.55	Nokomis	230.40	Caron Prairie	10.10
Rv J S Watson	9.15	Burnside ss	8.50	Rv H McCulloch	17.08	Rv R H Gilmour	14.35
Glendale	56.00	Wp Kirk	170.00	Percy	262.30	Whitewood	163.00
Ninette	60.00	Wpg, Jewish Miss	20.00	Simpson ss	5.00	Davey	40.75
Saskatchewan	100.00	Darlingford	195.00	Ladstock, las	5.00	Imperial	15.50
Lyleton, S Antler	93.25	Leone	30.50	High View	10.00	Rv R J Russell	29.65
Manitou	550.00	Scottie	45.00	Assiniboia	251.45	Perley	15.00
Stewartvil	72.55	Russell	138.00	Briercrest	395.00	Leney ss	3.41
Summerville	11.10	Strachclair	70.00	Gallivan	8.65	Woodrow	175.00
Rv J G Miller	17.00	Basswood	7.00	Rv B Glover	12.00	Petrolia	98.48
Hazeldean, yps	35.00	Dauphin Plains	72.00	Rv C B Kerr	31.24	Battleford ss	100.00
Glenella	125.00	Treherne ss	35.00	Rv S Scott	7.75	Rv And Henderson	10.00
Breadalbane	26.00	Treherne	10.00	Rv A A Graham	10.80	Caron, Knox yps	50.00
Lizard Pt, Ind Res	3,287.25	Treherne ss	600.00	Estevan ss	44.00	Buffalo View	25.00
Wpg, Wmstr	14.60	Olive	77.00	Colgate	200.00	Friend in Warmley	50.00
Rv P F Langil	4.00	Killarney	22.00	Silver Creek ss	2.00	Lathom	30.00
Austin, bc	13.60	Rapid City	45.00	Watson	7.00	Saskatoon, Wmstr	780.00
Rv D Flemming	14.00	Huntville	185.00	Dooneside	10.00	Delisle, Donavan	120.70
Little Britain	17.00	Rosebank	85.00	Aberdeen	50.00	Grand Plains	61.50
Cloverdale	991.15	Gilbert Plains	50.00	Aberdeen ss	25.00	Cymric	227.90
Neepawa	17.00	Oakburn	72.25	Westridge	38.50	Govan	125.00
Wpg, Talbot	33.50	Clan William	10.00	Sonningdale	100.00	Fishing Lake	42.02
Plympton	13.25	Marney	10.00	Rv R G Scott	75.00	Mayfair	80.00
Melbourne	50.00	Emerson	555.00	Watrous	25.00	Sherwood, Cal	200.00
Birmie	267.40	Vista	107.00	Amazon	203.00	Sherwood, Un	7.00
Stonewall, Grassmere	85	Wpg, St And	141.00	Yellow Grass	7.15	Cote, Indian	106.00
Brant	98.00	Sandford	25.00	Rv M MacKinnon	552.00	Bear Stream	35.00
Oakner ss	829.20	Carberry	4.15	Pioneer	17.00	Silver Creek	2.00
Rossburn	13.80	Mrs J S Scott	6.35	Ogema	141.90	Bethune	354.75
Hamiota	63.00	Rv J A Cormie	31.20	Moose Jaw, Minto	102.00	Kinistino ss	9.00
Hamiota jr gld	150.00	Rv A J Hunter	110.72	Rv A MacTavish	8.90	Tyvan	60.00
Oakner ss	7.00	Rv J A McConnell	7.00	Yorkton	187.94	Hooverville	10.00
Austin	22.00	Sandford	3.00	Saskatoon, St Thos	247.00	Yellow Grass	137.00
Macdonald	3.70	Wpg, Chal	350.00	Saskatoon, Kx	220.00	Canora ss	25.00
Macdonald ss	13.20	Eden	160.00	Marquis ss	17.00	Kindersley	131.65
Tarbolton	37.20	Rosedale	140.00	Buffalo Lake	176.70	Sprattsvil	25.00
Bayfield	2.00	Beulah	33.25	Hawarden	20.45	Walpole	20.00
Little Britain	274.00	Bird Tail, Ind Res	120.25	Craik	50.00	Wapella	105.80
Alexander	173.28	Blairis	250.00	Amulet	10.00	Regina, St And	354.00
Wpg, King Mem	45.00	Minto	125.00	Rv H R Read	8.00	Pleasant View	175.00
Nesbitt	47.00	Cypress Riv	91.95	Rv J W Robinson	10.43	Liberty	130.00
Riverbank	11.10	Elgin	30.00	Rv W G Wilson	127.50	Swift Current	659.30
Rv F O Gilbert	635.55	Ogilvie ss	62.00	Rv D P Strang	20.00	Ogema	106.00
Souris	90.00	Macdonald	259.00	Camden	66.00	Birch Hills	50.00
Pilot Mound	985.33	Isabella	550.00	Assiniboia	33.00	Saltcoats	161.00
Brandon, St Paul	6.00	Newdale	60.00	Marquis	67.00	Rokeby	59.00
Wpg, Jew Miss	4.00	Belmont	325.00	Rv J H MacHattie	16.10	Gilroy	35.00
Melbourne	300.00	St David's	55.00	Mervin	12.80	Golden Plain	250.00
Binscarth	10.00	Carberry, Melbrn	5.00	Jazelville	90.60	Macoun	9.00
Franklin	50.00	Rivers	5.00	Rv D M Robertson	20.70	Macoun ss	8.00
Wpg, St Giles	770.00	Potapiece co	65.00	Rv J E Smith	9.60	Hubbard	155.00
Rv Hector Mackay	7.15	Murchison	335.00	Rv R F Hunter	37.54	Vonda	50.00
Rv John Smith	25.00	Miniska	300.00	Richmond	20.50	Findlater	25.00
Pipestone	30.00	Silver Creek	200.00	Caron, Knox	130.40	Redvers	27.00
Lauder	2,040.00	Glaxstone	100.00	Lang ss	25.00	Waldeck	25.00
Wpg, Knox	90.00	Glaxstone ss	50.60	Rv A A Clare	6.95	Gull Lake	26.00
Clegg	235.00	Neepawa ss	480.00	Rv John Jackson	10.45	Tugaske	300.00
Morden	8.00	Virdeen	60.00	Bladworth	31.55	Stoughton	14.25
Okanase, Ind Res	75.00	Oakburn	2.00	Jalbritte	145.00	Saltcoats	25.00
Kenvil	58.00	Fairmount	131.2	Regina, Wmstr ss	30.00	Battleford	74.23
Wpg, J Black ss	556.75	Wawanesa	20.00	Govan	8.00	Battleford ss	13.60
Minnesota	31.00	Jarvisdell	33.00	Manor	190.00	Eagle Hills	7.15
Elm Creek	28.00	Mekivin	27.00	Rv C C Whiting	8.00	N Battleford	124.45
Jarvisdell	400.00	N Brandon, Kx	20.10	Rv J W Meek	41.35	Heward	40.00
Sperling	22.00	Clearview	40.00	Stony Beach	311.00	Bladworth	12.00
Harmony	3.00	Ethelbert	14.50	Glenside	150.00	Rv and Mrs J Jackson	10.00
Stonewall, &c	15.00	Sinclair	12.00	Glen Ewen	2.80	Acrola	27.20
Wpg, St Ste	925.94	Kemnay	150.00	Kinistino	100.00	McIntyre	28.00
Rolling Riv, Ind Res	50.00	Orr	200.00	Anglia	45.40	Moose Jaw, St Pa	119.00
Melita	111.25	Berton	409.35	Lemberg	15.00	Baildon	181.00
Foxwarren	178.00	Wpg, Home St	33.00	Walter Bellamy	50.00	Conquest	86.20
Fairmount	265.00	Meadow Lea	68.50	Arlington Bch ss	7.00	Regina, Kx	926.11
		Souris ss	33.00	Buffalo Lake	1,316.85	Regina, Wmstr	800.00
		Lillyfield	85.00	Rv D M Buchanan	12.90	Dilke	50.00
		Petrel	223.00	Rv G Macarthur	7.15	Keddleston	71.00
				Rv D J Scott	8.90	Tantallon	148.90

Welwyn	382.00	Lougheed, Grovld.	22.00	Bethel	41.00	Kitsilano	528.27
Dummer	64.70	Vermilion ss.	12.50	Minda	20.00	E Delta, Ladner	110.00
Vanguard	49.00	Rv Thos Snedden	9.25	Edmntn, Erskine	184.25	Agassiz	31.05
Summerside	128.00	Strathcona	440.24	British Columbia			
Meyronne	4.83	Lethbridge, Kx	479.30	Fernie	78.00	Vanc'r, Mt Pleas	331.00
Landis, Traynor	22.00	Rv P K McRae	9.60	Livingstone ss.	14.00	Vanc'r, Mt Pleas bc.	2.60
Stoughton	86.00	Star ss.	2.25	Dr E D McLaren	16.90	Vict, Hollywood ss.	31.00
Kipling	183.00	Rv A C Bryan	8.30	Rv J Carruthers	5.60	South Arm.	85.40
Neelby	17.00	Calg, Hillhurst ss	36.00	Dr E D McLaren	16.90	Vanc'r, St Paul	300.00
Tisdale	31.00	Edmonton, Ist.	1,000.00	Rv E Macqueen	13.30	Peachland	40.00
Parkbeg	23.00	Bassano ss.	10.00	N Vanc'r, St Steph	26.00	West Bank	5.00
Carnduff	79.00	Rv A H Denoon	5.80	Cedar Cottage ss	100.00	Albert Canyon	5.00
Carnduff ss	37.00	Leduc	28.00	Ruskln	3.80	Field	15.00
Calvin	34.00	Leduc ss.	20.00	Grand Forks	43.25	Vanc'r, St John	1,319.58
Broadview	93.00	Calgary, Kx	29.01	Mission	7.70	John Ross	25.00
Prince Albert	270.47	Granum	270.00	West Burnaby	25.00	Vict, Chinese	14.00
Regina, Chal ss	241.00	Macleod	24.00	Vanc'r, St And	13.80	Tynehead	12.00
Hazelcliffe	3.00	Clearwater	35.00	Revelstoke	500.00	J W Rayfield	2.25
Copeland	100.00	Rv W S Brookes	13.24	Chase	14.00	Vanc'r, Chal.	205.00
Ellisboro	310.00	Rv G R Lang	5.60	Vanc'r, Ist ss	32.85	N Vanc'r, St And	19.00
Mrs J H Ellis	15.00	Rv A C Stewart	9.60	Coquillan	19.33	Rv John McInnis	7.35
Craig	7.00	Rv A C Wishart	8.30	Chilliwack	44.00	Ladner	20.00
Vergin	10.00	E Beaver Lake	26.00	Rv P Henderson	7.00	John Ross	30.00
Rv R J McDonald	10.00	Willowdale	8.00	Rv Rod McKay	9.80	Port Moody	30.00
Carlyle	325.00	Big Valley	29.00	Chilliwack	16.10	Vanc'r, St And	870.00
Anglia, to cl	15.00	Wetaskiwin	84.50	Vict, Erskine	170.80	Vanc'r, St Matt	75.00
Milestone	50.00	Provost	26.25	Enderby	13.00	Clayburn	34.00
Lang, Crocus Plns	103.75	Ogden	8.60	Rv J R Munro	8.00	Vict, Erskine	5.00
Rosetown	84.00	Rv F D Roxburgh	9.15	Creston, Iad aux	10.00	Enderby	7.00
Maymont	125.00	Rv Wm Miller	12.00	Sapperton, Kx	13.30	Rv J R Munro	6.65
Drake	20.00	Great W Mine ss	617.57	Duncan	6.00	N Vanc'r, St Ste ss	25.00
Lockwood	26.00	Edmntn, Robrtsn	8.90	Victoria, Ist.	14.00	Collingwood E.	21.40
Davidson	75.55	Rv H Young	5.00	W Point Grey	187.00	Trail	200.00
Kamsack	170.00	Iowalta, Meadobrk,	32.69	Rv J A McKeen	100.00	Malakwa	3.55
Moose Jaw, St A	1,937.30	Lochinvar	96.15	Rv W L Macrae	6.10	Phoenix, bc	14.30
Moosomin	443.20	Camrose	20.00	Albarni	7.45	Nova Scotia	
Outlook ss.	12.65	Islay	46.60	Rv R J Douglas	62.40	Rv John MacKinnon	\$15.45
Alameda	55.00	Mr, Mrs M Bowers	12.20	Rv M H Wilson	10.90	Dr G S Carson	6.65
Bear Stream	10.00	Camrose	39.15	Nelson ss	31.20	Rv David Coburn	22.40
Edam, Poplar Dell	85.00	Rv W M Reid	10.00	Vanc'r, S Hill	22.00	Rv J R Millar	12.65
Yellow Grass	16.00	Clareholm	138.00	Summerland	105.00	Dr C MacKinnon	5.60
Wynyard	229.00	Bassano	35.00	Chilliwack	95.00	Rv D H MacKinnon	5.60
Craik ss	28.00	Lamont	2.50	Rv Thos Oswald	25.00	Rv C H Ballard	11.10
Rouleau	39.00	Vermilion	35.00	Rv W Stott	6.35	Rv J W Falconer	5.60
Estuary	100.00	Nobleford	286.20	Victoria	12.65	Rv J A MacKean	13.60
Gull Lake ss	20.00	Morningside	183.55	Sapperton, Kx	70.12	Rv D K Ross	11.85
Bright Sand	70.00	High River	350.00	Sapperton, Kx ss	28.25	Rv E Thorpe	7.70
St Angus ss	1.90	High River	1,029.00	Vict, St Paul	10.00	Elmsdale ss	4.00
Gartmore	6.00	Edmonton, Wmstr	50.00	Mt Tolmie	241.00	Elmsdale bc	7.50
Creelman	10.00	Calg, Grace	146.00	Mt Tolmie ss	15.00	Rv W H McIntosh	6.65
Maple Creek	263.00	Edmonton, Ist ss	50.00	Burnaby	3.00	Rv W B Rosboro	8.20
High View	24.00	Calg, St Paul ss	50.00	Quesnel	25.00	Rv D J Nicholson	20.70
Fernley	7.00	Cardston	4.00	Vanderhoof	100.00	Rv Wm McDonald	16.60
Pr J B Gillespie	2,938.00	Stettler ss	48.00	Rv J A Dow	9.00	Rv C A M Earle	8.70
Anglia, Rosetown	25.25	Homewood	35.00	Hullcar	10.00	Rv J A MacKenzie	13.95
Summerberry	70.00	Great W Mine ss	31.00	Whonnock ss	8.00	Rv R B Layton	6.65
Grand Coulee	125.00	Dundonald	50.00	Vanc'r, St And	7.00	Rv A A McLeod	7.75
Gainsboro	10.00	Grande Prairie	35.00	Rv W Robertson	300.00	Rv J W Nicholson	7.45
Brycetown, wms.	12.00	Lethbridge, Kx Chin	125.00	Vanc'r, Chal.	7.15	Rv J A Ramsay	8.00
Rv Wm Patterson	28.80	Edmntn, Robrtsn ss	6.10	Enderby	345.00	Rv L P Archibald	6.90
Broadview	3.00	Edmntn, Highland	12.00	Tappin	49.00	Rv T A Macdonald	17.00
Pense ss	50.00	Wetaskiwin	40.00	Vanc'r, Robrtsn b cl	35.00	Rv A D Archibald	6.65
Plato, Richlea, Greenan	137.45	Bassano ss.	11.00	Cumberland, Chin.	33.65	Rv And Gray	6.00
Amulet ss	10.00	Delaware	212.00	New Wmstr, St And	300.00	Rv A M MacLeod	6.35
Flanderdale	20.00	R Skene	12.00	Nanaimo, Needham ss	5.00	Rv J H Kirk	8.80
Imperial	38.85	Rv P McNabb	33.00	Martin Prairie	6.00	Rv J C MacLennan	9.80
Rv A G Rondeau	30.00	Grassy Lake	43.00	Duck Ranges	4.00	Rv D MacDonald	7.45
Manor	38.00	Milton	22.00	Kamloops	209.00	Rv L W Parker	6.65
Rv John Fletcher	60.00	Fairview	10.00	7-1 L Campbell	7.15	Rv J D MacFarlan	9.15
Norquay	85.00	Morningside	13.00	Rv E R McLean	7.00	Rv D McLeod	13.30
Alberta				Vanc'r, Cedar Cot.	90.00	Rv H A Kent	9.25
Sarcee, Butte	\$20.00	Stanger, &c	81.95	Albarni Ind School	50.00	Rv A D MacDonald	8.70
Rv T T Reikie	6.95	Coleman & ss	300.00	Richmond	191.00	Rv J Macintosh	10.40
Ardrrossan	48.00	Pincher Creek	5.30	Prt Hammond ss	19.00	Rv J A McLellan	13.60
Calgary, Bankvw	231.50	Med Hat, Kx	81.15	Prt Hammond las	13.00	Rv E H Ramsay	8.00
Gleichen	40.61	W Edmonton	80.00	Kerrisdale	125.00	Rv D A Stirling	6.35
Red Deer, ss	62.00	Big Valley	40.00	Vernon	90.00	Rv D A Frame	6.65
Rv J A Claxton	16.90	Calg, Bankview ss	10.00	Rossland	72.00	Rv J F Polley	9.15
Coleridge	20.00	Ardrrossan	51.00	Silverton	28.00	Rv Wm Dawson	8.00
Rv Jas A Wheeler	7.70	High River ss	75.00	Albarni	1.00	Rv Allister Murray	10.80
Rv N G Campbell	11.10	Pleas Heights ss	37.50	Greenwood	40.00	Rv John McNeil	15.45
Redcliff	58.00	Jumbo Valley	175.00	Phoenix	80.00	Rv D McD Clarke	12.00
Rv J G Meek	10.45	Killam ss.	16.55	Sooke ss	5.00	Upper Canard ss.	18.00
Rv Wm McNichol	6.65	Grande Prairie	110.00	Penticton	260.00	Rv Wm McLeod	7.70
Vegrevil ss.	16.45	Ardrrossan	15.00	Armstrong	135.00	Rv G E Forbes	6.65
Pollockvil	37.00	Lacombe	41.75	Prince George	12.05	Rv D C Ross	7.70
Olds	4.00	Olds	19.70	Vanc'r, Robertson	142.00	Rv A L Fraser	6.10
Morrin ss.	5.00	Calg, St Paul's	619.06	Whonnock	20.00	Rv D MacOdrum	8.30
Seven Persons	1.00	Stavely	28.00	S Vanc'r, St Dav	63.00	New Brunswick	
Rv R Magowan	3.84	Oxville	8.10	Kelowna	105.00	Rv Geo Gough	\$11.85
Rv W A Cunningham	7.15	Pincher Creek	15.00	Vict, St And	575.00	Loggievil ss.	50.00
Carstairs	29.40	Gem	118.95	Abbotsford	12.00	Rv A Craise	7.15
Edmonton, Westmt.	37.00	Willowdale	20.00	Creston	11.00	Rv A J W Back	17.85
Macleod	100.00	Ellice	937.00	Rv W H Smith	6.65	Rv A V Morash	5.60
Clarendon	50.00	Calg, Kx	15.00	Ashcroft	60.00	Rv G A Grant	5.80
		Rv A C Bryan					

Rv Gordon Pringle.....	9.15
Rv W K Read.....	8.70
Rv F S Dowling.....	10.45
Rv F L Jobb.....	6.35
Rv J M Fraser.....	10.45
Rv J S Sutherland.....	8.60
Rv Frank Baird.....	8.60
Little Branch, Bl Riv	
Bdg, Bl Riv ss.....	15.00
Hardwicke ss.....	51.75
L Napan, Pt au Car ss	52.00
Greenfield ss.....	50.00

Prince Edward Island

Rv Robt Murray.....	\$9.15
Rv W A MacQuarrie.....	6.90
Rv Alex MacKay.....	11.10
Rv M D MacLeod.....	14.45
Rv W H Sweet.....	12.65
Rv Geo Miller.....	6.95

Miscellaneous

Rv Jas Anderson.....	\$2.00
Pr Rv Dr Stewart.....	306.66
Pr Rv Dr Stewart.....	1,701.37

Rv J H Barnett.....	9.15
Est Mrs E J Stewart.....	653.40
U F Ch Scotland.....	307.03
Pres Ch Ireland.....	726.37
Miss Macdonald's Sch,	
Edinburgh.....	217.80
Rv E M Dill.....	12.75
Rv A J W Myers.....	6.65
Rv John T McNeill.....	9.25
Dr T F Fotheringham.....	20.00
Rv W W Hardie.....	10.00
Mrs Janet Walker.....	5.00
Mrs M G Bates.....	5.00
Est A S Stewart.....	255.20

Rv A G Howat.....	61.50
Rv T Hunter Boyd.....	8.00
Rv J A Crawford.....	7.60
Rv S R Prince.....	2.18
W M S.....	14,768.46
A Friend.....	30.00
W M S.....	61,200.00
Ch of Scotld Col Com	452.00
Ch of Scotld Col Com	363.00
Pr Rv F A Robinson.....	251.26
Rv A W Lochead.....	119.60
A Friend.....	3.00
Pr G J Cuthbertson.....	25.00
W M S.....	21,000.00

The Church Funds, East

SUMMARY OF RECEIPTS.

	During Jan.	Feb. 1, '18, to Jan. 31, '19.
Foreign Missions.....	\$50,370.72	\$96,127.25
Home Missions.....	22,951.00	39,710.70
College.....	10,180.00	22,063.67
Aged Ministers' Fund.....	2,877.00	3,200.00
Pte.-aux-Trembles Scs.....	2,328.00	3,016.00
Home Missions, West.....	3,789.00	6,312.04
S. S. and Y. P. Soc.....	1,298.00	3,281.00
Assembly Fund.....	40.14	86.11
Bursary Fund.....	1,459.60	2,981.60
Library Fund.....	35.41	432.40
Widows' & Orphans' Fd.....	531.00	572.00
Social Service.....	6,005.00	6,831.00

\$101,864.87 \$184,613.77

RECEIVED DURING DECEMBER

At the Presbyterian Offices, Halifax,
By Rev. Thomas Stewart, D.D.,
and Divided among the Funds
As Directed by the Donors.

Acknowledged.....	\$82,749.90
Leitch Creek.....	118.50
New Glasgo, United.....	836.00
West Br, River John.....	250.00
Wallace.....	160.00
Windsor ss.....	16.00
Moncton.....	1,727.89
St. Andrew's.....	115.00
S. M. Hicks.....	50.00
Orwell.....	150.00
New Dublin, Cong'l.....	56.00
Middle River, C.B.....	316.00
Oak Bay Mills ss.....	3.00
Fort Kent.....	90.00
Refund.....	25.00
Loggieville ss.....	26.00
Orwell.....	110.00
New Glasgo, United.....	267.00
The Misses Clarke.....	50.00
New Dublin, Cong'l.....	15.00
Lunenburg, ss.....	16.50
Bridgewater.....	28.00
Interest.....	19.72
Grand Falls, N.B.....	75.00
St. John, St David's.....	621.07
Barney's River.....	280.00
Hx Park, Chinese.....	39.00
Blackville.....	180.00
Westvil, St Phil.....	173.90
Louisburg.....	399.60
Glac Bay, St Paul.....	750.00
Markhamville.....	7.00
New Glasgo, First.....	2,535.92
Otter Brook ss.....	1.75
Campbelton ss.....	64.00
Harcourt ss.....	2.00
Investor.....	15.00
Bridgeport ss.....	22.00
Grand Falls, Nfld.....	5.00
St Martin's.....	13.26
Waweig.....	15.00
Kincardin, Kintore.....	105.00
St Peter's.....	132.00
Mabou.....	49.00

Up. Londonderry.....	510.00
West River Statn.....	91.00
Windsor.....	690.00
Doaktown.....	35.00
Alberton.....	21.07
Mt Stewart, W St Ptr	233.25
Clifton, New Lond.....	25.00
Stelrtn, Sharon ss.....	15.00
Pleasant Bay ce.....	8.00
Stake Road ss.....	6.00
Baxter's Hrbr, N Mt.....	7.00
Fairville.....	177.00
Investor.....	15.00
Isabel E Ross.....	20.00
Eureka.....	50.00
Orwell.....	40.00
Sydney, St And.....	2,360.00
New Waterford.....	394.21
Belmont.....	25.00
North River.....	5.00
Nfld, St John's.....	2,178.00
Hx, St Matthew's.....	3,400.00
Windsor ce.....	40.00
Wallace.....	234.68
New Richmond.....	150.00
Riversdale.....	63.00
Framboise.....	102.50
E River, St Mary's ss.....	4.00
Clifton ce.....	5.00
Doaktown.....	20.00
Rv John Stirling &	
W A Houston.....	50.00
Shelburne.....	160.00
Wood Islands.....	15.00
Pictou, St And.....	585.00
Bedeque.....	815.00
Mabou.....	10.00
Dundas.....	75.00
Mary K Bearisto.....	10.00
Fredericton.....	1,585.00
St George.....	36.00
Mrs A T Chamberlain.....	75.00
Murray Harbor S.....	275.00
Millville.....	44.00
Englishtown.....	25.50
Port Elgin.....	32.00
Maitland.....	309.00
Lower Stewacke.....	1,257.61
McGillivray Grant.....	50.00
Restigouche.....	87.00
Souris, Bay Fortn.....	434.00
Riversdale.....	5.00
Mahone.....	120.00
Wolfville.....	510.00
Woughton.....	62.00
Baddeck.....	436.00
Mulgrave.....	63.00
Woodstock.....	263.50
Richmond.....	100.00
Bridgeport.....	120.00
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S Granville.....	99.50
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Wallace.....	6.00
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West Bay.....	80.00	Brookfield.....	255.00	St John, St And.....	1,416.90	Cavendish.....	634.60
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GIVE WELCOME TO OUR SOLDIERS' DEPENDENTS

The fighting is over. But the splendid war-work performed by Canada's women must still be carried on.

Twenty-two thousand women and children have to come to Canada from overseas—dependents of our soldiers. There still remain to be brought to Canada about 50,000. Some of these went to England in the early days of the war. But most of them will be strangers in this country—new-comers arriving in winter!

They are coming at the rate of 5,000 to 6,000 each month. Preparations have been made to bring our women and children home with all the comfort consistent with transportation facilities.

The soldier is more interested in his dependents than he is in himself. It now remains for the women of Canada to do individually what the Government itself cannot do—to provide a fitting welcome and to help them in the work of home-building.

Some of these women and children will be settling in your town. You can display towards them a spirit of neighbourliness—the type of friendly interest that Canadian women have always shown.

Women's organizations should make every endeavour to have our new Canadian citizens become members of their organizations, thus getting them into closer touch with the life and interests of the community.

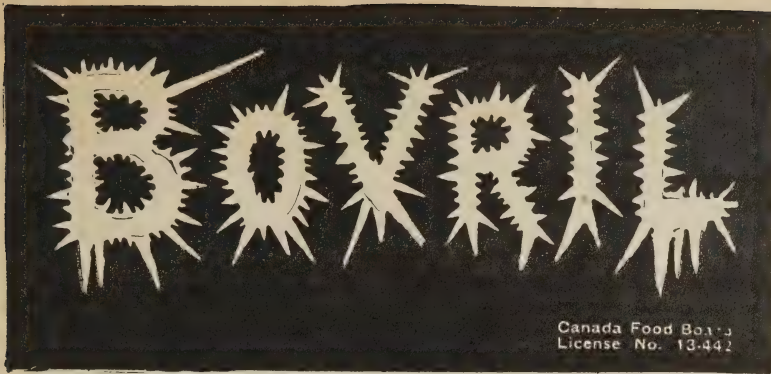
In each district receptions and social gatherings should be held from time to time so that these wives of Canadian soldiers will feel the warmth of Canada's welcome.

To Canada's women, in this work as in war-work, comes the call for service and understanding—it is a further piece of their splendid war-effort.



The Repatriation Committee

Ottawa



A NEW REST CURE.

I had never realized what unfair demands upon my weary self were made by those trivial conversations and simple evening pastimes at home. It seemed that a little social diversion would be needed, anyway.

Tired-out, nervous people do not need diversions or stimulants or exercises or drugs unless the latter be necessary for other reasons. The crying need of nerves is rest, rest, rest.

The first thing necessary is a place to rest in; a sanctuary where none may ever intrude; where may be found unruffled peace and unbroken silence.

If you have a comfortable, well-ventilated room, removed from the stir of the household

life, which you can set apart for your own use, with the understanding that, once across its threshold, there will be no summons of any kind to keep you in touch with the affairs outside during your resting periods, your retreat is at hand.

If this can not be had in your own home, go outside. Eliminate from your daily routine everything possible of effort, strain, stress and disturbance.

My idea of resting before I made a study of it, was to throw myself down upon a couch, with all my garments on; with an aching head propped up with pillows and aching body held together tensely; with hearing wearily alert to catch what sounds there might be, and to give feeble utterance if called on.—*In Harpers' Bazaar.*

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SOME SAYINGS OF DR. SUNDAY.

Dr. Wm. Sunday ("Billy" Sunday) ex-base-ball-pro., but presently evangelist,—in sport "played the game," clean and strong, and now with all the intensity and devotion of his being is seeking to save men.

His language and methods are his own, and not for others. But it would be well if all who profess to work for Christ were as faithful in pressing home the great central truths of the Word of God, salvation from sin, "Righteousness, Temperance and Judgment to come."

He has recently been conducting special services in Richmond, Va., U.S.A., and some of his sayings are here given from the Presbyterian of the South.

A revival is an increase of interest in religious things.

Everywhere that Paul went he had a revival or a riot.

In doing God's work we must follow God's order, not our own.

Don't be content to go to heaven while the world goes to hell.

Christianity does not consist of a certificate of church membership.

I wonder the Lord does as well as he does with the bunch he has to deal with.

Let God have a chance and you will have the greatest revival you ever saw.

Dry eyed pulpit and dry eyed pews will never bring tears to the eyes of sinners.

A revival is the normal condition of the Church. The lack of a revival is abnormal.

A revival, it is said, is temporary. Yes, and so is a bath. But it does you good.

A genuine revival is needed or there will be a dissolution of Home, State and Church.

Knockers do not advance the kingdom of God. You can't saw wood with a hammer.

God's plan of salvation is by the shed blood of Jesus Christ, and you can't change it.

The man that magnifies God's Word in his preaching is the man that God will honor.

If a church is not doing God's work, it ought to take down its sign as a church of God.

When you give your old clothes to the poor, don't cut off the buttons, lace and braid.

One must have learned much of the Master's spirit to be "right there" when his work offers.

The one great question in the world is religion in the home. That will settle all others.

If the saloon is not a good place for a boy, it is not a good place for that boy's father.

The plain, undisguised devil would not tempt anybody but a fool. He is the original camouflager.

When the heart is right, the conduct is right. The trouble is we have been dealing with conduct.

I don't like to see a man or woman come to church in a sealskin coat and throw a nickel into the collection plate.

Cut out Pentecost, Paul, Peter and John from history, and civilization would not have enough left for a rummage sale.

If you and I do not do the work God has given us to do, He will not send the angels to do it. They are too busy with their own work.

Lots of folks, when the collection plate comes around, act as though they were handcuffed and couldn't get their hands to their pockets.

The failure of the Church is due to its not having a definite aim to win a definite man to a definite Saviour at a definite time, which is now.

Some people have been going to church for years and years, and been sitting there until they have become mildewed. They are doing nothing.

Don't look for the easy thing to do for the Lord. He will not bless the doing of what is easy, if you refuse to do what He wants you to do, because it is hard.

You can't pray, "Thy kingdom come," and then go down into your jeans for the smallest piece of money you can find to throw into the collection plate.

There is no such thing as a modern revival. There is no modern way to be born. There is no modern way to die. We come into the world in the same old way that Eve's first-born came. At the end of life we croak in the same old way.

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Theodore Roosevelt.

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The liberal education that leads a man
away from God is too liberal to be safe.

The Presbyterian Record

VOL. XLIV.

APRIL, 1919

No. 4

HOME AGAIN.

Home again; home again;
From a foreign shore!
And oh it fills my soul with joy
To greet my friends once more!
Here we dropped the parting tear
To cross the Ocean's foam;
But now I'm once again with those
Who kindly greet me home.

From boyhood's far off years comes the echo of this old song, and never did it have deeper, more soulful meaning than to-day, as our war worn men come back again to homes that have yearned for them and of which they have dreamed so long. How sweet these reunions none but the parted know and the sweetness is in proportion to the parting's perils and pains.

But amid the joys of peace and "home again" there are many things of which we need reminder. "Lest we Forget! Lest we Forget!"

We should remember that this welcome home is only the beginning of our duty; that our men are to be carefully reinstated in our country's life; that those of them who have not place or work should have place and work provided; that to make this provision is not granting them a favor or even doing them justice, but only giving them a small return of what is their due; that having saved our country it is their right to share in very generous measure in its good, not in charity but in opportunity to do their part.

We should remember in this connection the need for patience. These men have for years lived an irresponsible life. They have eaten or fasted, rested or marched, worked or fought at word of command, theirs not to reason why; and this, together with the horrors through which many of them have come, has been a drain beyond the telling both upon their physical and mental strength, even where there may appear to be perfect health; and it is our duty, for whom that drain was borne, to help by patient forbearance and care in rebuilding again in these men the capacities that may have been sacrificed for us.

We should remember with deepest gratitude those who will not return. Great as is the tribute due to the men who come back with their task so nobly done, greater is the sacrifice of those who come not again, who sleep in a foreign soil, under an alien sky, and over each resting place—"He died for me."

We should remember the soldier who comes back disabled in any way. Whatever his loss, he suffered it in his brave, unselfish stand between me and bondage, and to his loss I owe the freedom I to-day enjoy. The crutch, the staff, the empty sleeve, all tell of sacrifice for me. The debt to the disabled soldier can never be paid in full. It must ever remain a debt; but it should be paid to the uttermost of ability so long as he lives.

We should remember the returned soldier who has no home and no family circle to give him welcome. The regiment has been his family, the billet and barrack his home. Now his family is disbanded and his home dismantled. His is a special loneliness which none other can know, and it should be the aim of all to make the homeless soldier feel that his sacrifice is not forgotten by those for whom he fought and suffered.

We should remember the families of the fallen. These families have not only the soreness of bereavement but from many the bread winner is gone. These families should be held by our country as a sacred trust, and not only by the country at large, but by each one who may have opportunity at any time to lessen the burden of their sorrow or want.

We should remember, in gratitude and sympathy, the many homes where there may not be temporal need, whose loved ones will come no more, and to which the return of others at the present time brings only a keener sense of loneliness and loss.

We should remember above all our God and Father to whom we owe deliverance. It was He who gave the wisdom to guide and the courage and strength and patience to dare and do unto the end, and who crowned

at last with victory. Whatever of fancy may have haloed "The Angel at Mons" the Master of angels and men was there, with "Thus far and no farther"—and afterward, all through those terrible years, to the Armistice Day with its "Peace be still"—His watchful care never ceased.

"God moves in a mysterious way
His wonders to perform
He plants his footsteps in the sea
And rides upon the storm.

The Lord hath done great things for us whereof we are glad.'

We should remember our country, that all the tragedy of these awful years was borne and suffered that she might be free, and that with us lies the responsibility of making her worthy of the price that has been paid for her freedom. Little will be gained if she be merely freed from the fear of German tyranny to be left under the worse tyranny of sin and selfishness and wrong.

We should remember His Day, now perilled more than ever before by the encroachments of pleasure and gain. In proportion as the barriers of that Day are broken down, and its hours made holiday instead of holy day, will God be shut out of human thought and life, the greatest loss that any people can know.

We should remember His Word, the only Word of life and hope to a sin-wrecked world. In proportion as that Word is taught to the young, read and learned in the home, made a Standard in all lines of life, in Church and State, in mart and forum, farm and shop, will a nation be prosperous and free. "Happy is the people whose God is the Lord!"

And now, with the former victory won, is the specially fitting time for those of us who have worked and waited and watched and prayed at home, to turn with new energy and effort to do our part in the great task of winning and keeping our land and the world for truth and righteousness and God.

As Christians, as a Church, we are banded for this end, and the coming of peace with victory and freedom is a special call to enter with new zeal and devotion upon the great world conflict for Christ, till that fight too is crowned with victory, and every kindred, every tribe, on this terrestrial ball, to Him all majesty ascribe and crown Him Lord of all.

To-day is glad as we welcome our conquering legions home; but who can tell the joy when

life's faithful victors are welcomed with His "Well done" and the greetings of the loved ones who are waiting for their coming. Even now may we not hear in fancy, as one and another passes on, the refrain of the old time song.

"Home again, home again
From a foreign shore
And oh it fills my soul with joy
To greet my friends once more."

FORTY-FIFTH GENERAL ASSEMBLY.

The Forty-fifth General Assembly of the Presbyterian Church in Canada is summoned to meet in the city of Hamilton and within St. Paul's Church there, on the fourth day of June, one thousand nine hundred and nineteen years, at eight of the clock in the evening.

The Committee to prepare the business for the first sederunt of the Assembly consisting of the Clerks of Assembly, together with the Clerks of Synods and Presbyteries, who may be commissioners, will meet in the Lecture room of St. Paul's Church, Hamilton, at four o'clock in the afternoon.

The railways are giving no special rates this year to commissioners who will, therefore, purchase a return ticket to Hamilton, by the most direct route, and obtain a receipt from the railway agent, showing the amount paid. If more than one ticket is required, he will obtain a receipt for each. These receipts will be handed in to the registration clerk at Hamilton, along with the commissioner's registration card, and he will obtain a cheque for the amount as per terms of the Assembly regulation. The Assembly pays only the first class railway rate, making no allowance either for Pullman expenses or meals by the way.

The return ticket is good for a month from the day of issue.

All reports of Boards and Committees, overtures and papers relating to business which is to come before the Assembly, should be sent to Dr. John Somerville, Confederation Life Building, Toronto, as soon as possible, owing to the difficulties which the printers have still to face from war conditions.

All overtures for presentation to the Assembly should be typewritten and in duplicate.

ROBERT CAMPBELL,
JOHN SOMERVILLE,
Joint Clerks of Assembly.

LIFE'S GREATEST QUESTION.

Life's questions are many, and many of them are great, nation-wide, world-wide. But the greatest question any man can ask himself is the very simple one—"What am I here for?" It is the greatest because my life and all that it means, for myself, for my family, for my community, for my country, for the world, for God, depends upon the answer to that simple question.

If I am here simply for self-gratification, then—though others suffer or sorrow—let me eat, drink and be merry, for I have only a little time for it, because to-morrow I die.

If I am here but to get gain, then—as I have only a little time for it, let me build ever larger barns and there bestow all—**ALL**—**ALL**, my fruits and my goods, and leave my barns full when I pass empty out.

But if I am here for some end outside myself and for something beyond this life, then there is need of immediate answer, and of answer at the very beginning of life, for we are here only a little while, and if we are to be and do what we are here for, there is no time to lose. No spare days are given for good measure and if part of our time is devoted to something other than what we are here for, that time can never be made up and what we are here for must by so much fail to be done, and fail forever.

Our Shorter Catechism, that matchless summary of Scripture truth covering all of human life in its relation to God, rightly places in the very forefront of its wonderful series of questions, this very one—"What is the chief end of man?" "What am I here for?"—and its matchless answer is—"To glorify God and to enjoy Him forever";—to glorify Him here by a life of obedience to Him and of service to humanity, and to enjoy for ever His "well done" in the consciousness of His forgiving love.

The Catechism follows up with a very natural second question: "What rule hath God given to direct us how we may glorify and enjoy Him," to which comes another matchless answer:—"The Word of God, which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy Him."

If that be so, if the Word of God is the only rule to guide in what we are here for, then the

most important thing in life is to know that Word, and the most important part of the education that parents owe their children is to teach them that Word, their only guide to fulfil aright life's chief end.

The neglect of family worship, of reading God's Word with the children, of teaching that Word and its great truths so splendidly summed up in the Shorter Catechism, the neglect to teach them at the very beginning of life "what we are here for," and how to fulfil life's chief end, is one of the greatest wrongs a parent can inflict upon a child.

"What am I here for as a being responsible to God for the use I make of life? Am I fulfilling that end?

What am I here for as a parent? Am I fulfilling that end? Am I teaching my children what they are here for, and training them by teaching and example to fulfil life's end?

Am I doing what I am here for as a neighbour, and a good Samaritan as I have opportunity to the wounded and hurt by life's highwayside?

Am I doing what I am here for as a citizen, in unselfish work with others for the good of the community, the making and keeping of just and righteous laws?

Am I doing what I am here for as a member of the Church of Christ, doing what I can to help in the extension and upbuilding of His Kingdom, in my own congregation and in the world beyond?

Am I doing what I am here for as a minister in that Church;—"feeding the flock of God";—"instant in season and out of season"; "watching for souls as those that must give account";—"declaring the whole counsel of God";—"making full proof of my ministry"?

But what has all this to do with "Forward Movement"?

Simply this, that all forward movement is but the effort to do better with God's help "what we are here for," in our place in life to-day.

The people of Canada used to spend as much as one hundred million dollars a year in drink. Under Prohibition that money can be spent in food and clothing for the families, comforts for the home, schooling for the children, money for missions to send to the heathen the Word of life.

RECORD AND FORWARD MOVEMENT.

The RECORD's New Year has opened full of promise. The influenza, with closed churches and many laid aside, affected renewals but yet there is advance.

As the renewals have come pouring in day after day from all over Canada, one thought, constantly impressed, has been the large number of faithful members who year after year thus do their part in the work of our Church in extending the Kingdom of God. To them is due any good the RECORD may accomplish.

The present "Forward Movement" time is a specially fitting one for increasing its circulation, a time fast passing, the same phase of which will not recur. If such extension of the Official Monthly Bulletin of the Assembly and the Church were pressed forward, along with other things in which the Church seeks advance, then, with the impetus of that Movement behind it, the circulation, now large, could be greatly increased.

Experience has shown that a large part of such increase is always permanent, and Forward Movement along this line would thus be self-supporting, self-perpetuating. Then, as publicity is the foundation of all progress along all lines, the Church would gain an abiding self-perpetuating foundation for permanent advance in all her work.

WHERE TO TRAIN A MINISTRY.

Of all the colleges for training a ministry for our Church the most effective is around the mother's knee, the family altar, in the home circle. Fathers and mothers, with God's blessing, can there stamp the rising generation, and shape its ideals and direct its aims largely as they will.

The religious life and work of our Church, as of any Church, is the sum of the life and work in the human lives making up that Church. These lives have their earlier and later years, their development and their working years. The most important of these on which all others depend, are the early, the earliest years. They shape and decide all that comes after, and these years are in the parents' and teachers' hands, chiefly those of the parents.

When a man dies, men ask, What property has he left behind him? but angels will inquire, What good deeds has he sent before him?

MAKING CANADA CANADIAN.

READ VERY CAREFULLY Substituting "Canada" for "America."

Judge Chas. F. Amidon, of United States District Court, North Dakota—in passing sentence upon Rev. J. Fontana, pastor of the German Evangelical Church, North Salem, North Dakota, found guilty of having uttered seditious language, spoke words so fitting to our own land that they are here reproduced.

"You received your final papers as a citizen in 1898. By the oath which you then took you renounced and abjured all allegiance to Germany and to the Emperor of Germany, and swore that you would bear true faith and allegiance to the United States. What did that mean? That you would set about earnestly growing an American soul and put away your German soul.

"Have you done that? I do not think you have. You have cherished everything German, prayed German, read German, sung German. Every thought of your mind and every emotion of your heart through all these years has been German. Your body has been in America, but your life has been in Germany. You have influenced others under your ministry to do the same thing.

"You said you would cease to cherish your German soul. That meant that you would begin the study of American life and history, that you would open your mind and heart to all its influences, that you would try to understand its ideals and purposes and love them, that you would try to build up inside of yourself a whole group of feelings for the United States the same as you felt towards the Fatherland when you left it.

"There have been a good many Germans before me in the last month. It has been an impressive part of the trial. They have lived in this country, like yourself, ten, twenty, thirty, forty years, and they had to give their evidence through an interpreter.

And as I looked at them and tried as best I could to understand them, there was written all over every one of them: 'Made in Germany.' American life had not dimmed that mark in the least. It stood there as bright and fresh as the inscription on a new coin.

"I do not blame you and these men alone. I blame myself. I blame my country. We urged you to come. We welcomed you; we gave you opportunity; we gave you land; we conferred upon you the diadem of American citizenship—and then we left you. We paid no attention to what you were doing.

"And now the world war has thrown a searchlight upon our National life, and what have we discovered? We find all over the United States, in groups, little Germanies,

little Italies, little Austrias, little Norways, little Russias.

"These foreign people have thrown a circle about themselves, and, instead of keeping the oath they took that they would try to grow American souls inside of them, they have studiously striven to exclude everything American and to cherish everything foreign.

"A clever gentleman wrote a romance called 'America, the Melting Pot.' It appealed to our vanity, and through all these years we have been seeing romance instead of fact. That is the awful truth.

"The figure of my country stands beside you to-day. It says to me:—'Do not blame this man alone. I am partly to blame. Punish him for his offence, but let him know that I see things in a new light, that a new era has come here. Punish him to teach him, and the like of him, and all those who have been misled by him and his like, that a change has come; that there must be an interpretation anew of the oath of allegiance.

"It has been in the past nothing but a formula of words. From this time on it must be translated into living characters incarnate in the life of every foreigner who has his dwelling-place in our midst. If they have been cherishing foreign history, foreign ideals, foreign loyalty, it must be stopped, and they must begin at once, all over again, to cherish American thought, American history, American ideals.'

"That means something that is to be done in your daily life. It does not mean simply that you will not take up arms against the United States. It goes deeper far than that. It means that you will live for the United States, and that you will cherish and grow American souls inside of you. It means that you will begin to open your lives through every avenue to the influence of American life. It means that you will begin first of all to learn English, the language of this country, so that there may be a door into your souls through which American life may enter.'

"I am not so simple as to entertain the idea that racial habits and qualities can be put aside by the will in a day, in a year, in a generation; but because that is difficult is all the more reason why you should get about it and quit cherishing a foreign life.

"If half the effort had been put forth in these foreign communities to build up an American life in the hearts of these foreign-born citizens that has been put forth to perpetuate a foreign life, our situation would have been entirely different from what it is to-day.

"You have violated your oath of allegiance in this. You have cherished foreign ideals and tried to make them everlasting. That is the basic wrong of these thousands of little islands of foreigners that have been formed through our whole limits, that, instead of trying to remove the foreign life out of their souls and to build up an American life in them, they have striven studiously from year

to year to stifle American life and to make foreignness perpetual. That is disloyalty. And the object, one of the big objects, of this serious proceeding in this court, and other like proceedings in other courts, is to give notice that that must be stopped.

"I have seen before my eyes another day of judgment. When we get through with this war, and civil liberty is made safe once more upon this earth, there is going to be a day of judgment in these United States.

"Foreign-born citizens and the institutions which have cherished foreignness are going to be brought to the judgment bar of this Republic. That day of judgment looks more to me to-day like the great Day of Judgment than anything that I have thought of for many years. There is going to be a separation on that day of the sheep from the goats. Every institution that has been engaged in this business of making foreignness perpetual in the United States will have to change or cease. That is going to cut deep, but it is coming.

"I recognize the right of foreign-born citizens to hear their religion, if they cannot understand it in English, spoken to them in the tongue that they can understand. If they have not yet acquired enough English to read, they are entitled to have a paper that shall speak to them the language that they can understand.

"And this is the capital thing that is going to be settled on that day of judgment, namely, that the right to these things is temporary, and it cannot be enjoyed by anybody who is not willing to regard it as temporary and to set about earnestly making the time of that enjoyment as short as possible. That means a fundamental revision of these foreign churches.

"No freedom of the press will protect a perpetual foreign press in these United States. It won't protect any press or any church, which, while it is trying to meet a temporary need, does not set itself earnestly about the business of making that temporary situation just as temporary as possible, and not making it, as has been true in the past, just as near perpetual as possible.

"Men who are not willing to do that will have to choose. If they prefer to cherish foreign ideals, they will have to go to their own. If it is necessary, we will cancel every certificate of citizenship in these United States. The Federal Government has power to deal with that subject, and it is going to deal with it. Nothing else can be possible.

"And the object of the sentence which I pronounce upon you to-day is not alone to punish you for the disloyalty of which you have been guilty, but to serve notice upon you, and the like of you, and all of the groups of people in this district who have been cherishing foreignness, that the end of that régime has come. It is a call to every one of you to set about earnestly the growing of an American soul inside of you

THE UKRAINIAN PEOPLE OF THE CANADIAN WEST AND OUR SCHOOL HOMES.

BY REV. PRINCIPAL GANDIER, D.D.

Of all the non-English-speaking immigrants to our great West lands, the Ruthenians or Ukrainians are the most numerous.

Grouped in large colonies, sometimes numbering many thousands and covering large stretches of country in which no people of British descent live, these people naturally retain their old habits and customs and are slow to learn English or be Canadianized.

They have strong race feelings and prejudices, which can easily be appealed to by ambitious men of their own race who for their own purposes desire to keep alive national sentiment and prevent absorption into the life of the Canadian nation.

During my recent visit to the West, it was my privilege to visit some of the School Homes founded by our Women's Missionary Society and our Home Mission Board for Ruthenian children. The result has been a most reassuring conviction that these people have in them the raw material of good citizenship, are diligent and capable, can be absorbed into our common life, and, if rightly treated, will, within two generations, be in no way distinguishable from our own Canadian stock.

At one Girls' School Home in Alberta where several members of Presbytery and visitors from the East had supper, there gathered about us some twenty happy, wholesome school-girls who, with few exceptions, could not have been distinguished from a similar group of girls in any English-speaking school district of Canada.

Some of them had not even a foreign accent in their speaking of English, although their names, spelled for us on the blackboard, defied all our attempts at pronunciation. They were neither bashful nor forward, but natural, well-behaved girls who prepared supper and waited on table and took part in family worship with a naturalness and decorum that would have done credit to any Canadian home.

In a Saskatchewan town, I visited a School Home for Ruthenian boys and I doubt if it would be possible to get together a finer group of boys from any district in Canada. They were clean, well-dressed, gentlemanly in their conduct toward each other and toward strangers, with table manners that might well serve as a model for students in boarding schools or college dining halls.

Under the direction of the wise Superintendent and his wife, these boys do all the housework in a beautiful residence scrupulously clean and well-ordered. A few of the older boys have already been teachers and most of them are attending the High School with the hope of becoming teachers.

The High School Principal says they are among his best pupils and have raised the standard of work being done in the School.

If School Homes of this kind can be multiplied as is proposed in connection with the Forward Movement and as a part of the

Sunday School and Young People's War Memorial, if boys and girls of the type I met can be trained in constantly increasing numbers, the Ukrainians will become one of the best strains in the rich-blooded Canadian race of future years.

BUDGET STATEMENT.

The receipts and expenditures of the Funds of the Presbyterian Church in Canada (western section) for the year ended December 31, 1918, are as follows:—

Funds	Receipts	Expenditures
Home Miss., Social Service.....	\$450,763.80	\$410,134.16
Foreign Missions....	298,312.02	326,103.74
S. S. & Y.P.S.....	25,671.84	31,268.82
Pointe-aux-Trembles	45,701.04	46,682.28
Montreal College...	8,716.85	8,716.85
Queen's College....	6,406.47	6,406.47
Knox College.....	18,842.61	18,842.61
Manitoba College...	6,113.15	6,113.15
Saskatoon College...	7,184.00	7,184.00
Robertson College..	6,135.00	9,304.99
Westminster Hall...	7,146.24	6,651.43
Deaconess Training Home.....	5,178.03	4,701.95
Aged Ministers' Fd..	54,094.30	58,729.29
Widows' & Orphans' Fund.....	41,596.35	38,977.29
	\$981,861.70	\$979,817.03

These receipts include congregational givings, donations, interest (except for College Funds), transfer from the Foreign Mission Reserve and Ministers' Rates for Aged and Infirm Ministers' and Widows' and Orphans' Funds. They exceed the expenditures by \$2,044. As the expenditures include \$10,000 transferred to the Sabbath School and Young People's Reserve, the actual excess of receipts over expenditures is \$12,044.

It is gratifying, too, to note that the receipts for 1918 are \$52,160 in advance of those of 1917. Two important Funds, Foreign Missions and Aged and Infirm Ministers', while sharing in this advance, were compelled on account of increased cost of operations to spend more than they received. But the latter Fund paid the annuities to our aged Ministers on the increased scale and the addition to the Foreign Mission deficit, which is now \$49,000, is due almost entirely to the abnormal rate of exchange.

In view of the severe conditions under which the Budget was raised, especially during the closing months of the year, the Church has great cause to thank God and take courage. The ordinary receipts reached the highest amount in the Church's history. The situation is full of promise and may well stir our people to face the responsibilities of the Forward Movement with new heart.

For the Board of Finance,

JOHN A. PATERSON, Chairman,
ROBERT LAIRD, Secretary.

A GREAT PAGE OF HOME MISSIONS HISTORY.

BY REV. P. STRANG, D.D.

The Home Mission work of the Presbyterian Church in Canada, during all the years of her history, has been her biggest and most glorious achievement.

In 1881, when immigration began to pour into Western Canada along the main line of the C.P.R., our Church appointed Rev. Dr. Jas. Robertson Superintendent of Missions, and under his able leadership rapid advancement took place.

We had then about thirty-four missionaries between Lake Superior and the Pacific Ocean. Five years later, in 1886, these had increased to 125.

Ten years later, in 1896, the number had more than doubled. We had 275.

Again ten years later, in 1906, these had again more than doubled—601.

Ten years later, in 1916, these had again almost doubled—965;—of whom 263 were ministers in self-supporting charges, 149 in augmented charges, and 553 missionaries in mission fields.

To-day, our Home Mission field in this Western Canada is 2,000 miles from East to West, and from 300 to 1,300 miles from North to South, for Dawson City is 1,300 miles from Victoria.

HOME MISSIONS IN SOUTHERN SASK.

BY DR. P. STRANG, SUPERINTENDENT.

Our Southern Saskatchewan Home Mission District stretches from Manitoba on the east to Alberta on the west, 390 miles; and from the U.S.A. boundary line 150 miles north.

It is almost entirely treeless. There is a little scrub on its eastern side, but on the west you can drive hundreds of miles and never—except in gardens—see a switch big enough to whip up a lazy horse.

It has thirty-six million acres of land, one-fourth of it almost as level as the floor, half of it rolling and magnificently adapted to grain-raising, and the remaining fourth hilly. One-quarter (nine million acres) of this great stretch of prairie is now under cultivation.

Population.

Southern Sask. has a population of 328,000, 200,000 of them English-speaking Anglo Saxons, 40,000 Germans, 25,000 Scandinavians, Swedes, Norwegians, Danes, Icelanders, 15,000 French, 14,000 Austrians, 12,000 Russians and 4,000 Hungarians, and 18,000 non-Anglo-Saxons of other nationalities.

Religiously, 55,000 are Roman Catholic, 41,000 Lutheran, 8,000 Greek Church, and about 7,000 Mennonite. Most of the non-Anglo Saxons are supplied with the church services by these Churches.

The 200,000 English-speaking Anglo Saxons are made up as follows: 85,000 native born Canadians, 65,000 native born Americans and

50,000 English, Scotch and Irish, and are ministered to religiously mostly by the Presbyterian, Methodist and Anglican Churches. There are 75,000 Presbyterians (an increase of about twenty thousand in the last four years), 58,000 Methodists, and 48,000 Anglicans, a total of 181,000 out of 200,000 belonging to these three denominations. There are 15,000 Baptists and Congregationalists.

The great bulk of the religious work done among these 200,000 people is done by the Presbyterian, Methodist and Anglican Churches.

Our Own Work in Southern Sask.

We have in this District 505 Presbyterian congregations—almost one-eighth of the total 4,200 congregations of the Presbyterian Church in Canada.

Of these congregations, 138 are in 65 self-supporting charges; 83 are in 34 augmented charges; 284 are in 106 mission fields.

Of these 505 congregations, 499 are among the English-speaking Anglo-Saxons, 5 among the N. American Indians, of whom there are 2,471 in Southern Saskatchewan. And we have one Hungarian congregation, at Beckevar, with a beautiful church, and a minister of their own whom they support.

Of our 499 English-speaking congregations, 137 are self-supporting, 83 augmented, and 284 mission congregations, grouped in 106 mission fields.

Three congregations usually make up a mission field, where the missionary preaches on Sunday morning, afternoon and night. Last Summer, eleven of these 106 mission fields were vacant, four entirely without supply, and the other seven supplied fortnightly by the missionaries of adjoining fields.

Missionaries must be found from somewhere in the future, and we look to the East for supply when all other sources fail. The East has done great things for the West in the past in helping to provide the funds for our mission work and we look to the East for most of the men as well, in emergencies. It would be a national misfortune of the first magnitude to leave the West without missionaries.

THE AGED MINISTER.

Bishop McConnell tells of a soldier who came out of a dangerous situation in which it seemed almost a certainty that he would be shot.

When asked what consideration sustained him most in the moment of his greatest danger, he replied: "I was most sustained by the knowledge that if I fell the Government had pledged itself to care for my wife and family."

The church people will get the blessing out of doing right to the retired ministers. When justice is done these aged preachers who gave us our spiritual heritage, the church will be blessed and prosperous.—*Ex.*

OUR W. M. S. CHARTS

IMPERATIVE NEEDS IN CANADA

In Addition to present work

- 20 Hospital Units
- 10 School Homes
- 10 French Home Schools
- 3 New Centres for Jewish Work
- 50 Deaconesses
- 17 Stranger's Workers

100 Women Workers Wanted

- Matrons
- Nurses
- Teachers
- Doctors

To Minister to

- Unreached Pagan Indians
- Needy Canadians
- Strangers Within our Gates

Money Wanted

- \$362,000 Annually
- Will you offer

"Why be merely making a living when you might be making a life?"

OUR TASK ABROAD

Our Share 15,000,000 non Christians

- Central India..... 3,000,000
- Korea and Manchuria..... 1,540,000
- N. Honan..... 8,000,000
- S. China..... 1,500,000
- N. Formosa..... 1,200,000
- Chinese in Canada..... 25,000

Only 75 W. M. S. Workers for These

"If you were one of the
Millions of heathen women

Unwelcome at birth

Untaught in Childhood

Unloved in wifehood

Uncherished in widowhood

Unprotected in old age

Unlamented when dead

What would you ask of the Christian women of Canada?"

INDIA

Present Stations.....11

Present Women Workers.....29

No Doctors in two Hospitals

No Nurses in two others

IMMEDIATE NEEDS

29 New Centres

100 More Women Missionaries

- 1 in 5 a Doctor
- 1 in 5 a Nurse
- 1 in 5 a Teacher

\$100,000

For Maintenance and Equipment
India's Need

"So numerous are the villages that if Christ had remained on earth and visited one village every day of the 1900 years since he would not have overtaken the 740,000 villages."

CHINA

Honan, South China, Shanghai

3 Great Crises { Battlefront
China
Russia

One Rallying Centre

The Cross of Calvary

"God has melted the old China
Who will mould the new"

W. M. S. Centres..... 7

W. M. S. Staff.....27

Population 10,000,000

OUR AIM

Double our work in 5 years
Increase Christian Literature
What of 49,000 Chinese in Canada
With only 6 W. M. S. workers?

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward promptly to the Record, the Official Organ of the Church, the Calls, Inductions, Resignations, or Deaths in the Ministry. Also notice of Meetings of Presbytery so soon as appointed.

Calls from

Dutch Reformed Church, Newark, N.J., to Mr. T. P. Drumm, of Moncton, N.B.
Wick and Green Bank, Ont., to Mr. D. D. McDonald, of Belwood, Ont.
Queensville and Mt. Pleasant, Ont., to Mr. W. A. Westcott.
St. Mark's Church, Montreal, to Mr. L. A. MacLean, of Danville, Que. Accepted.
Knox Church, Palmerston, Ont., to Mr. H. N. Konkle.
Laurel & Black's Corners, Ont., to Mr. J. A. Reddon, of Everett, Ont.
Killam and Prairie Park, Alta., to Mr. N. D. McDonald, of Robertson College, Edmonton. Accepted.
Montague, P.E.I., to Mr. C. D. MacIntosh, of River John, N.S.

Inductions into

Knox Church, Regina, Sask., Dr. Murdoch McKinnon.
Glenarm, Ont., Feb. 20., Mr. W. G. Smith.
Stoughton, Sask., Feb. 24, Mr. W. P. Adam.
Durham, N.S., March 6, Mr. J. A. McKenzie.
Springside, N.S., Mar. 25, Mr. J. A. McKean.
St. Matthew's Church, North Sydney, N.S., March 27, Mr. K. M. Munroe.
Upper Stewiacke, N.S., April 4, Mr. J. K. McInnis.

Resignations of

St. Andrew's Church, Ottawa, Dr. W. T. Herridge.
North Bay, Ont., Mr. T. J. Ferguson.
Middle Stewiacke and Brookfield, N.S., Mr. L. W. Parker.
Provost, Alta., Mr. R. G. Watt.
Kew Beach Church, Toronto, Ont., Mr. J. A. Stewart.
Cedarville and Esplin, Ont., Mr. J. H. Graham.
Redbank, N.B., Mr. Jas. F. McCurdy.
Restigouche, N.B., Mr. J. R. McKay.

Deaths in the Ministry.

Rev. John P. MacIntosh, at Bridgewater, N.S., on Feb. 23rd ult., in his thirty-fourth year.
Rev. J. D. McGillivray, at East River, Picou, N.S., 28th Feb. ult., well past four score.
Rev. Alexander MacLaren, late of Hamilton, at Ottawa on Feb. 20th in his eighty-seventh year.
Rev. Archibald Bowman, at Montreal, Que., on March 22nd, aged 78 years.

They rest from their labors and their works do follow them.

MEETINGS OF CHURCH COURTS.

The General Assembly.

Hamilton, 1st Wednesday June.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.
Montreal-Ottawa, Ottawa, 2 Tues. Oct.
Toronto-Kingston, Toronto, 2 Tues. Oct.
Hamilton-London, April 28.
Manitoba, Wpg., 1 Tues. Nov.
Saskatchewan, 1 Tues. Nov.
Alberta, 1 Tues. May.
British Columbia, Vaner., 1 Tues. May.

Some of the Seventy-six Presbyteries.

Bruce, Chesley, 15 May, 11 a.m.
Halifax, Halifax, 22, 23 April.
Inverness, Port Hawkesbury, 1st Tues. Sept.
Lindsay, Lindsay, 13 May, 11 a.m.
Maitland, Ripley, 20 May, 2 p.m.
Minnedosa, Rapid City, 2nd Tues. July.
Miramichi, Charlo, 4th Tues. June.
Montreal, Montreal.
Paris, Paris, 8 July, 10.30 a.m.
Peterborough, Port Hope, 24 June, 9.30.
Portage-la-Prairie, Neepawa, 5 May.
Quebec, Quebec, 9 Sept., 4 p.m.
Saugeen, Harriston, 24 June, 10 a.m.
Toronto, 1st Tues. every month.
Whitby, Whitby, 15 April, 10 a.m.

FOR SALE

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Our Foreign Missions

IN "FAR FORMOSA."

BY REV. A. E. ARMSTRONG.

Dear RECORD:—

I am writing from the house built forty-two years ago by our famous pioneer missionary, Rev. George Leslie MacKay, known by Canadian Presbyterians as "MacKay of Formosa."

Boys and girls of North America who have read Marian Keith's fascinating book know that he was called by the odious name of the "Black-Bearded Barbarian" by the Formosans during the early part of his life here.

To-day in this island he is lovingly remembered as "Kai Boksu"—Pastor MacKay. Whenever I speak to the Christians here about the late Dr. MacKay the missionary who interprets for me calls him "Kai Boksu."

This old house continues to be the home of a MacKay. It is now occupied by George William MacKay, the son of Kai Boksu.

With his wife (who is the daughter of the late Rev. John Ross, of Brucefield, Ont., well known by many of the older residents of Western Ontario as "the man with the Book") and four little children, Anna, Leslie, Ross and Isabel, he inherits the esteem and affection with which our first missionary to Asia was regarded.

George's father died in 1901 after twenty-nine years of devoted service for his Master in behalf of the Chinese of North Formosa.

His widow lives in good health and carries on work for Christ in Taihoku.

His two daughters are married and also live in Taihoku. One is the wife of Tan Cheng Gi, the able pastor of the church at Bangkok, a section of Taihoku city.

The other is the wife of Koa Kau who for years assisted Dr. Ferguson in the Mackay Memorial Hospital, Taihoku. Some in Canada will remember that Mr. Koa accompanied Dr. MacKay to Canada on one of his furloughs.

It is with a feeling of reverence that one walks about the house built so long ago by a man whose name is placed by missionary historians in the front rank of great missionaries—alongside such apostles to the island world as Chalmers and Calvert and Geddie and Coan and Morton and others who belong to the splendid galaxy of pioneers who laid the foundations of the Christian Church among the byways of the heathen world.

This old house is in no sense dilapidated. Only the roof has been renewed. The floors are the same as those upon which Kai Boksu walked—in spite of the white ants which have eaten away the floors of more modern houses here. The walls are still solid, though

built of mud and without lime, and though frequently shaken by earthquake and typhoon.

It is typical of the work which Dr. MacKay did, whether for this life or for eternity, the physical or the spiritual. His work endures because he put sterling character into it, and also because his successors are men and women of marked ability and of spiritual power who are guiding and developing the growing Church wisely and thoroughly.

Earthquakes, typhoon, white ants,—these are the three destructive agents, Mr. MacKay tells me, which have to be kept constantly in mind when erecting buildings in Formosa. Here and on the South China coast one sees the damage wrought by the ravages of all three.

The white ants like beer, spirituous liquors and other Satanic productions, love darkness rather than light, because their deeds are evil. So the missionary provided for light and air under the floors, thus preserving them all these years.

This morning I had the privilege of speaking to the congregation in the Tamsui Church and to the Sabbath School following. The most helpful element is the fine body of boys and girls from the two schools, the Middle School for boys and the High School for girls.

What possibilities there are in these young lives now being trained along the lines of a modern Christian education! Can we gauge the influence they will exert upon their people as they go out into life with sound learning permeated by Christian truth as their equipment? Most of them are or become followers of Christ while they are in school.

Mr. MacKay is the Principal of the Middle School, which we call Oxford College, because it is conducted in the building the most of the money for which was given to his father by the people of his native county of Oxford in Ontario.

This building is now quite inadequate for the growing institution and \$50,000 are needed to erect larger, modern and well-equipped buildings such as will meet the standard required by the Japanese Government, and also provide for the many students who desire to enter.

Principal MacKay has secured subscriptions from a few Chinese who appreciate the School, and he hopes to raise one-half the amount locally. "If," he says, "I can raise \$25,000 from people in Formosa who are not Christians, will people in Canada who are Christians give the other \$25,000?"

I am certain that our Church in Canada wish me to assure Mr. MacKay that his challenge will be cheerfully accepted, and that the money for such a worthy purpose will be provided.

One generous lady in Montreal has given a large subscription. Who will follow her example and invest in this School which will yield big dividends in the making of Christian manhood, and the training of Christian leaders for the one and one-half million Formosans in the northern part of this island where our Church is alone in seeking to evangelize the people?

Does anyone think that \$50,000 is too large a sum? Let him reflect on how far that amount would go in erecting a High School in Canada. Let him also keep in mind the important fact that this is the Japanese Empire where everything is costly, and where the educational requirements are as high as in Canada.

As we were walking home from Church, Mr. MacKay introduced me to a student whose name is MacKay. He is a Pepohoan from the East Coast of the island, and is one of some three hundred natives who bear the Highland Scotch name of our distinguished missionary. It shows the wonderful transformation in the attitude of the people that the suspicion, hatred and attempts upon his life in Dr. MacKay's early years here gave place in his later years to a feeling of respect and honor which led them in such large numbers to name their children after him.

The name MacKay will continue to be the name of the descendants of those who now bear it for all surnames are now registered by Japanese law and cannot be altered. It is similar to the Scotch names borne by French Roman Catholics in some communities in Quebec Province.

Tamsui was the place where Kai Boku began his fruitful labor for the Master, but Taihoku is the centre of our Formosa Mission to-day. It is the capital of the whole island, and a large city with 110,000 inhabitants.

The old Chinese cities of Taipeh, Bangkah and Twatiutia are united in the fine, spacious and beautiful city of Taihoku, with wide streets and splendid buildings and parks created by the Japanese who have done wonders in the island of Taiwan as both Japanese and Formosans call "illa Formosa."

But the quiet seaport town of Tamsui is the better place for our Schools. One would like to write also about the Girls' High School under Miss Kinney and Miss Connell, but that is another story.

"The Hook-Swinging ceremony is still sometimes practiced in India, though against British law. It is a form of spectacular self-torture by which the Hindu devotee allows himself to be lifted high above the crowd and suspended for half an hour or more by hooks caught under the muscles of the back. It is a painful method of obtaining merit and a reputation for holiness."

"Usurious money lenders are a curse to the farmers of India. Missionaries have started co-operative credit societies to enable the Christians to become independent."

WORDS SPOKEN BY THE WAY.

By E. J. O. FRASER, OUR MISSIONARY, KOREA.

So much has been written about successful preaching that those not familiar with the missionary's work might be led to think that his preaching is always productive of conversions. Just as at home, it is far otherwise.

1. The missionary left home one day on the morning train. The third class carriage of a local train in Chosen (Korea) gives a fine chance for tract distribution, and as the train rolls along, the monotonous drone of the Korean reading aloud leads one to hope that something from the printed page may find a lodging in the hearts of some of the readers.

No definite results? No, but great hopes, and the word spoken while the tract is being read or afterwards, is as rain to the seed, and so we keep on doing it.

2. The missionary had walked for several miles from the station at which he had alighted, and had sat down on a soft stone for a rest and a bite of lunch. It happened that day that he was alone—for a time.

Just then a man, returning from market, leading a cow, came along and stopped, open-mouthed, to see what this foreigner was doing.

"Is there any taste to that?"—pointing to a piece of an orange in the missionary's hand.

"Yes, did you never taste it?"

"Taste it! No. Would you let me try it?"

"Here, then. Try a taste of this," said the missionary, handing him a piece.

Receiving the man's assurance that it was worth eating, the missionary gave him a picture tract which he started to read.

"Is he giving out one apiece of those, I wonder?"

The new voice brought to the missionary's consciousness the fact that a second spectator, soon joined by a third,—and all this out of sight of a single house, among the mountains,—was watching the meal.

A tract apiece absorbed their attention for a time. Then,—

"What is that? Is it good to eat, too?" The first arrival had transferred his attention to a sandwich, to which his extended forefinger now pointed, while his bright eyes looked enquiringly into the missionary's face.

"Why yes. That is wheat bread. Have a piece. Isn't that a better use to make of wheat than to turn it into liquor?"

The question was interrupted by the smacking lips of the taster, but he nodded his head in agreement.

The missionary then rose, and as he walked along with the three, he talked a little longer with the inquisitive ones until their roads separated, perhaps never to meet again.—
In the Korea Mission Field.

A CAPE BRETON MINISTER'S PLAN.

A country minister in Cape Breton wanted a large congregation. The way he got it was not a usual one but it was successful, and as he has no patent on the plan it is herewith passed along unknown to him. The Record learned it from another source. Any who wish are free to try it.

The plan was this. He decided to support a native preacher in Formosa, and thus while preaching to his own congregation at home he could also preach to a congregation of Chinese at a cost of ten dollars a month.

The following is a partial copy of a letter to him by Rev. Duncan MacLeod, telling of this native preacher and his work.

Taihoku, Formosa.

My dear Brother,—

Soon after I wrote you elder Lau started out on a preaching tour under my direction. He has now been preaching for six months, at the rate of five (and at times six) evenings a week. That is, he has now preached six months steadily, and he is still going on at a place where one town official, a heathen, is paying the whole expenses of a month of meetings.

This official specially invited this young elder, together with my own former travelling evangelist and myself. I could not go, but the other two are now carrying on the work.

The young elder is the most popular preacher we have in the whole field, especially for addressing heathen audiences. No other man in our field could keep at it every day for six months as he has done.

Two weeks ago we were both together at a new station which, with the help of the native brethren, we opened two years ago. Three years ago there were no Christians there. This time I dispensed Sacraments for the first time.

Two elders came from the nearest station, about eight miles away, to meet and constitute a session. Elder Lau was there also.

Twenty were examined with a view to baptism. It took three hours and a half to examine them all. Four hours the session met. Seventeen adults were received.

I must tell you about one of these, the youngest adult I ever baptised. During the session the name of a boy twelve years of age was given me. I told them I could not baptize so young a lad on his own profession of faith. His father was also a candidate for baptism, and not yet examined.

The preacher went and told the boy that I could not baptize him being so young. He wept bitterly. They told me about him,

that he was unusually bright and was the most devoted student of the Sunday School, showing that he really was a Christian.

I called him in and naturally put him through a harder testing than any other. His answers and behaviour deeply impressed me. He gave more satisfaction than any of the adults.

His father was later on examined but was advised to wait till next year, as his knowledge of Christian truth was yet too limited to be admitted for baptism. The boy was baptized that day among the real adults.

Two weeks of special meetings proceeded the Sacraments, one week better than the Highland Communion.

There was another man who came for baptism, who, I think, may interest you. Last Spring the preacher of this place and I one Sabbath afternoon went to preach in a heathen village a few miles away.

A storm came on and we were invited to a heathen home to stay over night. The man was the most intelligent man in the town. He was building a new house, but we had to sleep in the old house, which was still occupied.

We preached that evening in the town, and explained the Gospel till late into the night at his home.

The preacher and I slept in the same bed. My pillow was a square block of wood about three inches thick, the ends and edges rounded off on the top.

The mosquito net was old and stuffy, at least to the foreigner, for he can never get on good terms with the smells of China or Formosa. At three in the morning I awakened to find myself soaking with the rain which was leaking through the roof.

But I must turn to the host. That evening he became interested. He called the preacher several times to the village. On my reaching the new station on Saturday previous to the communion, I found this friend at our chapel. He stayed over night, and in the morning he asked to be baptized.

It was hard to say no, and I thought that there was little use of examining him as a candidate. But he wanted to be baptized, as he said he believed in Jesus, and wanted to enter the Christian Church.

I examined him and found him quite clear on the way of salvation. I, however, told him that it would not be a good thing for himself to enter the Church without some previous study of the Bible.

He saw the wisdom of knowing more of the truth for the sake of his own friends and people. Being a sensible man he took the advice, and promised to study the Bible from now on till next year.

I was most thankful to see this man of influence in his own village so much in earnest. It was a very delightful day there baptizing these seventeen adults and five children.

WORK FOR INDIA'S WOMEN.

LETTER FROM MISS CLEARHUE, OUR MISSIONARY.

In looking back over the year how memories throng;—of journeyings oft; of long hot days on dusty roads; of packing and unpacking; setting up tents—and pulling down tents; or road-side meals; of crossing rivers; of friendly receptions in most villages; of greeting new Christians in many places; of trying, with varying success, to teach the ignorant to read; of crowds of villagers at the camp until late at night; of sick and sorrowful ones needing to be helped;—but days, on the whole, full of opportunities for passing on the Message of the Gospel.

The early months, and also the last month of the year found us out on tour. Two Miss Sahibs, two Biblewomen, three catechists, and several necessary servants made up the party.

In this district we are finding it more and more needful to visit especially the villages where new Christians live. In many cases the men of the family have been baptized, but it is for us to get into touch with the timid ignorant women, win their confidence, teach and encourage them to leave their idols and follow Christ.

In the seven centres in which we camped during three months we tried to visit many of these people.

In some cases we were able to visit their villages after a drive of an hour or two from camp, but in several instances a visit necessitated taking food, a roll of bedding, and a small tent in which to spend the night, after an all-day trip.

Many of the women work in the fields so night is the only time they are free. Many an enquirer has learned more in the hours of night than at any other time.

Our last camp of the year was especially encouraging. Almost every night crowds of women came to the tent to be taught, women of different castes sitting side by side.

Some of the women seemed just as keen to sing at eleven o'clock p.m. as at nine. If the writer was not just as keen may she be forgiven!

While in this camp two dear women walked five miles, each way, in order to spend the Sabbath day with us. Best of all two women belonging to the village where we were encamped acknowledged Christ in baptism.

In February, during the special "Forward Evangelistic Campaign," Ganga Bai, a village woman, baptised the year before, came from her village to our camp, and said she wanted to go with us to the villages where she was known, to give the witness. It was a great joy to have her with us, and hear her tell of the peace she had found.

In April we had in Kharua our "Mela," or convention for village Christians. More women came than the previous year, and

we felt that this coming together for study, prayer and fellowship was a real means of strengthening these young Christians. Our good friend, Mrs. J. S. MacKay, took a large part in helping in the meetings. Our great desire is to teach and train those who have already been touched by the Gospel light. In some of the new Christians we are glad to see signs of growth, but we greatly need more teachers, and Biblewomen that every part of this promising field may be brought more in touch with Christian teaching.

A CALL TO CANADIAN NURSES.

Nurses did nobly in the war. The war past, but there is a field equally needy, equally trying, equally heroic, waiting for nurses who are willing to give themselves for Christ and humanity among the suffering women of India.

In our Central India Mission, there are more than three millions of people left to our Church to care for, most of them without medical care except what our medical missionaries and nurses can give.

Nurse Margaret Cameron, one of our Mission Staff at the Hospital of our W.M.S. at Neemuch, writing a few months since said:

"After March there will be just one trained nurse from home in the whole of our India Mission field. There are many of you Canadian nurses, I know, who are, perhaps, just now wondering where your sphere of labor is to be, where your talents can best be used for the Master, where the need is greatest.

Many nurses have gone to France, and many more of us would gladly have gone, but that does not lessen India's need. Millions are living their lives in the darkness of idolatry and the needless and useless suffering that idolatry means. Is not this a call? What shall be your answer? Would you not have a share in winning them?

May I bring to your notice the words of Dr. Pennel in his appeal for Medical Missionaries for India:—

"They are not offered tempting salaries or honors, but they will have the satisfaction of knowing that they are helping to lighten the burden of mankind where that burden is weighing most heavily, and to bring the light and love of Christ into some of the darkest abodes of cruelty and superstition to be met with on the face of God's earth."

There were more than two thousand German missionaries at work when the war started, and the cessation of their labors has thrown seven hundred thousand followers of Christ in pagan lands upon other nations for spiritual leadership.

"Just for once" is a saying that helps forward every sinner in the calendar. The thing to say to any and every temptation is "Never!"

OUR SIX FOREIGN FIELDS

NORTH HONAN, CHINA

Area equal to eight Ontario Counties.
Population 8,000,000 20,000 Villages.

NOW IN THE FIELD

20 Evangelists
6 Medical Men
3 Teachers
1 Y.M.C.A. Worker
1 Business Agent 31 MEN

REQUIRED AT ONCE

9 Evangelists
3 Medical Men
2 Teachers 14 MEN
\$42,000 for 14 Homes for Staff
25,000 for Weihwei Hospital
15,000 for Shantung University
15,000 for Station Buildings, etc.

SOUTH CHINA

With 1,500,000 people is manned by three
Evangelists and one Physician working
at three centres.

REQUIRED IMMEDIATELY

3 Additional Evangelists
2 " Medical Men
2 " Teachers
\$24,000 for Homes for Staff
30,000 for Hospitals and Schools
4,000 for Out-Station

FORMOSA

Population 1,200,000

WANTED AT ONCE

7 Additional Men.
4 Evangelists, 1 Physician,
1 Middle School Teacher
and 1 for Theology to increase
present Staff of 13 Men.

\$75,000 FOR BUILDINGS.

Middle School..... \$25,000
Hospital 15,000
5 Homes for Staff..... 25,000
Other Buildings..... 10,000

KOREA OR CHOSŒN

Converts multiplied greatly
A harvest like unto that
of apostolic days.

Where Are The Reapers?
16 Men Among 1,540,000

Additional Men Needed.....18

Evangelists 8
Medical Men..... 5
Educationalists 4
Business Manager 1

Needed For Buildings.....\$103,000
18 Homes For Staff.....\$ 45,000
2 High Schools, 1 College..... 23,000
2 Hospitals, etc..... 35,000

OUR SIX FOREIGN FIELDS

TRINIDAD

Four Central Stations
 99 Stations and Out-Stations
 70 Day Schools—14,336 Pupils
 82 Sunday Schools
 4 Schools and Colleges for training East
 Indian Leaders

NEEDED { Five additional men
 \$55,500 for houses
 and school buildings

BRITISH GUIANA

3 Districts.....5 Missionaries

NEEDED

Three additional Missionaries
 \$34,200 for Houses, School Buildings and
 Equipment

CENTRAL INDIA

Population 3,000,000 12,000 Villages
 44 Strategic Centres
 31 Unoccupied

	Present Staff	Staff Requirements
Evangelists	16	55
Medical Men	5	14
Educationalists .	5	14
Business Men	—	1
	26	84

A FIVE YEARS' PROGRAMME

Occupy 7 New Centres
 13 Additional men
 \$63,000 for Bungalows, Schools, Dispensaries,
 Chapels at new centres
 \$40,000 for new Hospital and other buildings.

A CONFERENCE IN TRINIDAD. Of Ministers and Catechists.

By REV. J. C. McDONALD.
 San Fernando, Trinidad.
 Jan. 11th, 1919.

Dear RECORD,—

One year ago, under the leadership of Rev. W. A. Wilson, D.D., a forward movement in evangelism was begun.

Bible classes, led by native agents, were organized, to the number of sixty, with an enrolment of about 500.

Studies in evangelism, similar to the course taken up in Central India, were pursued by our people. This course is being followed by studies on the Person and Work of Christ.

As a part of the evangelistic campaign, a conference of Christian workers was held in San Fernando from January 2nd to 6th. Each day's work was begun by a devotional service, led by either a minister or a catechist.

The topics brought to our attention were:—The Pre-eminence of Jesus-Christ; Preparation for Service; The Power of Vision; Our Duty to the Unsaved.

A Bible Class was conducted by Rev. F. J. Coffin, Ph.D., dealing with the Holy Spirit.

This course was based on James H. McConkey's little book, "The Threefold Secret of the Holy Spirit,"—the Secret of His Incoming, the Secret of His Fulness, and the Secret of His Constant Manifestation.

These studies were illuminating and inspiring, and led to a more thoroughgoing yielding to Christ on the part of those who attended.

Rev. W. I. Green, B.A., led a Class in Personal Evangelism. He pointed out that it was the Divine intention to save men through human agency, and that, when we fail in this, God's loving purpose is hindered. In order to accomplish anything definite in personal work, the right spirit is essential,—the spirit of love, of faith in men, of humility, of earnestness, of patience.

The evenings were set apart for addresses on Missions. The countries considered were,—Latin America, West Africa, and Korea.

In these services we had the assistance of a never-failing friend of our Mission, Rev. J. S. Wilson, M.A., of the U. F. Church.

From this Conference the men received instruction and inspiration for another year's work, and on Sunday evening we worshipped with the congregation of Susamachar, renewing our vows of love and loyalty by partaking of the Lord's Supper.

The Forward Movement

The Articles in this Department are provided by the Forward Movement Literature Committee.

WOMEN HOME MISSIONARIES.

By JEAN E. MACDONALD, B.A.

Principal Deaconess Training Home.

The Home Mission Committee in the Spring of 1918, facing unmanned fields, asked for women volunteers during the Summer months. From the Missionary and Deaconess Training Home eight volunteered, who entered their fields in April and carried on the work until September. Each field represented several preaching stations where there was no other service during the Summer months and no service at all during the remainder of the year.

There are things which cannot be weighed or measured. Such is Christian ministry and service. But it is of interest to know that names were added to the church roll at different stations, and that the contributions of the people equalled or exceeded those of previous years.

At the close of the season the District Superintendents bore testimony to the services of the women in preaching and pastoral work. One Superintendent says:—"Employing ladies as home missionaries is past the experimental stage. . . . The Church will make a great mistake if it does not employ them." If this judgment be correct, supported as it is by others, then this particular emergency movement was also a preliminary "Forward Movement."

It must be recognized, however, that whether as a temporary or permanent factor in the open work of the Home Mission Fields, the value of the contribution to be made by women must depend largely upon her fitness and training for the work. But that subject demands a separate article.

The earnest woman missionary, however varied or limited her gifts, will naturally find her most effective work to be among women and girls. Yet those who went, last year, to their stations, wondering whether men would come regularly to public worship conducted by a woman, report a good attendance of men at these services and their willingness to speak on equal terms about serious questions.

Until that good day dawns when there are men enough to occupy the fields, or laymen in each district who will give leadership in public worship, probably no community could be found where some of its men would not welcome the woman missionary. A community may have neglected

public worship, but some hearts long for it and appreciate its restoration.

While great preaching may not be expected from the woman missionary, the vital centre of her work is the church service wherever it is held, with its common praise and prayer, its associations of the past and its answering what seems to be our fundamental need. It brings together, too, all ages—adults, youth and children.

In view of the present and the future, in view of the political and religious life of the coming generation, the Summer work of the missionary among the young is of great importance. If opportunities of meeting them and teaching them are infrequent, so much the more important is it that every lesson should count.

But in the missionary's power to enter into the social life of the community she influences youth at another angle. If she has only a negative and not a positive, a destructive and not a constructive attitude towards excess and misdirection, she will not enter into the social life of the community. She and the community will be mutually exclusive so far as any common life goes.

Different students have spoken almost enviously of the opportunities of the Christian teacher through her contact with the community. If in her relations with adults and with youth the missionary can give direction and trend for the time being, she has done a real service. Much more has been accomplished if any sense of leadership and responsibility has been initiated or strengthened in the community. Probably such is true in some measure on each field occupied.

But if all this could be adequately provided for by other agencies, there would still remain a work for the woman missionary in a new country—her distinctive work in the home, as "guide, philosopher and friend" in the best sense, to other women.

It is something that our missionaries last Summer were able to give a ready helping hand in homes where there was sickness and sorrow and death,—even to reading the burial service where there was no minister available.

It is something too that they were able to visit homes in ordinary work-a-day healthful times, and speak with women whose hands are usually very busy with the pressing material things that must be done, and whose hearts may be busy too with thoughts and questions that are solved through the medium of Christian sympathy and understanding.

THE SPIRITUAL SIDE OF THE FORWARD MOVEMENT.

BY REV. R. P. MACKEY, D.D.

Plymouthism is said to have been a protest against high-ritualism in England. Rabbi Duncan summed it up in the memorable sentence, "Ritualism is body without soul; Plymouthism is soul without body." Both are extremes, but of the two the latter is the better. The ideal is reached when they are blended in due proportions. This suggests a few words upon the two methods of Christian work that always prevail.

The first is organization, which at its beginnings is easy, but in more developed forms becomes extremely complex. The process has been growing for ages, and the end is not yet. Some would say that the history of the Church is simply a record of organization. While that is not true, because there is in any true Church a vital spark, nevertheless, it is true that organization has become colossal, and that sometimes if there is a spark of real fire, it burns but dimly.

The Forward Movement is probably the most striking illustration in modern times of the complexity of a far-reaching organization. Imagine a Church—not an imaginary case—that covers a continent, having many thousands of congregations and millions of members, organized from the top down until there is not a congregation or mission station at home or abroad that is not reached by some of its ramifications. It is a magnificent system through which the most remote member responds to the Controlling Will.

The other method is infection and inspiration. It is the method Jesus Christ adopted when upon earth. He did not organize. That was left to future development. He relied solely upon the influence of individual upon individual,—a disciple inspired with personal love and loyalty to Him would make himself felt. Soon a circle of kindred spirits would gather about him. He compared His disciples to salt and to light. They would arrest corruption, purify and sweeten and disseminate wholesome quickening influence until the whole lump became leavened.

Of these two methods, all will admit that the latter is the more important, without at all depreciating the value of the former. Without that quickening Spirit all the organization in the world will not save a single soul. It is also true in Spiritual as in other matters, that the highest and best is most difficult to acquire. How much simpler it is to go out and organize even on a large scale than it is to spend days in the Upper Room.

The difficulty is evident to anyone who has had experience in Church Courts. All are agreed as to relative values, but how meagre the portion of time given to the more important thing! There would be no need of a Forward Movement had emphasis always been in the right place. The Church in that

case would be ever marching forth, conquering and to conquer.

If this Forward Movement fails, it will fail just there—by too great a share of energy and attention having been given to the organization and too little to that patient waiting, the agonizing intercession that will not accept refusal. The Master's Word is ever true and ever will be true, "Without me ye can do nothing." "Ask and receive that your joy may be full."

THE LORD'S SONG IN A STRANGE LAND.

BY REV. K. MACLENNAN, MOOSE CREEK, ONT.

The exiles were by Babel's streams, and there they wept when they remembered Zion. The enemy had taken all and had even made the public worship of God difficult and dangerous if not impossible. How can that worship be carried on in that strange land where the ordinances of true religion are unknown, and where the attempt to establish them may result in further persecution? The Jews ultimately solved the question by raising high walls of exclusion all around the ordinances and institutions of religion.

The religion of Jesus is the universal religion and, from the first, proceeded in a different way. It was in a strange land too. The Apostles, acting on the last command of Christ, resolved to convert the world so that there should be no strange land to the spiritual worship of God.

Here, then, is the work of the Church. The pioneers in Canada made the founding of churches coeval with the clearing of the virgin forest, and we, to this day, enjoy the benefits of their noble work.

But a new time, with new tasks, has come. Masses of alien peoples are filling the land. Unless these can be evangelized we shall yet have a "strange land" in different parts of Canada where one may find himself as lonely and isolated as the exiles in Babylon. The whole question of missions is thus thrust upon the Church as a Christian and also a patriotic duty.

There is need of the faith of Apostolic days. Here is a great work, and the Church in all her membership needs a mind to the work. If the Lord revives the Church, she will provide the means for carrying on the Lord's work at home and abroad, in a noble, liberal way. She will call upon her sons to take up this work, and they will heed the call.

The Church should certainly make suitable provision for the support of the ministry, and leave ministers free to devote themselves wholly to the work of the Lord. But there is more than that at stake. When King Arthur began his conflict with heathenism, he received from the Maiden of the Mere the sword Excalibur. He was to use it, and, at the end, return it. Arthur used the sword and conquered.

In a final battle with Modred, the good king was sorely wounded though he had

slain his adversary with one blow of Excalibur. Knowing that his end was near he commanded Sir Bedivere to throw the sword into the mere.

The wonder of the hilt so dazzled the bold Sir Bedivere that he failed in his duty twice. The third time he shut his eyes and flung Excalibur into the Mere, and the same hand, "clothed in white samite, mystic, wonderful," drew it under the surface.

Arthur himself was received into a royal barge and so passed into Aeolia to be healed of his wound. He had fought a good fight; he had kept the faith.

Unless our young men can hear a call in some such fashion ours is not the generation by which the Lord will advance his cause. The ministry of the Word is more than a profession, and must be. There are young men available, and the Church should take hold of them from the first and make suitable provision for their education when necessary.

By the blessing of God we are well able to do these things, and we shall be abundantly blessed in the doing of them. There should not be a corner of the land without the ordinances of public worship, and our work in India, China and other foreign parts should also be strengthened and extended. Read Ps. 87, 132, 137.

THE CHURCH'S WORK IN RECONSTRUCTION.

By J. S. ROBERTSON, TORONTO.

"Reconstruction" figures large these days. There is no department of life to which it is not linked. It applies not alone to village, or town, or city; nor to province or state or nation. A bigger task far is ahead of us, a world to be reconstructed.

The world's material must be reconstructed. Devasted Europe has to be rebuilt. Homes have to be created for the millions in Belgium and France who, homeless and often starving, have for four years suffered beyond telling as a result of German brutality. These countries are without factory or store, or means of producing anything of the thousand and one things needed to give back to them the activities that went down under shell and torch by the cruel and heartless Hun.

It will take much time to put the land into condition so that the people will have within their own keeping the bread they eat. In the meantime all these needs will have to be furnished by the Allies of Britain and America. And all this will call for organization of a high order.

Big problems confront the Statesmen sitting at the Peace conference—tremendous problems, that only can be solved as wisdom beyond the human is sought. In time these problems will revert to the individual nations and peoples, where the particular questions affecting them individually will have to be worked out and ultimately solved.

From whatever angle the subject is viewed it assumes herculean proportions. At the

same time its hugeness is more manifest in some directions than others. The land had to be re-tilled, houses rebuilt, industries and factories re-constructed, banks re-organized, all the activities of life set smoothly in motion again.

But after God had created this world, the land and the water, the trees and fruits, the cattle on a thousand hills, and the fishes of the deep, and all other animals,—then—as the great final act of creation—God created man, male and female, with dominion over all these things that had been created.

The future of this new world, that is now in the making, as with the old world, rests on the men and women who are to engage in the making of this nineteen-nineteen world. What they are this world will be. As in the beginning, so now, we get back to the human. The Kingdom of God does not come through principalities and powers, through stocks and bonds, but through the men and women who make these things possible.

Here comes the work of the Church. It is hers to build men and women up after the manner of the Master. The Church must lay the foundations sound and strong,—giving to men a Christ-like virile character. Then their work of re-constructing material things will be of the kind that will make the world safe for democracy. A world built on this basis will plant the golden rule in men's hearts—and when this rule is the guiding principle with men and women there will be no future wars.

The Church has the biggest work of all organizations in its hands. The conclusions of the Peace conference will count for little if the Church's work directly with the men and women on whom must rest the working out of these conclusions, is not soundly executed.

"Is the Church able?" was the title of a recent sermon by the forceful and eloquent Irishman, Rev. J. W. Power, who occupies the pulpit of Avenue Road Presbyterian Church, Toronto, and his conclusion was that the Church was able just as she "looked backwards" to the Christ, and men were moulded after Him.

At the Baptist convention, held here in Toronto a few weeks ago, Mr. S. J. Moore, one of Toronto's most reputable citizens, in discussing the Forward Movement, gave expression to the same thought. Paul Rader, pastor of the Moody Church, Chicago, who has been holding meetings in Toronto, preaches the same gospel as the world's greatest need to-day.

The Committee of Fifty, having the Forward Movement in hand, can hardly mistake the call that comes to them.

A horse has small chance in a race with an auto, but he is sometimes useful to pull an auto out of a hole. So in life the race is not always to the swift.

THE HOPE OF THE RURAL CHURCH.

BY REV. J. BURKHOLDER, CALEDON, ONT.

The history of the Christian Church has been varied. At one time it has risen to high endeavour, and at another it has only maintained itself in tolerable efficiency.

The country Church in Canada is no exception to this general rule. There is no uniformity in the conditions confronting it, save the uniformity of evil always present in different forms and more or less aggressive operations. It must, therefore, face the facts and be prepared to cope with adverse circumstances or take advantage of favorable situations as they arise.

That is what our leaders have done in this great war. They have succeeded. That is what we must do. Our strategy is of the highest conception for we have it in the Word of God. Our plans and activities must rise to the same plane as our strategy.

It would be folly to minimize the changes of our day. New factors are entering into life, social, economic and scientific. Men's horizons have broadened or become narrower as they have given or denied full use to vision.

Consequently, like many other institutions, the rural church confronts new conditions and must adjust its methods of work if it is increasingly to find a place of continued usefulness, and in any measure of adequacy solve the problems that present themselves. Many are absorbed in things material, the church is indifferently supported by men of means, there is a serious depletion of population, it is hard to keep good men where prospects seem poor, and so on.

But surely there is a bright side. There are better days beckoning on. We have altogether too noble a country church history to allow our present work to go by the board, because it is discouraging or difficult. The spirits of our fathers who planted churches in this land in the name of Christ, will rise up and condemn us if we fail at a time of crisis and opportunity.

It has often been lamented that in many country churches our leadership is inadequate. One or two godly men die or remove to town or city and we are left short-handed. It is certainly a reflection upon our membership if men cannot be found to take the places of those lost.

The question of augmented numbers for our working forces will be solved when we lay firm hands of faith upon men, and insist and pray until they hear the call of the Master of men and respond. I believe we will succeed better than we think, because men's minds are opening to-day as never before to think in larger fields.

Moreover their eyes are being opened to the vastness of God's universe, its mighty resources and its needy inhabitants. Focus the light of Christ's commission on such

minds as these, and you will have lay-workers of a type that will help to revolutionize the Christian work of the country-side.

To do this they must be impressed by the work, its magnitude, its worthwhileness and its opportunity. The Church and its mission has too often been disregarded and belittled by its friends. If we can persuade men that the Church is the biggest institution in God's world, and that in the mapping out of life no greater sphere can be found, we shall enlist them in numbers hitherto unknown. If we follow the course, all too long pursued, of carping at and criticizing the Church, live and forceful personalities will not find a place of usefulness therein.

Every little while we hear of some city man who has become valuable to the Nation. It is said of him that his success has been because of his uprearing in the country-side.

This man is often found to be a pillar in a city church. Why not endeavour to retain that sort of personality in the country? If suitable conditions are created in the country, he will be kept there, not only to become a big factor in rural betterment, but a first class asset of the Church. Why should not the country church find within her borders workers of highly tested character, consecrated ability and abounding faith? The reply may be that we have such workers. Doubtless this is true. But the salvation of the country community means a church filled with workers of this description.

Is the country church properly equipped in church buildings, manses, halls, etc.? In recent years there has been progress, but the work often languishes for lack of facilities and means. A church which, though small or simple, has not something of architectural beauty does not give a sense of worthiness for the service of God. If added to this there is lack of heat in winter and ventilation in summer, the conditions are not favorable for carrying on effective work.

There are many apparently little things, both in organization and equipment, that seem to be small or unimportant in themselves, but in the aggregate help to make the difference between success and failure. The country church should be kept up to the highest standard possible in these things. It would help out in the successful prosecution of many a Christian enterprise, bind together the church membership in efficient service and prolong many a pastorate.

Most important of all is the motive which must actuate and inspire all the work. It is imperative that we shall in our pulpits lay renewed emphasis upon that positive gospel of Jesus Christ for a world of doubt and sin, which was so effective for the conversion of men and the building up of strongholds in the past. It has not lost its fulness, virility and power. Let us put out the dragnet of a winsome and all-compelling message. For in saving others we shall save ourselves, and the hope of the country church will be realized.

ONE GOAL.

By MISS JESSIE RODGERS, OTTAWA.

Specialization is a mark of our time. So many are the calls that if there is to be success in any sphere of service, there must be a keeping of the eye on the one goal. "Do we (The Presbyterian Church in Canada) specialize determinedly on the work which it should be ours to do?"

What is this work? It is to proclaim the Gospel message through all the bounds of our homeland and to the far places of the earth. It is to guard and nurture with unceasing care those committed to our charge, seeking that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; and seeking also to keep them in close touch with all relating to the missionary work of our own Church and the broader outlook over the world, that, as they reach years of maturity, there may be many among them ready to consecrate their lives wholly to the service of Christ. Are we specializing on this line?

We are told that we face a crisis, that the supply of men for the ministry and of workers for foreign service is sadly inadequate, that the youth of our Church are not responding to the claims of Christ's service, and that it is the business of the whole Church to find the reasons for this.

One reason seems to be that the larger percentage of our youth know very little of the work of our Church; and little or nothing of the wonderful stories of missionary effort throughout the world.

There are many missionary books, full of interest and instruction, with incentive in their story to high, unselfish giving of one's self for Christ. Are these the books in our Sunday School libraries?

Should we stock our S. S. libraries with secular books, novels and stories which can be obtained in any free library, and which do not promote in any sense the Christian or missionary spirit or incline to any desire for a greater knowledge of God's Word or service? Such books may be all right in their place, but they are not the literature that will aid us in winning our goal.

Time is short. Life is strenuous, even in school and college days, and the world is clamant. If we would win the boys and girls, we must put aside what does not help towards our goal; and liberally supply what will further that end.

To suggest that the young men of the Church hold back from the ministry because of its limited emoluments does not touch the root of the trouble. An honorable man cannot make choice of the ministry on the basis of emolument, as he may do in any other profession.

We tell how our young men gave themselves for their country, and how few in comparison offer for the service of Christ

in the home or foreign field. In this too we must remember, that young men could enlist in the army for various reasons, while honorable men entering the Christian ministry require of themselves the vision. The hardness of the way, the difficulties of the task, or the question of emolument will not deter the man who has seen the vision, who has heard the call.

The late Dr. Robertson, of Erromanga, tells that when as a young man he called on Dr. Bayne, of Pictou, N.S., the Convener of the Foreign Mission Committee at that time (1863), and told him of his wish to sail with the Day-Spring to the New Hebrides, Dr. Bayne said, "But ah! you ought to have a higher object than that."

Dr. Robertson says, "I could only confess I had no higher object."

When told he could not have passage on the Day-Spring except by engaging as a lay-assistant or teacher in the mission, he decided, rather than take such a false position, to sign up the ship's articles and work his way out, which he did.

When, five years later, a distinct call to the work came, he says:—"It was not till after long and prayerful consideration that I decided, God helping me, to consecrate myself to this great work." Once he realized this was his work, he was ready to stand on the very front of the battle-line, at the danger point, where men had fallen.

Are there not in our Church to-day young men and women of just such a fine, high spirit? It should be ours, by daily walk and spoken word, to commend to them the service of Christ, and to show them the joy of that service. It should be ours to sow the seed in the hearts of the little children, to nurture it with care and prayer through the years, to open up to them the truths of God's Word, to make plain the way of salvation through our Lord Jesus Christ, and encourage them to take a decided stand for Him.

There is a story of one of our own missionaries which shows how God blesses such faithfulness. When he was a child, it was his mother's custom to gather her little ones around her every evening and pray with them. One of her prayers always was that her eldest boy should be a minister of Christ. The mother did not live to see her prayer answered, but her boy became a true missionary.

Paul, writing to his converts in Thessalonica, said: "For what is our joy and crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at His coming?" May we not believe that this mother's joy and crown of rejoicing in the presence of her Lord and Saviour, will be her son, with those who, through his work, have been won for Christ from the darkness of heathenism.

The wolf may have his place in the world, but that place is not with the lambs of the fold.

Young People's Societies

OUR NEWER CITIZENS AND PROTESTANT MISSIONARY EFFORT.

April Missionary Topic.

By REV. D. M. RAMSAY, D.D.

By "newer citizens" in our title are meant those who have come to us from across the sea and to whom the English language is not native.

Most Canadians know that, for several years before the Great War broke out, we were receiving large additions to our population from this source. Between 1900 and 1918 the total number is said to have been 846,000. They came at the urgent invitation of our Government, which, in response to a public sentiment, took active measures to attract people to the great empty spaces of the country.

They came chiefly from lands whose civil institutions differed widely from those which they found in the land of their adoption. They brought with them ideas of religion and the Church very unlike those held by the English Canadians among whom they settled. Not unnaturally they wanted to locate near others of the same race and language, and no attempt was made to scatter them among settlers of our own race and language. Hence we have to-day colonies, some quite large, of alien stock who do not mingle with us at all freely and accordingly are not blending with us.

Evidently these strangers should be treated with sympathy and goodwill. Even if they had come to us uninvited, it would ill become us to blame them because our goodly land drew them with the prospect of a freedom and a comfort unknown to them.

Some of their manners and customs could not but seem to us odd, but that is no reason why we should underestimate their abilities or speak of them in terms of disrespect. They have the strength of body which enables them to carry on many forms of work needful to the development of the country. Their mental powers often far exceed those of the men who turn their ways into cheap ridicule.

Their histories are by no means poor, many a time indeed very rich, in names and events of which they have a right to be proud. There can be no doubt that in many respects they are an asset, as yet not fully developed, to the country whose future welfare lies close to our hearts.

If some of them in our time of peril proved themselves faithless to the land whose hospitality they accepted, we may well show them to our doors, but we do ourselves no honor when we treat decent and peaceable people in an unworthy manner.

Probably many of them will return to the homelands when free and stable conditions have been established there. But many others will remain and share with our children our broad acres and rich resources. Hence, for our own sake as well as theirs, we should

strive to make them partakers also of the spiritual heritage won by our fathers.

It is said that they dislike the idea of assimilation. If by assimilation be meant a process in which they are to receive everything and give nothing, let us gladly abandon the word with the idea. Not even the Anglo-Saxon race has been dowered with all the gifts that belong to human nature.

The Providence of God has given to other races certain gifts which we may lack or possess in smaller measure. Thus a blend of the older and the newer Canadian may well produce a race that will make us enviable among the nations of the earth. Not assimilation but assuredly unification is our hope.

Now there are various agencies at work to unify and to uplift our people, but among them perhaps two only need now be mentioned, namely, the Public School and the Protestant Church.

In the free school in which all classes mingle day by day, a great process is going on which, if at all well directed, should gradually make us a nation of one tongue with a common national feeling. We have learned in the past few years how a vicious educational aim can pervert the soul of a people, and ought to lay the lesson to heart with a view to the future well-being of our own land.

But the Church has the supreme duty to discharge towards our newcomers. This should be asserted with the greater emphasis because prominent men have denied that our own Church has any mission to them.

As Evangelical Christians we are entrusted by God with a message which would bring divine blessing to any section of our people, and thus to the people as a whole.

It cannot be said that any European race is entirely without the knowledge of Christ's gospel, but, on the other hand, few of the strangers within our gates have heard it in its simplicity in their homelands.

Accordingly all our Protestant Churches are holding out a hand to these new fellow-citizens. As a church we are at work on a small scale among the Scandinavians, the Hungarians, the Finns, the Bulgarians and the Jews, as well as on a much larger scale among the Ruthenians or Ukrainians.

It is hardly necessary to tell again the story of the Independent Greek Church and our relations with its ministers and people. The work begun a good many years ago, has not thus far fulfilled our expectations, but it is still prosecuted vigorously on twenty-six mission fields and in eleven school-homes.

In these school-homes we gather children from wide areas, not to teach them the ordinary branches of primary education, but to provide them with Christian homes from which they may go out to enjoy the privileges of our national school-system. Whatever the results may already be, probably it can be truly said that we are laboring and our successors will enter into our labors.

Life and Work

SCENE IN A SCOTTISH MANSE.

FROM THE RECORD OF THE U. F. CHURCH.

There were four days in the year which beyond all others for the minister were the dread of his life. Forty pounds from the Central Fund for each of the three quarters—thirty-three remaining for one—will he be able to give his creditors all that he owes?

Regularly as the draft came, the following Monday morning was set apart for its accounting. His heart might be sick with apprehension, but he must face it.

There before him lay the bills. It was the last quarter of the year, and they were formidable. He selected the coal bill. Forty shillings a ton! He winced at the sum total.

Next the grocer's bill. What a price things were! Oatmeal, half-a-crown a stone; butter, one-and-nine a pound; eggs, bacon, cheese—these were luxuries which appeared only here and there; they had been got at the time of the communion, when other ministers were there assisting, and once when there was a missionary staying at the manse, pleading for funds for the foreign field.

At the baker's bill he next looked. Ninepence for a fourpound loaf, two-and-ten for a stone of flour! Half a dozen years ago bread was just half the price.

His eyes were worried and his face haggard as he lifted the draper's bill. If only folks could do without clothes! And he hadn't seen the boot bill yet. If only the young people would rend their hearts instead of their garments, he thought with a little smile, and then he rebuked himself for even thinking such a thing. "Better shoon than sheets," he said, scanning the items.

And the soling and heeling and patching—why, there wasn't a single week but had its share of these! Bigger prices here too: four-and-six for soling and heeling—it used to be two-and-six, or three shillings at most.

The chemist's bill came next. The youngest child had been ordered cod-liver oil emulsion. It gave him a shock to see that the price of it had leaped upwards. Alas! it could not be done without. The doctor's orders had been peremptory—he had even ordered cream too.

The milk bill—yes, here it was flaunting shamelessly its total. Where there is a household of growing children one dare not curtail the milk bill, yet the price seemed out of all proportion to the benefit.

He totalled up the whole, and discovered that the forty pounds were all but gone. Oh, the pain of it! It could not be done—

that new winter coat he had planned for his wife—it must wait.

It helps no woman's self-respect to know that she is the most shabbily dressed woman in the church. Even the best and bravest of wives resents the fact that the century and her Sunday hat were young together.

Let her be ever so nimble with her needle, turned and renovated garments cannot be concealed from the lynx-eyed; and let her spirits be ever so bright, these things chafe. He had cherished a secret vision of giving her a surprise this Christmas—well, it could not be.

Just then she came in anxious-eyed as he himself. "How do the bills square?" she asked. "I hope there will be something over to get you an overcoat, John."

For answer he handed her the sum total. A pained silence fell upon them, broken only by the noisy tick-tick of the cheap Waterbury clock on the mantelpiece. Ay, he needed a coat; he got his last one twelve years ago. His best "blacks" were seven years old.

Underneath the bills was a pile of book catalogs, marked here and there. He had had his visions of books too! In silence he gathered them up and threw them into the grate.

"It can't be done, good wife," he said, with a brave attempt at cheerfulness, "it can't be done."

With her eyes smarting with unshed tears, she stole out of the room, and I am afraid the thoughts flooding her heart were bitter exceedingly.

For a while the man sat and let the floods of memory sweep over him. He recalled the days long gone. He had been in business when the call of the ministry came—compelling, inexorable. He had been offered a partnership worth three hundred a year, with the sure prospect of the business becoming ultimately his own.

Had he been a fool to refuse? Men said so. It was a thought which came to him again on "squaring-up" days. A temptation, was it? An eclipse of faith? If so, it was but for a moment, and then it passed . . . for . . .

"There is no man that hath left—house—or parents—or brethren—for the Kingdom of God's sake who shall not receive an hundredfold more in this present time, and in the world to come, life everlasting."

The trial is the transient thing in life. It will pass. The glory of life is eternal. It will not pass away.

HOW "FORWARD MOVEMENT"

MAY SUCCEED.

The ultimate need of the Church is not program but power, and she has access to a power which is adequate for the world-wide triumph of her great mission.

There are two subtle paths of temptation along which her campaign will fail for lack of this divine power.

In the pride of her own wisdom and the glory of her own strength, the Church may depend upon men and money and methods, and forget the words of the Lord Jesus, "Without me ye can do nothing."

Or in the pessimism of unbelief, the Church may falter because of the difficulties which oppose her progress—evil so deeply entrenched, the spiritual perversity of humanity so invincible, the power of Satan so rampant—until in the face of these things she may weakly attempt no great things for God.

Between these two paths of defeat lies the path to victory. It is the path of prayer which is the path to power. Christ says to-day, as He did yonder at the beginning, "All power is given unto Me in heaven and in earth." In that power alone is the possibility of the Church's victory.

Men using only worldly resources may experiment with the gospel program and find only disappointment and defeat. It has often been so, both out of the Church and in the Church.

But it is the high and holy responsibility of the Church to get the power. If there is any distinctive and peculiar function of the Christian Church it is this sacred stewardship of the power of God. For the Church to fail in this is her supreme shame. Fail she will without a clear vision of the primacy of prayer in all the propagation of the Gospel.

There is no lack of power with the Almighty—power to overturn the strongholds of Satan, power to lead the Church in splendid triumph to the liberation of the souls of all peoples. Victory is waiting for the power of God and the power of God is waiting for the Church with her whole heart to receive it. "The Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear."

As the hour comes to prepare our beloved Church for a new advance in the service of Christ both in the home land and abroad, the one thing which is indispensable is the preparation of prayer.

Let all pastors appoint special and repeated seasons of public prayer by which the heart of the Church will be led to seek a new baptism of the power which is from above.

Let the Lord's people be urged to private prayer for this specific need—a new personal consecration to the cause of Christ, and a new laying hold of the Saviour's power in which alone is the promise and pledge of victory.—*In the Presbyterian of the South.*

DOES IT PAY?

Does it Pay to license a traffic which lessens the demand for the helpful things of life, which increases their cost and diminishes the ability to pay for them?

Does it Pay to license a traffic which makes men less skillful, less steady, less reliable; which lessens endurance, lessens self respect and the respect of others, lessens confidence, lessens credit, lessens the demand for food, clothing, shelter and tools with which to work?

Does it Pay to license a traffic which breeds idiots, paupers, criminals, lunatics and epileptics and casts them upon society to be supported by honest, industrious people?

Does it Pay to license a traffic which increases taxes by creating a necessity for jails, penitentiaries, asylums, hospitals, almshouses, orphanages, reformatories, police and criminal courts?

Does it Pay to license a thing which decreases a man's industrial efficiency so that the government reports show that 72% of agriculturists discriminate against him for using it, and that 79% of manufacturers, 88% of tradesmen and 90% of railroad officials do the same thing?

Does it Pay to maintain a national quarantine against criminal and dependent classes from abroad and license saloonkeepers to manufacture such products at home?

Does it Pay to employ teachers to teach children the evil effects of alcohol upon the human system and license men to sell a thing which inflames the stomach, hardens the brain tissue, softens and weakens the blood vessels, impoverishes the blood, overworks the heart, retards the elimination of effete matter, dims the eye, dulls the hearing, diseases the throat, lungs, kidneys, liver, nerves, and muscles; the demand for which is wholly artificial and when supplied serves no good purpose?

Does it Pay to support the families of saloonkeepers and bartenders and pay their rent, taxes and insurance, and buy luxuries for them in order to get a few pennies in revenue and license out of the many dollars which they fleh from the pockets of industry?

Does it Pay to build a palace for the brewer, hire servants and buy silks for his wife, and dress your own wife in rags, make her take in washing to support the family and finally send her to the poorhouse and bury her in the potter's field?

Does it Pay to levy a tax to support orphans and widows and license the murder of husbands and fathers? Does it pay to license a thing which is always and everywhere known to be the enemy of everything sacred to God and man?

Does it Pay to listen to the sophistries and falsehoods of prejudice, ignorance, appetite and greed, and close your ears to the voice of conscience, reason, judgment, suffering, religion and God?—*Ex.*

"BEHIND THE LINES."

By REV. W. B. STEVENSON, M.A.,
Organising For. Miss. Sec. of the Church of Scotland.

During the war nothing impressed the visitor to the battle zone more than the enormous extent of the operations behind the lines.

Work of the most strenuous nature was being ceaselessly carried on, the whole way from the coast to the front-line trenches. Millions of shells and millions of tons of food and clothing and medical equipment were being transported to the battle area; munitions and rations were passing ceaselessly to the trenches; thousands of miles of roads and railways were being made; the wounded were being cared for in countless hospitals; and in a hundred ways the comfort and health and efficiency of the fighting man during his period of rest were being secured.

There is a great lesson in this for all of us who are taking part in that other great conflict, the war against the evils that afflict men wherever darkness reigns.

That conflict cannot be won by the energies of the missionaries alone. It demands unceasing work from the people at home. How can our missionaries be expected to win their battles if we do not send out sufficient munitions and equipment and stores and reserves?

In war it is the unexpected that happens. The missionary is constantly being met with an unexpected demand for extra service, extra buildings, extra materials, and equipment of all kinds, and, of course, extra money. The Army makes ample provision for these unforeseen demands. If the Church would win its war it must do so also.

Some ways in which those behind the lines might help to win this war:

1. They might devote half an hour a week to reading about it, either in *The Missionary Monthly* of their own Church, or in some missionary book.

2. They might do some work or render some service to the cause in their own congregation, as collector, or leader of a mission study circle, or a member of it; as organiser of a mission work party, or a member of it; or as a Sunday School teacher, illustrating the lesson from the facts of mission life.

3. They might render service in their own home, and circle, not by always talking of missions, but neither always remaining silent about them; by keeping a missionary box, and allowing others to see it; and by contributing to it, as we have all been contributing to the flag-days.

4. They might ask themselves if they are giving of their means to all the causes of God at home and abroad, in proportion to what they spend upon themselves; and especially in proportion to what they spend on pleasure and the luxuries of life.

5. Finally, they might remember our missionaries in their prayers, asking that Divine

strength and guidance may be granted to them for their great task, and that the Divine blessing may rest upon their labours.—*In Church of Scotland Magazine.*

THE GOSPEL IN THE ARMY CAMP.

By A CHAPLAIN.

Before I came into the army work I heard much about the new kind of preaching that the soldiers wanted. It made me uneasy, because I thought it meant that they were asking for a substitute for the genuine article.

I have found that the only change in preaching is decidedly a change for the better. The new demand is for more of the genuine article.

The men are face to face with stern reality, and they want to see reality in the religion that is offered to them.

If a man professes to be a Christian, they want him to be able to pray with them and for them, and tell them how to begin or to continue more successfully the Christian life.

If a soloist comes to our Sunday service to sing, they want him to sing with spiritual power and meaning and not try merely to show up a quavering, cultivated voice.

When one does put something of the latter kind over on them, they call it camouflage. They knew it was that at home, but here they are brave enough to say so.

When a preacher is put up to preach to them, they want him to preach a new Gospel indeed, but it is the same old story that their fathers loved. Where they want it to differ from some they used to hear is that it must show Christ with his matchless purity and power to save a sinner.

I am hearing more about a risen and triumphant Lord since I came to camp than I heard before. The chaplains are telling men publicly and privately what they must do to be saved, and they are responding and coming into the kingdom.

Not only the ministers present this wonderful theme, but the soldiers also proclaim it with their thrilling testimonies.

Let no one believe for a minute that the gospel message has no attraction in camp. The men want it in song, literature, and sermon. In time of worship they invariably call for such songs as: "I Need Thee Every Hour," "Abide With Me," etc. Every day I find men reading their Bibles in the barracks. They believe also in the God of the Bible and are willing to stake their lives on a cause that so directly affects His kingdom.—*Ex.*

"Day has dawned for the women of India. A Hindu Widows' Home Association and a Widow Re-Marriage Association have been formed and mark an important advance in the solution of one of India's difficult social problems."

SATAN AND HIS PARTNER.

Correspondence Between a Saloon Keeper
and Lucifer.

To His Satanic Majesty:

Dear Sir:—I have opened apartments fitted up with all the enticements of luxury, for the sale of rum, wine, gin, brandy, beer and all their compounds. Our object, though different, can be best obtained by united action. I therefore propose a co-partnership. All I want of men is their money—all the rest shall be yours.

Bring me the industrious, the respectable, the sober, and I will return them to you drunkards, paupers and beggars.

Bring me the child and I will dash to earth the dearest hopes of the father and mother.

Bring me the father and mother and I will plant discord between them and make them a curse and a reproach to their children.

Bring me the young man and I will ruin his character, destroy his health, shorten his life and blot out the highest and purest hopes of youth.

Bring me the young woman and I will destroy her virtue and return her to you a blasted and withered thing, and an instrument to lead others to destruction.

Bring me the mechanic and laborer, and his own money—the hard-earned fruit of toil—shall be made to plant poverty, vice and ignorance in his once happy home.

Bring me the professed follower of Christ and I will blight and wither every devotional feeling of his heart, and send him forth to plant infidelity and crime among men.

Bring me the minister of the Gospel, and I will defile the purity of the church and make religion a stink in the land.

Bring me the lawyer and the judge, and I will pervert justice, break up the integrity of our civil institutions, and the name of law shall become a hissing and a by-word in the streets. Awaiting your reply,

I am yours truly,

A SALOON KEEPER.

REPLY.

My Dear Brother:

I address you by this endearing appellation because of the congeniality of our spirit, and of the great work we are both engaged in.

I most cordially accept your proposals. For five thousand years I have sought in vain for a man so fully after my own heart to do my work among men.

I sent out the demon Murder and he slew a few thousand, but his mission was a failure.

I bade my servant Lust go forth. He led innocent youths and beautiful maidens in chains, destroying virtue, wrecking happiness, blasting character, and causing untimely deaths and dishonored graves. But even then

many victims escaped through the power of God, my enemy.

I sent out Avarice, and in his golden chains some were bound, but men soon learned to hate him for his meanness, and comparatively few fell by him.

The twin sons Pestilence and War went forth, and famine stole behind them; but these slew indiscriminately the old and the young, men, women and children, the good as well as the bad, and heaven gained as many accessions as hell.

In sadness my Satanic heart mourned over the probable loss of my crown and kingdom as I contemplated the tremendous strides which the Gospel of Christ was making in saving men from my clutches. But when I received your welcome letter I shouted till the welkin of hell rang again, "EUREKA, I have found him!"

My dear friend, I could have embraced you a thousand times. In you are combined all the qualifications of just such a friend and partner as I have long wished for, and in your business are all the elements of success.

Only carry out your designs and you shall have money, though it be wrung from broken hearts of helpless women and from the mouths of innocent, perishing children. Though you fill the jails, work-houses and poorhouses, though you make murder, incest and arson to abound and erect scaffolds and gallows in every village, town and city, you shall have money.

I will also harden your heart so that your conscience will not trouble you. You shall think yourself a gentleman, though men and women, your victims, shall call you a demon. You shall be devoid of the fear of God, the horrors of the grave and the solemnities of eternity, and when you come to me, your work shall produce you a reward forever.

Yours to the very last,

LUCIFER.

This tract is supplied at 15c. per hundred by the Presbyterian Board of Temperance, First National Bank Building, Pittsburgh, Pa.

If I vote to license the saloon keeper I too become a partner in the business, authorizing Satan and Co. to carry it on, and becoming thus responsible for all the ruin that follows in its train.—*Ed.*

MISJUDGED.

It is a sair thing tae be misjudged, but it's nae mair than the Maker o' us a pits up wi' ilka 'oor o' the day, and says ne'er a word.

Eh, but He's unco quiet! Sae lang as He kens tae Himsel as He's richt, He lets folk think as they like till He has time tae let them ken better.

Lord, mak clean ma heart within me, and syne I'll care little for ony judgment but Thine.—*George Macdonald.*

THE PULL AT THE LIFE LINE.

A great storm raged all day off the coast of England, and toward sunset a fishing village heard the sounds of distress from a vessel ashore.

Men and women flocked to the beach. There she was, fast on the rocks, her masts gone, and the waves breaking her to pieces. Who would go to the rescue?

Not even a lifeboat could live in such a sea, so they held back and waited, until there came rushing from the village a young man famous for his athletic strength.

"Has no one ventured out? Where's the boat?"

"She cannot live, sir. Not a man of us could carry her over such a sea."

The young athlete saw that it was true, and, calling for the life line, he tied it around his waist.

"You cannot do it, sir. Give it up, for it's only one more soul the sea will get this night."

"Let out the line as I swim and keep letting it out as long as you feel a pull on it. If the pull should cease, wait ten minutes; and if by that time I do not pull again, draw me in."

Then with a rush and a plunge he was gone. Then above the breakers they saw him striking out for that doomed vessel.

The life line played out while the men on the beach stood and watched him battling with the waters. Then a great wave engulfed him, and the pull ceased.

In silence they waited, the women's eyes growing moist and the men's hearts failing. Three, four, six minutes passed, and there was no pull on the life line.

"Draw him in."

"Wait! He gave us ten minutes, and they are not up yet."

Another minute passed; there was a shout along the shore, and the line began to play again. Out and out it ran, and now far across the waves they could see the swimmer nearing that ill-fated ship.

Then they saw him climb her side and they knew that between ship and shore was the life line and a way of escape made possible for those despairing souls.

What caused such anxiety on shore? There was no pull on the life line, and "no pull" meant the loss of that brave man and anguish and suffering to those on the sinking ship.

Think of this in connection with our mission work. We often hear the complaint "too much demand upon our purses."

What? Too strong a pull on the life line? Too much evidence that the heroic men and women over there in darkness are going ahead, battling with sin and sorrow and despair, bringing close to needy souls the divine source of life and hope?

Shame that we should ever complain of that "pull" and by our failures to meet existing emergencies should limit the length of the life line!

SALTING THE SHEEP.

And Getting People to Church.

Many years ago a young teacher living in a rural settlement in Missouri, attended a Baptist Ministers' Association in a nearby town, and during the meeting the question came up as to why more people did not attend church.

The ministers, in giving their reasons, without exception laid the blame upon the church members. The young teacher so forgot that he was merely a layman that he jumped to his feet and said:—

"Well, brothers, this reminds me of an incident. When I was a lad my brother and I went to visit a relative who lived on a stock ranch.

"Every Sunday morning we went with the hired man to the hill pasture to salt the sheep (feed them a little salt), and they came bounding readily in answer to the man's call.

"This quick response amused us greatly, so one day my brother and I went to the same place and called them too. They came eagerly, but we gave them nothing; this was repeated once or twice, but the next Sunday, when the hired man made his usual trip, they failed to come, and he went back to the house puzzled by their unexpected behavior.

"And do you know, I think sometimes that the Church is a good deal like that, and maybe that is where some of the trouble lies. In many cases the people come when the church bell rings, but they go away unsatisfied, and finally they fail to come back.

"I tell you, brothers, if you salt the sheep every time they will be pretty apt to come; let's not forget the salt."

At the close of the meeting he was taken to task by some who knew him to be just a layman, who questioned his right to offer criticism; but the moderator, stepping up, slapped the young man good-naturedly upon the back and said, "Young man, I want to thank you for what you said; that is the best thing I've heard this afternoon."—In *Central Christian Advocate*."

LIP OR LIFE?

In one of his ringing addresses Theodore Roosevelt says: "Lip loyalty to Lincoln and Washington costs nothing and is worth exactly what it costs.

What counts is the application of their principles to the conditions of to-day."

These words hold true of our relation to Christ. There is a religiousness that consists of pious phrases or of church-going which costs nothing and is worth nothing. The real Christian is the man that applies the principles of Christ to his daily life.

But how can we do that without studying those principles, setting them forth clearly in thought, and reviewing every day in the light of them?—*Ex.*

The Children's Record

A STORY OF THE BOXER RISING.

Two Great-Hearted Mandarins.

The "Boxer Rising" in China took place in summer of 1900, eighteen years ago.

Those were dark days for China, and darkest of all for the missionaries and the Chinese Christians. About 130 missionaries and 44 missionaries' children were killed and over thirty thousand Chinese Christians.

There was one very strange thing about this. All the troubles were in the *Northern* Provinces only. Serious trouble was expected all over China, but in the *South* nothing happened!

At first no one quite knew why the South was left in peace. It was not till some time afterwards, from a diary written during the Siege of Peking, that the reason came to be known. From this diary we got to know of the noble deed which, under God, saved the lives of hundreds of missionaries and thousands of Chinese Christians.

Those were the days when the old Empress Dowager ruled in Peking. The young Emperor had shown himself too friendly with foreigners, so the old lady just had him shut up in one of the palaces, and ruled the Empire herself. There were troubles everywhere.

Those of the mandarins who disliked change gathered round the Empress and formed her "Grand Council," egging her on to stop all reforms, and to defy the nations of the world.

About this time a secret society, with mystic rites, began to be talked about. Its real name was "The Society of Righteous Fists," but it is now known as "The Boxers."

At first the Empress (called by her admirers "the old Buddha") wanted to suppress those Boxers.

Later on she and the Grand Council decided to make friends of them, thinking they might come in useful to their plans.

The Boxers claimed to be invulnerable—that means, they could not be wounded. They stood bravely in front of soldiers who fired at them, and, as they had seen to it that the soldiers had only blank cartridges, no one was hurt! Their fame spread far and wide.

"Old Buddha," at this time was getting more and more furious with the foreigners, and in her fury she earned the new name of "The Tigress." She decided that she would do away with all the foreigners in the country, and her "Grand Councillors" agreed with her that the Boxers could help nicely in doing this work.

* * *

Happily, there were at that time two mandarins who loved their country better than their lives, and who saw clearly that the wild fury of the Tigress would lead to the destruc-

tion of China. These two men were Yuan Chang and Hsu Ching-cheng.

They dared to write what are called "Memorials" to the Empress, begging her not to follow the advice of her Council. Three times they sent in their Memorials, but the Tigress would have nothing to do with them.

Then came a terrible time, when the Tigress and the Grand Council ordered the death of all foreigners in the Empire. Truly the old Buddha had gone mad with hate and rage!

Hsu and Yuan knew that their Memorials were useless. The only hope now was to see what they could do to stop a general massacre. The edict which the Tigress ordered to be cabled to the viceroys of each of the eighteen Provinces was, "The foreigners must be killed. If they retire, they must still be killed."

Hsu and Yuan were desperate. Something must be done to stop the message from going out, and save the country from ruin.

Already the fatal cable was on its way to the Northern Provinces, but somehow they managed to get at and change the wording of the order before it went south. For the word "destroy" they put "protect," and so the edict which went south read, "The foreigners must be protected. If they retire, still protect them."

So it came that when the Boxers were killing and burning at will in the north, away in the south there was peace and security.

But what of Yuan and Hsu? For them there could be no escape. In a short time the change in the cable was traced to them. For the end of the story I will quote from the diary. When Old Buddha knew what had been done,—

"Her Majesty's face was divine in its wrath. 'They deserve... their limbs should be torn asunder by chariots driven in opposite directions. Let them be summarily decapitated!'... Both were executed this morning. My son, En Ming, witnessed their death.

"Yuan said, 'I die innocent. In years to come my name will be remembered with gratitude and respect long after you evil-plotting princes have met your well-deserved doom.'

"Turning to Hsu, he said, 'We shall meet anon at the Yellow Springs' (a classical expression for the Spirit world). 'To die is only to come home.'

Thus did two Chinamen, who were probably quite ignorant of the Gospel of Jesus Christ, give their lives in sacrifice for their country, and for the Church of Christ in China.

Surely we do well to remember with all gratitude and respect these two noble men, Yuan Chang and Hsu Ching-cheng!—*In Messenger for the Children.*

In Memoriam

S.S. & Y.P.S. War Memorial

Received from Sabbath Schools and Young People's Societies, for the Purchase of Victory Bonds for a Memorial of their Members Who Have Fallen in the War.

These Bonds serve a two-fold purpose, Memorial and Missionary. They keep in memory the brave who have gone, and they will help to carry on the good work which many of those brave would have done had they lived.

Send further Memorials to the Church Offices in Halifax or Toronto.

Nova Scotia.

Dominion, Chal.	\$50.00
Sydney, St And.	100.00
Sydney, Knox.	200.00
Milford.	50.00
Halifax, St John's.	50.00
Lawrencetown.	50.00
Brookdale.	100.00
Middleton.	50.00
Mid Stewiacke.	50.00
Yarmouth.	100.00
Little Harbor, Fisher's * Grant.	150.00
Up Musquodbt.	50.00
Mid Musqdt Rivside.	100.00
Rev A H Foster.	50.00
Westvil, Carml, bc.	50.00
Glen Bard.	50.00

New Brunswick.

Milltown.	50.00
Hampton.	50.00
Lowr Southamptn.	50.00
Lowr Napan, P au Car	52.00
Black Riv Bdg adtl.	51.75
Greenfield.	50.00
New Mills.	50.00
Charlo.	50.00
Taymouth.	50.00
Stanley.	50.00

Quebec.

Westmont, St And.	500.00
Rockfield.	50.00
Montreal, St Mark's.	50.00
Montreal, St Luke's.	50.00
The Gore.	50.00

Prince Edward Island

Granville.	51.75
Cavendish.	50.00

Ontario.

Gloucester.	\$50.00
Appleton.	100.00
Perth, Knox.	100.00
Hallville, yps.	50.00
Prescott.	50.00
Gananoque.	50.00
Bellville, St And.	250.00
Lansdowne.	50.00
Kingston, Cooke's.	50.00
W Huntingdon.	50.00
Whitby.	50.00
Tor, N Broadview.	50.00
Woodbridge.	100.00
Tor, Chalmers.	350.00
Tor, St Enoch's.	50.00
Tor, Bloor, min bc.	150.00
Milliken.	52.50
Orangeville, yps.	20.00
Claude.	75.00
Whitney.	50.00
Gordonville.	50.00
Winterbourne.	50.00
Oneida.	50.00
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Ham, St Paul's.	100.00
Glen Morris.	50.00
Tait's Corners.	50.00
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S Ste Marie, St And.	200.00
Chatham, Mrs H Stokes in memory of her son	100.00
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Being Dead They Yet Speak.

A MISSIONARY HEN.

By REV. J. O. REAVIS.

Some years ago a man by the name of Pedro, a Roman Catholic, lived at Linares, Mexico, next-door to Dr. A. T. Graybill, a Presbyterian missionary.

Pedro had a hen which wandered away. As he went in search of her he chanced to pass through Dr. Graybill's yard where he found a pasteboard box containing a Testament and some tracts.

Out of curiosity Pedro took them home and, day after day, as he had opportunity, he read the Testament which he had found.

God's word is powerful. Pedro was convinced that he was a sinner. Now and then he would enter the Presbyterian church and hear Dr. Graybill preach. Still, he would not make the surrender and give his heart to Christ.

Sorrow came to Pedro's home. His wife died; but he would not break with sin and come out fully on God's side.

By and by he married again. His wife was a member of Mrs. Graybill's Sunday School class, although not a member of the church.

Years have gone by and Dr. Graybill has gone to his reward, but another reaped the harvest.

When we were at Linares we attended services at the Presbyterian Church. The house was well filled, and Don Leandro preached with great earnestness and helpfulness.

He announced at the close that there were two present who had come before the session and had made profession of faith in Christ. They were then asked to present themselves for baptism.

Our hearts rejoiced when we saw Pedro and his wife come forward to be baptized. It was a solemn service. We could not speak Spanish, but our souls joined in the praise that went up from the congregation that night when Pedro and his wife were "added unto the Church."

"God moves in a mysterious way His wonders to perform." Nothing is so trivial but that He can use it for His glory in this great plan. Even a poor hen had a little part in leading a man to take a step that leadeth to the life eternal.—*Presbyterian of the South.*

THE UNEXPECTED GIFT.

"Here is a fine large Bible," said the auctioneer. "Who'll make me an offer? Large type, elegant binding. Speak quickly."

Everything else seemed to go more quickly than the large, new-looking Bible. The auctioneer held it up for some moments.

"Twenty-five cents. Who'll make it thirty? Will any one offer thirty for this elegant book?"

No one seemed to have the heart to bid against the eager, shabbily-dressed youth, and presently, with the large book under his arm, he strode rapidly away.

"Wonder if I'll receive a Christmas gift this year," he said to himself. "My! Wouldn't the fellows laugh to see me carrying a Bible around! But I've heard her wish so often for a book with big print, and I've got it now."

In a little dwelling on the outskirts of the town lived the widowed mother who prayed continually for her son. He was the only one left to her. Her husband and other children had died years before.

It was the same old story of evil companions and drink that had changed her boy. Many a night the mother could have sung with an aching heart, "Where is my wandering boy to-night?" She always awaited his return, even to the wee hours of the morning. She believed that some time, somewhere, God would answer her prayer and save her boy.

She found daily comfort in reading God's promises; but the little old Bible, so worn, had print so fine that she could no longer see to read its pages. How she longed for a large-print Bible!

After reaching home, the youth placed the Bible in his old trunk. Somehow the presence of that Book seemed to make the atmosphere of his room different. He began to wish that he had enough self-control to let liquor alone.

He took the Bible from his trunk, and sat down to wait until his mother should be in bed. He intended to go down and place it on her table by her bed when she was asleep.

He opened the book, remarking: "Never been used, I guess. That's queer. The other stuff that auctioneer had was old and worn." He read: "Cast thy bread upon the waters: and thou shalt find it after many days." Another turn in the book and he read of Jesus before Pilate, and kept on until he had finished the Book of Matthew.

He had heard the story, but it had never impressed him so much before. He had a longing to be like Jesus Christ. The burden of his sins was upon him in contrast to that pure, beautiful life. He began to see what a wretch he was, and then with all the earnestness of his soul he cried out: "Oh, God, forgive my sins!" He arose from his knees happier than he had ever been.

Believing his mother to be asleep, he again picked up the Bible to descend the stairs. As he did so a \$10 bill fell out. Amazed, he went downstairs and arranged the gifts for his mother.

Before daylight the mother was up; and soon her son came downstairs, where he found a new knit pair of stockings filled with useful home-made gifts.

As the mother was thanking him for the beautiful Bible her son replied: "I've got another gift for you, mother. You have a new boy." Putting his arm about her, he told her of his beautiful Christmas Eve experience in his room.

The \$10 caused them much wonder. They heard later that the sale was of an athletic club which had disbanded and sold the contents of the clubrooms. A worthy old gentleman had presented the club, when first organized, with a Bible, and in it placed the \$10 for the use of the association. It was evident that the Bible had never been used; but, nevertheless, the old man's gift was the saving of a soul.—*Ex.*

THE STORY OF THE WHITE HAND.

A lady missionary in Korea tells the story of the conversion of one of her Bible women as follows:—

On our last trip I said to her, "Tell me again the dream of the white hand." She replied:—

"I lived with my husband and children in the village of Changway. I knew nothing of Christianity and had never seen a foreign woman.

"My husband was taken very ill—it seemed no medicine could save him; but I was told that human blood would, so I cut the end of my thumb and forced him to suck the blood—and she showed me the scarred and misshapen thumb.

"He died, however, and I was left alone, afraid every night of robbers. I dreamed of war and the killing of many people with the sword; but one night a foreign woman came to me in my dreams and lovingly extending her white hand said, 'Believe in Jesus.'

"How I wished someone would come and tell me what those words meant. For two nights I had the same dream. I visited a family of Christians, hoping they would ask me to be a Christian; but nothing was said about that, so I asked them what it meant to believe, and then they gladly told me the way."

Shall we ever know whose white hand it was that was extended to her in time of need? As I read of intercessors, I wonder if it may not be that some earnest worker in the homeland was allowed to bridge the space by prayer, and, by her white hand in the vision, lead this soul to the Master.

SAVING A KOREAN BABY.

BY A LADY MISSIONARY.

One morning while my Bible woman and I were visiting the poor in the city of Seoul, we came to a tiny thatched house, which looked as though it might tumble over the hillside, so close was it to the edge.

We went in and found a mother and several small children. On the floor lay a tiny specimen of humanity which looked as if it might, at one time, have been a baby. It was about the size of a month old child, but its face was that of an old woman. The little thing seemed to be suffering, for it was rolling its head backward and forward as if in great pain.

"How long has that baby been sick?" I asked the mother.

"It's not sick," she replied. "It's only hungry. Not eating food myself, I am unable to feed the baby and it will die soon."

It was the same heartbreaking story that she told, which I had heard over and over again in countless homes. "My husband is playing" (meaning that he had no work). "We have no food or fuel only such as the neighbors choose to give us, which is not much. We have four children, and the baby is only ten months old and is too small to eat the rice and Kimchee (pickle) even if we should have any for ourselves."

We asked the mother if she would take the baby to the hospital, but she refused, saying she was unable to go in her ragged clothing.

The child's brother was standing near, a lad of about nine. He seemed fairly well covered, but his clothes were very dirty.

After much pleading, consent was finally given for the little boy to accompany us with the baby.

Leaving some money and food, we hurried down the hill fearful lest the mother should change her mind.

At the foot of the hill I dismissed the Bible woman, placed the baby and little boy in one rickshaw, and, hopping into another, we were hurried to the hospital. There we soon had the pleasure of seeing that baby enjoy a good square meal of Carnation milk and a cleansing bath.

The little brother remained to act as nursemaid, and one more faithful to his trust never lived. The baby gained steadily in weight and grew as playful as a kitten. Little brother received all his meals in the hospital, which made a great change in his appearance.

Just before the New Year, the father came and demanded his children. He said that he was being ridiculed by the neighbors for allowing the child to be brought to the hospital. They also said it would bring bad luck not to have a baby in the house during the New Year season. He was finally prevailed upon to leave the baby and return to his home.—*The Korea Mission Field.*

Some of you girls may some day be missionaries to do such blessed work. Think of it!

WANTED HIS WIFE TRAINED.

A Korean, returning from America, where he had taken his degree, said to a lady missionary: "I am going back to the interior to find my wife. She and her people are all heathen. I have a great anxiety. I think I can make Christians of the family, but what if she cannot learn?"

Later he brought his wife to Seoul, a pitiable-looking object to be the wife of a man of his type. She was dressed very queerly, and her husband said to the lady missionary in charge of the school, "I want you to have her hair properly combed, and I will buy for her whatever clothing she needs to make her look right."

As the little woman was led off up the stairway, she found the steps a little difficult (the Koreans have only one-story houses), and her husband said: "She has seen many first things during the last few days—the first city, the first ride on a train, the first foreigner, the first foreign house, and now she is going up stairs for the first time."

The girls loaned her clothing until she could get her own ready, and even that day she made a very nice appearance.

When her husband left, a few days later, to take up a pastorate in a new country district, he said to his wife:

"Now, when you learn to read I'll write you a letter and you can answer it, so you must study hard and learn quickly. I want you to learn to sing, and some day we will have a Christian home and I will preach in the church and you can lead the women in singing."—*Ex.*

THE HONOR ROLL.

A chaplain in France tells of his unexpected meeting with a young soldier from his own church.

"He was driving a truck. He was not what you would call a pious boy at home, but he did belong to the church because his folks belonged. He was just a typical boy.

"I didn't think that the church meant much to him back home, but this day when he saw me he hailed me, shut off his gas, threw out his clutch and, with a grin, jumped down, ran across the French road, waving a church bulletin from my own church and his. I wondered what he was so happy over. As he came toward me I understood:

"Hey, doctor, they got my name on the honor roll. See it right here!" and he pointed his dirty finger down the long honor roll of one hundred and fifty names until he came to his. His face beamed with joy.

"Say, that's fine of them, isn't it?"
"He was as pleased to see his name on the honor roll of his church as if he had discovered a continent."

Churches have honor rolls, and get much joy out of them, and know the joy they give the parents, but they forget the influence they have on the soldiers themselves.—*Ex.*

The Church Funds, West.

SUMMARY OF RECEIPTS.

	During Jan. 2 to February	Feb. 28
Home Miss., Soc'l. Serv.	\$6,146.27	\$6,317.27
Foreign Missions.....	3,632.81	4,905.96
Widows and Orphans....	282.00	287.00
Aged Ministers.....	323.00	328.00
Pte.-aux-Trembles.....	870.00	870.00
Deaconess Tr. Home.....	40.14	40.14
S.S. & Y.P.S.....	184.00	184.00
Montreal College.....	46.00	46.00
Queen's College.....	38.00	38.00
Knox College.....	211.00	211.00
Manitoba College.....	5.00	5.00
Saskatchewan College...	195.00	195.00
Robertson College.....	100.00	100.00
Westminster Hall.....	16.00	16.00

\$12,089.22 \$13,543.37

RECEIVED DURING FEBRUARY

At the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario

Mr. Mrs J Penman	\$300.00	Sandy	6.00
Comber	200.00	Campbellvl ss.	43.00
Rev A McD Haig	7.45	Beaconsfield prim cl.	2.00
Ham, St Paul's cradle		Coldwater.	81.95
roll	50.00	Grassie ces.	6.50
Rev Robt Strange	1.90	Would-be-helpers.	30.00
Rev W. D Bell	8.30	Mrs A L Murray	10.00
Tor, Alhambra	335.00	Hensall	671.00
Rev W. I McLean	10.00	Prof H T Wallace	18.59
Rev J S Duncan	8.90	Tor, Evangl.	43.78
Rev Walter Cannon	26.70	Tor, Evang bs.	22.00
Guelph, St And.	12.65	Streetsvil.	82.51
Tor, St Jas Sq.	300.00	Woodville.	100.00
Beeton	180.00	Mt Forest ss.	30.00
Prt Arthr, St Pa prim	8.75	Fergus, Melss.	100.00
Tor, Old St And.	200.00	Bobcaygeon ss.	10.00
Port Albert	20.00	Ham, St Paul's.	1,000.00
Paisley	18.00	St Cath. Ist.	100.00
Tottenham	90.00	Apple Hill.	125.00
Strang Memorial	250.00	Crysler	145.00
Seaforth	61.87	Aurora	56.09
Smith's Hill, abc.	25.00	Creemore	301.80
Trenton	156.74	Mr S J Henry	25.00
Durham	100.00	Churchill ss.	50.00
Mrs Hurdon	300.00	Rocky Saugeen	42.00
Est Henry Graham	70.00	Guelph, St And.	100.00
Rockside	20.00	Ham, Italian	10.00
Avonton, yps, ss.	50.00	Ota, Stewtrn Chin	55.00
Galt, Ist.	85.00	London, St George's	66.00
Mr. Mrs Herbt Muir	50.00	Inwood	22.36
Roxborough	464.00	Teeswater	150.00
Mrs Jas Mitchell	4.00	Paris	2,000.00
D A MacKay	40.00	Oakville ss.	30.00
Tor, Dovrcrt.	500.00	Est Miss C McKenzie	500.00
Markdale	54.38	Eastview	6.35
North Brant	85.00	Richmond	42.00
Rodney abc.	50.00	Railfield	21.00
Corunna	6.00	Alma	46.00
Esquering	67.00	Kent Bridge	97.00
Bervie	24.00	"Dalus"	2.00
Clinton	27.70	Motherwell ss.	32.80
Alma, ypg.	20.00	St Cath. Ist.	100.00
Levendale	10.00	Brooke, Enniskiln.	19.00
Sand Bay	8.00	Annie, Jane, A Forgie	60.00
		Foxboro	6.00
		Waubashene.	400.00
		Tor, West.	957.00

St Mary's	607.73	Ruthilda	88.00
Hensall ss.	50.00	Saltcoats	30.00
Tor, St Paul's ss.	451.03	Bonnie View	107.00
Moore Line ce.	15.00	Ceylon	73.40
Sonya	25.00	Littleville	11.50
Pinkerton ss.	9.00	Mervin	3.45
Tor, Wmstr. guild	50.00	Shellbrook	2.50
G A Gillespie	50.00	Simpson	188.90
Kenmore, Mrvlvl yps	5.00	Ogema	13.00
Chippawa	56.00	Bredenbury	52.00
Chippawa ss.	22.78	Westwood Val.	10.75
Chippawa yps.	5.76	Pinto View	10.00
Vineland	81.17	Crane Valley	5.00
N Easthope	4.45	Mayfair ss.	22.58
Tor, Old St And.	300.00	La Fleche	21.50
North Luther	12.25		
Anonymous	15.00		
Mono Mills	34.00		
Galt, Central ss.	60.00		
Lon, Chelsea Green	44.86		
Jas Mathieson	35.00		
Ham, St John's	250.00		
Cochrane	17.00		
Tor, Emmanuel	243.00		
Mt Albert	84.50		
Listowel	120.83		
Schreiber	49.82		
Ottawa, St And.	1,503.68		
Bethel	20.00		

Alberta.

Horse Hills, ss.	\$15.00
Three Hills ss.	30.00
E. Beaver Lake	2.00
Med Hat, Kx ss.	13.73
Taber	49.20
New Dayton ss.	8.00
Tofield	45.00
Fort Sask.	300.00
Calgary, N Hill wms	10.00
Nanton	87.00
Hanna	90.00
Hanna ss.	9.00
Calgary, Kx ss.	150.00
Dinton	245.00
Alston	20.00
Vulcan ss.	11.00
Calgary, Grace	60.00
Olds	11.05
Calgary, Grace ss.	125.00
Coleman	75.00

Quebec.

Dr A T Love	\$6.95
Rev H S Lee	9.80
Gore ss.	50.00
Montreal West	50.00
Mont, American	900.00
Athelstan	25.00
Reid's Ch.	32.40
Lachine	700.00
Lachine	150.00
Mont, MacVicar	25.36
Mont, MacVicar ss.	155.00
Est David Yuile	1,200.00
Mont, St Luke's	50.00

Manitoba.

Glenboro	\$150.00
North Antler	48.50
Rev A H Foster	6.00
Est Pearl Pilger	50.00
Dr J W MacMillan	5.60
Franklin	35.00
Stewartville	15.00
Arrow River	12.25
Miss C. Johnston	25.00
Oak Lake	207.00
St David's	100.00
Elkhorn	126.00
Griswold	33.50
Roseisle, lad aid	10.00
Margaret	100.00
Mrs Jas Muir	5.00
Wellwood, Oberon	34.00
Melita	158.00
Kenville	10.00
Clearwater	5.00
Crystal City	100.00
Napinka	140.00

Saskatchewan.

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Thos McLaughlin	10.00
Kindersley ss.	7.00
Saskatoon, Mrs McCl	5.00
Ogema	8.00
Eyebrow	100.00
Brycetown	106.00
Weyburn	655.51
Qu'Appelle	150.00
Swift Current	81.75
Arlington Beach	39.40
Kingsland	25.00
Rev H McCulloch	19.20

British Columbia.

Coquitlam	\$43.00
Creston	10.00
Abbotsford	98.00
Hulcar	7.00
Mission City	66.00
S Vancr, St David's	92.00
S Vancr, St David's yps	10.00
St. Columbia	5.00
Penticton ss.	25.00
Rosedale	56.25
Vancr, St Jno.	262.00
Sicamous	2.00
Malakwa	5.50
Port Haney	32.00
Oak Bay ss.	8.33
Vancr, St Jno ss.	50.00
Vancr, 1st ss	10.00

Nova Scotia.

Rv Robt Johnston	\$12.65
Dr D M Gillies	12.30
Rv A McMillan	8.00
Rv D McD Clarke	20
Rv W. A. Whidden	6.20
Granville, ss and yps	51.75
Rv Alex Ferguson	3.12

New Brunswick.

Rv M H Manuel	\$12.05
Rv F W Thompson	7.70
Charlo ss.	50.00
Rv J A McKeigan	9.45
Rv Hugh Miller	8.20
Miss G G Miller	50.00
Mrs J E Duffy	3.00

Miscellaneous.

Per Agent, Hx.	\$17,471.07
Min's thankoffering	100.00
Per G J Cuthbertson	40.00
Est A S Stewart	71.41
Per G J Cuthbertson	25.00
Per Rv D A McDonald	4 00

The Church Funds, East

SUMMARY OF RECEIPTS.

	During Feb.
Foreign Missions.....	\$309.00
Home Missions.....	67.50
College	5.00
Aged Ministers' Fund.....	105.00
Pte.-aux-Trembles Scs.....	45.00
Home Missions, West.....	10.00
S. S. and Y. P. Soc.....	.10
Assembly Fund.....	
	\$541.60

RECEIVED DURING FEBRUARY

At the Presbyterian Offices, Halifax,
By Rev. Thomas Stewart, D.D.,
and Divided among the Funds
As Directed by the Donors.

Bridgewater.....	\$50.00	Englishtown ss.....	2.10
Refund.....	7.50	Montague.....	140.00
Investor.....	15.00	Investor.....	15.00
"E M J C".....	10.00	Oldham.....	2.00
Renton ss.....	30.00	Lunenburg ss.....	20.00
McKinleyville.....	12.00	Est. Hugh Livingston	50.00
Catstone ss.....	8.00	Millville ce.....	20.00
New Glasgo Un 2 mem	100.00		
Mrs And Johnson.....	60.00		
			\$541.60

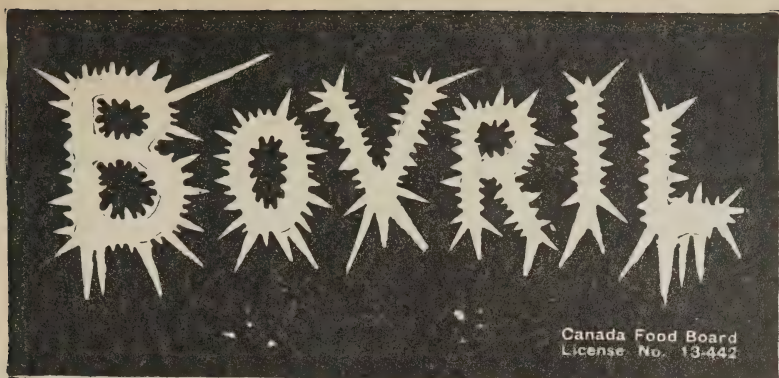


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Some men are more concerned about the shine of their shoes than the shine of their souls. This also is vanity.

Christ, in choosing his disciples, did not look for men without defects, but for men who were willing to follow Him.

My life is a brief, brief thing, I'm here for a little space; but while I stay, I'd like, if I may, to brighten and better the place.

Democracy will recognize no authority but what it creates; whereas a church has no authority but what creates it. It is an infinite difference.

Put any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that which binds me to Thy service and Thy heart.

The years glide by: stand strong and true; the good thou canst do, quickly do! let gentle words soothe woe and pain, we shall not pass this way again.

To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves when we violate any moral obligation.

It is not true to say that the only way of serving God is to serve man. That cuts out worship, without which even work for the Kingdom may cost a man his soul.

Usurious money lenders are a curse to the farmers of India. Missionaries have started co-operative credit societies to enable the Christians to become independent.

Are medical missions worth while? In the twenty mission hospitals of Korea over 200,000 patients are treated annually, and none go away without having heard the Gospel.

A unique missionary work has been done for the last seventeen years by the late Capt. Luke Bickel among the islands of the Inland Sea, Japan. Going among them in his Gospel Ship, he built up a church of nearly 400 members, and brought over 40,000 Islanders under regular Christian teaching.

If we should sweep intemperance out of our country, there would be hardly poverty enough left to give healthy exercise to our charitable impulses.—*Phillips Brooks.*

The small and superficial bloom in the gardens of success. It is failure and defeat that kindle the strong lamp which lights humanity towards the Saviour of the world.—*David Lyall.*

How can the Christian Churches best subserve the welfare of the nation? By magnifying their office in the promotion and maintenance of vital spiritual power.—*President Wilson.*

Are native churches able to stand alone? Two churches in Madras, India, support two pastors of other mission churches and also help to maintain more than thirty Christian schools.

We are at a far more critical juncture than the Reformation was. The Christian Church is in the first mortal battle since the early centuries against paganism, in thought, in conduct, and religion.

Aren't people interesting? White, red, black, yellow; things or no things, just people; if only you can get inside their shells, which isn't so difficult if you approach them with a crack in your own.—*Dr. Catherine Mabie.*

The native farmers of North India are being stimulated to adopt scientific methods by means of agricultural exhibitions at which the improved farm products prove a greater attraction than the snake charmers and fakirs.

Burglary in Arabia is punished by tying the thief to a post and whipping him to death. As a result, the crime is almost unknown. A purse dropped in the road will be turned in with contents intact to the chief.

Day has dawned for the women of India. A Hindu Widows' Home Association and a Widow Re-Marriage Association have been formed and mark an important advance in the solution of one of India's difficult social problems.

The Koreans are great Bible students. One illustration of the way the Bible is permeating the thought, life and language of the Korean people is the use of Scriptural expressions made by Christians in place of the high-sounding, classical phrases of earlier days.

It would serve us better than discussing what the Church is to do after the war, to take more seriously and searchingly the question 'What the Gospel has to do for the Church in the situation.' We need an evangelical revival, as much deeper than that of a century ago, as the Reformation was greater than it.

The Presbyterian Record



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MAY, 1919.

No. 5.



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HEAD OFFICE—WINNIPEG

RUM IN BRITISH GUIANA.

By REV. R. GIBSON FISHER.

The Hookworm Campaign, referred to in our last Report, continued in full vigour until September 16th, and its influence was barely removed before the terrible scourge of influenza closed all our churches and schools for many weeks together, laying aside every one of our catechists, and carrying off several of their wives and children.

Early in the year, also, the increased cost of living led to a great extension of the rice industry, and, as in the past, Sunday was the great day for labour in the rice fields, whole families trooping off together in the early morn, and toiling there all day long till the darkness stopped them.

The increased prosperity attending on this and other labours was almost invariably thrown away in drunken orgies, associated with tadjah festivals and other so-called religious feasts and sports, all held on Sundays—and never during twenty-five years' residence in this Colony have we seen so many drunken East Indians.

To add to our difficulties in this respect, the Government has recently enacted legislation authorizing the sale of rum in every grocer's shop. Verily, verily, here we

'Ga'inst storm, and wind and tide.
Wrestle on towards heaven

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VOL. XLIV.

MAY, 1919

No. 5

THE SOLDIER'S UNSELFISHNESS.

"One day, when busy giving first aid to the wounded," said a returned Presbyterian chaplain, recently, "I saw two men lying in a shallow trench. The legs of the one and the arms of the other were shattered by shrapnel.

"I saw the one with shattered legs trying to move himself to get his hand into his pocket. He took out a bit of chocolate, and working himself with his elbows a little nearer, he put a bit of the chocolate into his comrade's mouth, and kept on feeding him until he had given it all.

"A minute later, when I got to them to try and help them, the one who had given the chocolate said to me in an undertone—'Do you think you could get anything to eat around here. I'm starving.'

"I at once got a sentry to go and see if he could find some food. All he could get was a tin of 'maconachie,' a mixture of beans, potatoes, etc., with sometimes a scrap of meat in it. It is passable when warm. This was cold, but the poor fellow eagerly seized and hungrily devoured it. Though famishing, he had fed all his chocolate to his comrade and thought nothing of it."

"When I think of this," added the chaplain, "and similar scenes, which were the rule, not the exception, I cannot help contrasting them with our selfishness at home, with the world's millions hungry for the Bread of Life, and professing Christian people doing so little to help those millions while spending so freely upon themselves."

These incidents of trench and field were but little parts of the wholesale gift of himself which the soldier made for us at home. In proportion as we are worthy of those who thus endured for us and suffered for us and died for us will we act in their unselfish spirit, sharing our good with others.

If worthy of the soldier who gave himself, we will care for his wants when he returns, and for the dependents of those who have not

only risked but given their lives and will return no more. Such care is not charity. It is their right. To them—under God—we owe the safety that makes property secure and the liberty that makes life worth living, and 'twere unworthy in the worst degree if this right of theirs were not met to the uttermost.

More, if we would be worthy of these men and their sacrifice for us, we will care for the want and need of others who have not been able to do anything for us, clothing the naked, helping the helpless, feeding the hungry.

More, if we would be worthy of what the soldier, hundreds of him, thousands of him, millions of him, have done for world freedom, we, too, will look in sympathy upon a world under bondage worse than German, and knowing not of the great Deliverance from that bondage.

That Deliverer gave Himself for us and for the millions who yet know Him not, and His last charge was that those who know of Him should pass the Word along. What must He think when He sees men giving dimes to that work of passing the Word along and spending hundreds and thousands of dollars needlessly upon themselves.

The soldier may sometimes have to say of people at home, "I wonder if they were worth my sacrifice for them." Does Christ ever have to say, as He looks at His people, His Church, to whom He gave the charge to pass along the Word of the Great Deliverance,—does He ever have to say of them,—of us,—of you and me,—"I wonder if they are worth the Sacrifice I made for them."

JAPAN'S INHUMANITY IN KOREA.

Korea is a peninsula with twenty millions of people, lying off Northeastern Asia. Over against it to the east, across the narrow Japan Sea, lies the Island Empire of Japan, with nearly fifty millions.

The Koreans are a quiet, exclusive people. Up to thirty years ago, when the Presbyterian Church, U.S.A., began mission work there, they were called the "Hermit Nation." They claim a national history of four thousand

years. Until less than a score of years ago, they were independent.

Our Church has been at work there for twenty years. Five other Presbyterian Churches have established missions and all are united in the General Assembly of Korea.

Korea is the "Miracle of Missions." In that miracle our own Church has had a large share. Canada has thus a special interest in the cruelty and wrong Korea suffers from Japan.

In the Japo-Russian war of a few years ago Russia imperilled all the East. Japan came across her narrow sea and defeated Russia on Korean territory, but, instead of retiring again to her island home, she remained and made Korea her own, taking away even the semblance of freedom, giving the people no voice or vote in their own affairs, allowing no meetings for the discussion of those affairs, taking from them all arms and ruling them by military police.

Japan has the unenviable distinction of being the only leading world power where military autocracy is still in control, and in Korea that autocracy has been ruling the Korean people in the same brutal fashion and with the same disregard of right and justice and humanity as did Germany in Belgium for the past four years.

The Japanese have done some good in Korea. They have built good roads and established law and order, but it is the law and order of Kaiserism. A Korean has no rights save what a Japanese chooses to give.

There are two parties in Japan. The militarist party is a duplicate of German autocracy. For years before the war it followed German ideals and sent its students to Germany to study arts of war and peace, and on taking possession of Korea it followed German methods. The military party is yet in power.

On the other hand, a considerable proportion of the Japanese people are democratic, favoring equal rights to all. Japan is part British and part German in its ideals, and the German is yet in the ascendant. A year ago a leading Japanese statesman was seized and imprisoned for publicly declaring that Japan should follow British rather than German ideals and practice.

The repressive methods and strict censorship do much to keep from the world a true knowledge of Korean affairs, and the statements in the world's daily press, given out

by the Japanese government, are as a rule about as trustworthy as the reports issued by the Kaiser's government as to Hun rule in Belgium.

The latest reliable facts are by Rev. A. E. Armstrong, our assistant Foreign Mission Secretary, who has recently spent eleven weeks in Korea, which a generous friend enabled him to do for the Church.

He visited all our own fields and conferred with missionaries of different Churches in different parts of the country, and with united meetings of missionaries, who urged him to proclaim the facts to the world. If they were to write the facts and mail them, the letters would never reach their destination. They would be opened and destroyed by the Japanese censorship.

Ever since Japan took control the Koreans have chafed under the repression and injustice. With the growth of knowledge has grown the sense of wrong, and in February last, with the echoes from Europe of the overthrow of military despotism, and of freedom and self-determination for small nations, the Koreans began to make protest against the wrongs they were suffering and to demand freedom and justice.

The Japanese answer was the usual answer of German militarism in Belgium. No meetings of Koreans were permitted to discuss their own affairs, no gatherings of any kind but for worship, and these were closely watched, with spies everywhere, and the slightest reference, even in prayer for the Korean nation, was ground for arrest.

The long list of cruelties certified by missionaries, with deaths by hundreds, are fitting duplicates of Hun atrocities; shooting down innocent people who may have had no part in any gatherings; taking people whom they suspect and torturing them to extract confessions of conspiracy, tying their thumbs behind their backs and then suspending them by those thumbs for hours;—stripping women in the streets, stabbing them with bayonets, etc.

In one of our older mission stations, Wonsan, the Japanese police rang the church bell, and when the Christians gathered, arrested them, and when Japanese law arrests a man he has to lie in jail until he proves his innocence.

It can perhaps be said for the Japanese Government that they may not be fully

aware of all the cruelties practised. The military police do not report these cruelties and the people dare not, cannot report them.

Hence the denials by the Government of injustice and wrong may, in the past, have been owing in part to ignorance and in part to wilful concealment of what they do know, in order to appear well before the world, but these things have been brought to their attention and they are henceforth without excuse.

The protest of the missionaries against the wrongs committed by the Japanese has no political significance. They do not demand independence for Korea. That is a matter between Koreans and Japs. But the missionaries do demand humanity as against the brutality that is being inflicted upon a defenceless and helpless people.

Japan must prove her right to racial equality by proving her humanity. Until she abolishes German methods and ideals, she cannot claim a place in modern civilization, but must stand as the solitary national representative of a barbarous military autocracy which the world has banished everywhere from decent national society.

THE FAMINE IN INDIA.

The Foreign Mission Board of our Church, at its meeting in Toronto, April 22-25, had letters from India telling of widespread famine, and it resolved to give to our people the opportunity of helping the sufferers there.

Any who wish to share in feeding and saving alive these starving millions of India will please send their contribution to the Treasurer of our Church, Rev. Dr. Somerville, Confederation Life Building, Toronto, or to Rev. Dr. Stewart, Presbyterian Offices, Halifax, specially marked for that purpose.

In aiding such an object men and women not only wish their gift administered honestly but wisely, and there is no channel through which aid can be given that is so well known to the people of our own Church, and upon which they can rely with so much of knowledge and certainty as to its wise administration and accomplishment of the greatest good, as through our own tried and tested missionaries.

Take a sample of instances that might be given. Two or three years ago, there was flood and famine in China in one of our Honan mission fields. The Yellow River

overflowed and destroyed hundreds of villages and their surrounding farms, and tens of thousands were starving.

An appeal was made for help by Rev. Andrew Thompson, our missionary, in whose district was the greatest need. About six thousand dollars was given and sent forward.

This comparatively small sum helped the multitudes of starving people until the next crop, not by giving them charity but work. In a country where roads are unknown, save as ruts deep worn by centuries, Mr. Thompson built a solid roadway between the city of Tao-kou, his own mission centre, and another city over three miles distant.

This road and its benefits has so impressed Chinese officials and all the leading people that they have erected a monument to him midway on the road. More, it has given an idea that the upper classes never before knew or dreamed, of the beneficent object of missions. They could not grasp the idea of the missionary spending his life in a foreign land, unless he had some motive of advantage to himself or his own country. This road is something they can see to be for the benefit of China and not of the missionary, and it has done more to open a door for the Gospel Message among the better classes of the people than any other one thing in all that region through the years of work there.

In connection with the present famine in India, our veteran medical missionary, Rev. J. Buchanan, M.D., writes:—

"We are here among 700,000 Bhils (about 800 of whom are Christian, the rest demon worshippers), who are very hard hit by the famine.

"Because of the distress, although my furlough is more than a year overdue, I am staying on and have no expectation of being able to get away soon.

"To try and meet the situation, I am just now spending out of my own not too large salary to give the Bhils a little work gathering stones and other material for some buildings. Men, women and children are all at work.

"After the big famine of 1900-1, the Toran Mall hills were a sad sight. Only bones marked the places where the Bhils had lived. During the years since, huts have gradually been erected where the old homes were.

"If we could get support for the next six months, it would mean not only the saving of

much life, but probably also the winning of many of these wild Bhils to Christ.

"For Toran Mall district alone I should like to have 5,000 rupees (rupee= $\frac{1}{2}$ dollar), and for Ali Rajpur and Barwani States another Rs. 5,000. Each would be a God-send."

These are incidents of the widespread hunger and need while the little grain in the country is at even higher prices than in the great famine of twenty years ago.

The statement will bear repeating that through no other channel can our gift have such absolute assurance of doing the best and greatest amount of good as through the tried and tested missionaries of our own Church.

A PROSPEROUS CHURCH

What is a prosperous Church? Back of that question is another: What is a Church and what is it for?

A Christian Church is a gathering of those who claim to belong to Christ, and it exists for the purpose of helping to win others to Him. A prosperous church, therefore, is one that has something of the spirit and aim of Christ. A Church's prosperity has nothing to do with whether it is large or small, rich or poor. Its prosperity is the measure in which it has the mind of Christ.

What is the mind and spirit of Christ? It may be summed up in two ways:—(1) "The will of God"—"My meat is to do the will of Him that sent Me." "Thy will be done." (2) The outcome of that will in sacrifice to save men—"God so loved the world that He gave, etc."—"I lay down my life for the sheep."

The mind of Christ may be summed up in one word, "Missions." Missions is from the Latin word, "Mitto"—I send. Christ said, "The Father hath sent Me into the world." He also said, "Even so send I you into the world. This word, "Mission" has no limit but the world. "Come unto Me, ALL ye that labour, etc." "Go ye into ALL the world, etc."

From all this it is plain that a church member or a congregation or a church that is not missionary is not prospering, no matter what its numbers or position or wealth; and a Church that is missionary, that thinks of others and tries to send to them its own joy and hope, is prospering, no matter how small or poor.

The church members who "don't believe in missions" are not prospering. They are not like-minded with Christ or obedient to Him. He believed in Missions for He gave Himself, and He commands His followers—"Go ye into all the world and preach the Gospel to every creature."

A congregation cannot be said to be prosperous which gives less to the Missionary Budget of the Church than it spends upon itself. That is not the mind of Christ for He gave Himself to save others.

A Church cannot be said to be prosperous which gives less to save the world outside of itself than it spends within its own country, for the mind and command of Christ was: "Into all the world,"—"to every creature."

Measured by this standard, the Presbyterian Church in Canada cannot be called a prosperous Church, for even in its Budget, its purpose at which it aims, the General Assembly only allots about twenty-seven per cent. of that Budget, a little more than a quarter of the whole, to Foreign Missions, its "all the world" beyond.

Assuming that half the people in Canada live in Protestant self-supporting congregations, that would leave, say, four millions in Canada that need to have the Word of God given to them by others.

To give the Word of God to these four millions in Canada, there are all the Protestant Evangelical Churches in Canada. On the other hand, there are fifteen millions of the heathen world dependent upon our Church alone for the knowledge of a Saviour with no other to give them that knowledge.

There may be four millions in Canada to whom the Protestant Evangelical Churches in Canada should give the Gospel, but there are forty millions in the heathen world allotted to the Protestant Evangelical Churches of Canada as their share of that heathen world.

The mind of Christ is that these heathen millions should have that Gospel and should have it now, and the Church cannot have the mind of Christ, cannot be called a prosperous Church, which gives them second place.

A dozen years ago our Church, Western section, gave about one-third of its total for The Schemes of the Church to Foreign Missions. Now it gives only a little more than one-fourth. The change should be in the opposite direction, not less at home but more abroad.

W.M.S. HOSPITALS, ATLIN AND TEULON.

By MRS. J. M. KIPP, TORONTO.

Hospital Secretary, Women's Miss. Soc.

In these days when the subject of Public Health is being studied by our educationalists, Neighborhood and Child Welfare Workers, as well as by the men and women of the medical profession, it is fitting that we should take a retrospect of the work that has been and is being done through our Home Mission Hospitals.

Look back to early days before the subject of Public Health, as we know it to-day, was much heard of in Canada, when the Presbyterian women saw the vision of the need for and value of medical missions as a redeeming and reclaiming force in the far distant and isolated mining camps, settlements and foreign colonies of our Western Provinces.

They not only saw the vision, but heard the call and led the way, by erecting and opening hospitals in these out-of-the-way places. Whenever possible, medical missionaries were engaged, and the great work of making these newcomers to our country physically as well as spiritually fit began.

The Hospital at Atlin.

It was not an easy task. A plan of work had to be involved; in fact, discovered; for we had no similar work in Canada to guide us. So with consecrated resolve, and abundant faith in the urgency of the need, we went forward, and "possessed the land," and our first fully qualified Presbyterian nurses were sent out in 1899, twenty years ago, to Atlin Camp, B.C., in 1899, where there were twelve hundred miners.

As a result, there stands in Atlin to-day St. Andrew's Hospital, an up-to-date institution, with ten bed capacity, where many a miner and his wife and family have had reason to thank God for the presence of Christian nurses, and the sheltering ministry of the little hospital on the banks of beautiful Atlin Lake.

The spiritual, moral and physical condition of this camp life has been ours to influence for twenty years, there being no other public health workers within a radius of several miles.

The Secretary-Treasurer of the hospital writes:—"The work of these ladies among the men here—rough men too, some of them—has always received the highest mark of appreciation, and our nurses themselves, are at all times treated with cordial respect.

"There is somehow such a homelike and peaceful air around our little hospital and its nurses, so different in most part from the lives of the miners, as to be in itself a very considerable factor in the spiritual uplift of man who very often have memories of happier and brighter surroundings. Yes, we are proud of our hospital and happy in the knowledge that in case of sickness or injury we shall be sure of every attention from the hands of trained and skilful women."

As Christian nurses have always been engaged in the work, who can ever estimate the value of their sympathy, their word in season, their Christian teaching all down through the years?

Our Hospital Work at Teulon.

In the early years of 1900, when immigration was making great problems for Canada to solve, and the foreign population had passed well beyond the million mark, social service workers, missionary and welfare organizations of every Christian denomination found themselves confronted with and almost staggering under the problem of assimilation, and, although the problem was perplexing, it was abounding in opportunity, and opportunity which challenged the resources and resourcefulness of the whole Church.

Foreign colonies in our Canadian West were an established fact, and it soon became apparent, owing to the language difficulty, that the Church would have to accommodate itself to existing conditions and pursue a policy of practical Christianity, such as had for years proved so efficacious in connection with the work of our foreign fields.

Just about this time the then "Home Mission Committee," now known as "The Board of Home Missions, Social Service and Evangelism," asked us to build, equip and operate a missionary hospital with a ten bed capacity in the heart of a foreign colony at Teulon, Manitoba, some forty-five miles from Winnipeg.

It was a case of building around a man, for the Home Mission Committee had secured for this work the Rev. A. J. Hunter, graduate in Arts, Theology and Medicine, who signified his intention of trying out the experiment. Not only was he willing to experiment along hospital lines, but willing to consecrate his whole life to the work among these newcomers to Canada. That was fifteen years ago. He is still at Teulon.

He was the first Presbyterian medical missionary to take up work in Canada among the foreigners. What were some of the features of his task? First of all, he entered this colony of some thousands of foreigners a complete stranger, a stranger to the community, a stranger to the language and a stranger to the peculiar habits and customs of these people. The greatest difficulty, however, was the language. That had to be learned and mastered if his mission was to be crowned with success.

As is usual in the beginning of any such work, there is the opposition and suspicion of the people to be overcome. It was not easy. He had great difficulty at first to persuade the people to bring their sick to the hospital. Barriers had to be broken down, misrepresentation refuted, suspicion removed and confidence established.

He could not work single-handed, but before the hospital was opened and a staff

installed, his own dear mother helped in emergencies and did much by her gentleness to win the foreigners. He was very modest in his first request for assistance, only asking for one nurse and a helper. Miss Elizabeth J. Bell, a daughter of the manse, was in due time sent out. This was fourteen years ago. Miss Bell is still at Teulon.

What Dr. Hunter and his staff of Christian nurses have been to and done for that foreign colony can never be told on tabulated forms. It is not too much to say, however, that the influence which emanated from that Teulon hospital has been the means of touching and transforming the lives of hundred of families.

Dr. Hunter and his workers soon picked up enough of the language to "carry on," and now, not only is he able to speak the Ruthenian language understandingly, but has translated some of our Canadian history and literature into that tongue so that the older people, who will never learn English, may know through the written word what Canadian ideals mean and Canadian citizenship stands for.

Besides this, they receive copies of the Bible printed in Ruthenian, and are, whenever possible, told of the love of God and the redeeming and transforming power of Jesus Christ. Thus, by both example and precept, they are awakened to the realization of the Truth.

This does not begin to enumerate all of Dr. Hunter's activities among these people. His compassion went out to the little sick children who were brought to the hospital for treatment. What was to become of them when they returned to their little mud homes where all the old influence of superstition would surround them? Some "follow up" work would have to be done. He decided to keep a few of the brightest in his own home and at the hospital, and send them to the public school. For years he carried on this form of educational work in connection with the hospital, until a Home was opened.

Miis Bell's Work.

During all the fourteen years of Miss Bell's work she has never been too busy to "mother" a few girls each year. Some of her girls are now teachers to their own people and nurses among them. Last spring one of the girls graduated from one of our largest western hospitals. She came to the hospital when eight years of age, a little sick child, tattered and unkempt, and to-day she is Miss Bell's head nurse. She is regarded as one of the best in her graduating class, a born nurse, with a gentle winning personality. What a study in contrasts!

The first year it was opened fifty-six patients were treated, while in our last report there were 1,633.

Miss Bell tells of the following, to illustrate how beneficial the simplest treatment can

be to a tired and worn-out lonely mother, and how far-reaching that assistance may prove when she returns home refreshed, strengthened and cheered, to renew her duties to her waiting and needy family.

"A woman, poor, weary of the lonely life, came to us. The doctor found no physical ailment, only mental worry; the usual story, poverty, many children, and the need of rest and change. Here she found the comfort of the gospel message and the cheer of happy Christians, and, after two weeks, she left us, feeling and looking a different woman."

"The Babes in the Wood."

"Among our most interesting patients stand out two little Jewish children, who were having their feet treated for frost bite. They wandered all day and spent a night in a sleigh, then began their search for home the next morning, but in vain. When night-fall came again they found a little house, and the girl who was the elder hunted for something to eat, but found only frozen potatoes; however, they ate them.

Then the little "mother" took off her coat and wrapped it around her little brother and put him to bed. She then turned to the dying fire and tried to warm her feet, for she thought them cold and numb, and only when they began to steam did she realize that they were frozen. She got into bed and was almost asleep when she heard someone at the door. In a few minutes the "babes in the wood" were in the arms of their parents, who had traced them by their footprints in the snow."

Dr. Hunter was called out to the colony to see them three weeks after their bitter experience and found them in a dreadful condition. They then came to us and were here for eight or nine weeks. They were never behind in committing to memory a text of Scripture, and eagerly listened to stories of the life of our Saviour."

A GREAT BIBLE CLASS.

Fifty years ago a man started a Bible class in a humble kitchen in Ruthven, Scotland.

A dozen years afterwards it was transferred, at the request of the minister and session, to the West Free Church, where it still meets Sabbath afternoons.

The membership is seven hundred, and the founder still conducts it with enthusiasm and energy. Many thousands of lads and girls have passed through his hands. He has influenced for good the lives of many.

Who can estimate the value of the service which this Christian man has rendered to his community and to the cause of Christ? His name is Samuel T. Baker.—*Ex.*

You may not influence many lives, but who is there that cannot influence one life for good? And to do that is something worth living for.

FORWARD MOVEMENT CHARTS

OUR SUPREME INTEREST

Make ready our Boys and Girls
For the Birth of a New Day.

CHURCH AND SUNDAY SCHOOL

School "The Child Community
 in the
 Midst."

Home.

"Whatever you put into the first of
Life, you put into all of Life."

CANADA'S GREATEST ASSET

THE CHURCH'S HOPE

The place of the Child in the
Church of To-day determines the place of
the Church To-morrow.

The Pastor of the Church is
The Pastor of the Children.

100% Children and Church
 Attendance.

Beg.	Prim.	Juniors	Interm.	Senior.
17%	19%	19%	21½%	10 2-3%

"FEED MY LAMBS."

The deserted Family Pew to-day will
mean a Decadent Church to-morrow.

THE HOME CENTRAL

The Home is the great school of Character. Other agencies are important, but it is all important.

SURVEY OF HOME CONDITIONS

Make Board's Questionnaire Complete.

TRY ONE OF THESE PLANS.

Report results to Board.

1. Definite plan for Family Worship.
2. Circulating Library for the Home.
3. Parents' or Mothers' Class.
4. Teachers' and Parents' Conference.
5. Children's attendance at Church.
6. Series of Sermons on the Home.

"The Foundations of National Glory
Rest in the Homes of the People."

—King George.

THAT NONE MAY BE LOST

THE PRAYER OF JESUS.

Population 100% 9-12 13-16
 17-20 21 and up.

Enrolment 91%

Average

Attendance

70%

WE LOSE 50%

If you would put Anything
into the life of a Nation you must
first put it into its Schools.

Thou shalt Teach them to thy Children.

FORWARD MOVEMENT CHARTS

EXTENSION WORK

REACHING THE UNREACHED

1. IN ORGANIZED CHURCHES.

Only 25% at Church for Worship.

Only 50% at S.S. for Instruction.

Only small % at Mid-Week Training.

NEEDED: Progressive Plans, Surveys, Visitation Rallies—to reach all.

2. IN UNORGANIZED TERRITORY.

In 90 P.S. districts in B.C., 15 S. S.

In 300 in Sask., no Prot. services.

NEEDED: Hundreds of S. S. and Teachers.

3. IN NON-ANGLO-SAXON DISTRICTS.

Little being done.

4. IN THE FOREIGN FIELD

Larger plans needed.

“SEEK THE LOST, UNTIL HE FIND IT.”

MISSIONARY POLICY

FOR S.S. AND Y.P.S.

2,000 SCHOOLS....\$80,000 TO BUDGET

BUT

1,500 SCHOOLS GIVING NOTHING.

THE AIM.

A Definite Share of Budget
S.S. 1 to 10; Y.P. 1 to 15; TOGETHER 1 to 6.

THE METHOD.

Adopt the Budget Plan
Accept the Budget Allocation.
Appoint a Missionary Secretary.
Use The Duplex Envelope.

THE MEANS.

Systematic Missionary Education
Inspiration and Training.

The Missionary spirit and outlook are
essential to the growth of Christian
character.

WANTED

IN NEXT FIVE YEARS

TRAINED LEADERS.

1. 500 RECRUITS FOR MINISTRY.

From our Homes and S. Schools.

2. 100 SPECIAL CHURCH WORKERS.

Both Men and Women.

3. 1000 TRAINED LAY WORKERS.

A TRAINING CLASS in every Church
for present Teachers.

A NORMAL CLASS in S.S. for Young
People in Preparation.

A CO-OPERATIVE COMMUNITY Class
for Leaders of Older Boys and Girls.

SPECIAL CLASSES for Leaders in
Missions, Social Service, etc.

“Study to show thyself approved unto
God, a workman that needeth not to be
ashamed.”

RECRUITS FOR THE MINISTRY

	1891	1918	Increase Per Cent.
Pop. of Canada	4,800,000	7,700,000	60
Preaching Pts.	2,606	4,478	72
Communicants	174,000	341,000	96
Graduates.....	62	43 Dec.29%	
Probable Graduates.....	1919	25	
From Other Churches.....	1919	25	
Ordained Men Required.....	1919	180	
For Vacancies.....	60		
New Charges.....	70		
Foreign Fields.....	40		
Specialized Workers.....	10		

MINIMUM ORDAINED MEN NEEDED
NEXT FIVE YEARS, MORE THAN 500.

Our Foreign Missions

MISSIONARIES WANTED.

1. A Head Master

for the High School in New Amsterdam, British Guiana.

Mr. Pugsley, who for three years served successfully, returns to Canada to pursue his theological studies.

A successor is wanted who will, if possible, be on the ground by the first of August.

The work is in its elemental stage but has fine promise of great service for the educational and evangelistic work in the Colony.

2. Two Lady Missionaries

who will organize work amongst Hindu women and children in British Guiana.

There are 130,000 Hindus in British Guiana, which represents a large and important field for Christian activity. Women who could enter homes carrying the Gospel message, and later organizing a girls' Boarding School, would have a beautiful ministry.

Write for full information to Rev. R. P. Mackay, D.D., Confederation Life Building, Toronto.

THREE EAST INDIAN CHRISTIANS.

By REV. R. GIBSON FISHER

(Our Missionary in Essëquibo, British Guiana).

In one station (Anna Regina), the members bound themselves together, and planted a rice field for the church, thus bringing in an appreciable sum, with the prospect of more to follow.

One old sister there astonished the missionary one day in October by bringing him, out of the abundance of her poverty, the noble sum of \$12.60, which she had scraped together by selling milk, and charged him strictly to let no man know what she had done. She travelled over twenty miles to make her gift in person.

Living in a mud hut, hardly fit for a cowshed, she often does not know where the next meal is to come from, but she stoutly refused to take back any of the silver, and she is undoubtedly one of the saints of the earth, of whom any Mission might well be proud.

A Faithful Convert.

Another case may be mentioned, as showing the stamina of some of our converts. In one of our Stations there is an old man, born in India in 1867, and baptized in Essequibo some ten years ago.

Some time ago he became a driver on a certain sugar estate, but quickly lost that work on account of his refusal to do what he considered needless Sunday labour.

After a trying interval he obtained a good situation on another estate, but the same difficulty soon cropped up again. He again stood firm for his Christian principles, and was again dismissed, and was reproved by the manager for his stupidity.

He took a job as a shovelman in the same district, and worked at it for a few weeks, although really not physically fit for such unwonted labour, and then one day was surprised to find his old employer send for him, and offer him his old position as driver at an even better salary, with no Sunday labour. In that position he remains to-day; and the Sabbath always finds him in the House of Prayer.

"A Voice from Heaven."

We had a great earthquake on Sunday evening, February 24, which shook all our buildings in an alarming way, and for a time, indeed, made a good many careless ones "remember God."

One authentic case, which bids fair to have good and lasting results, was that of the head driver of one of our large sugar estates.

Now about fifty-five years of age, and quite a patriarch in appearance, he has many children and grandchildren. He came from India as a child in 1869, and in those early days was taught some of the elements of Christianity by the old planter's wife, on whose estate his mother was indentured.

For upwards of fifty years, however, those teachings were obscured and neglected, and, true to the faith of his fathers, he became a consistent and devoted Hindoo, and as such, in his position of influence on the estate, he was, to put it mildly, no friend of East Indian Missions here.

The earthquake rang the bell in Akashwani church tower, and in his house near by he heard it, and recognized in it a voice from heaven to him. (N.B.—That is the meaning of the Hindi name of this particular church—"Akash"—Heaven, "vani"—voice, "the Voice from Heaven.")

That night he retired to rest thinking of these things, and in his sleep he had a dream, in which he met with St. Paul, who, according to his own report, told him some very uncomplimentary things about himself and his past life, and urgently commanded him to "join the Christians promptly," before it was too late!

For some months he struggled against such a surrender—no light thing in such a position as his—and compromised by beginning to pray in secret, and to read his neglected Bible at home.

His conscience was aroused, and twice the vision was repeated, whereupon he boldly began to attend the services, and at length publicly asked for baptism.

After due enquiry and probation, his request was granted, and by his own desire he received the name of "Paul" after the great Apostle of the Gentiles, who, like himself, was arrested by a voice from heaven. He is now influencing others to attend the church, and bids fair to win at least many of his own household for Christ.

LOSING THE TRAIL.

REV. DONALD MACGILLIVRAY, D.D.,

Watch the Prodigal of Luke xv. on his way to the Far Country. Stage by stage, he widens the distance between himself and Home. At every new day it was possible to return, the trail was open, but he chose to go on to the bitter end. He remembered the trail with its evidence of his own ingratitude. But when he came to himself, he was glad he remembered it, and he had no difficulty in finding his way back to the Father. Far otherwise is it with the heathen!

The Chinese once knew the trail. They had the word "God" (Ti). The philosophers got busy with it, and "by wisdom knew not God." They made of Him a dim and dead abstraction called Law. The way to God became hidden with a rank overgrowth of weeds. In any case, the trail faded away for want of travellers.

Not that the people did not desire soul satisfaction. In the dawning of the race they panted for Him as the hart for the water-brooks. The thirst, indeed, grew less but still it was there, nothing could completely dry it up.

Other trails soon opened up and soon became broad ways, for many there were who travelled thereby, yet they only led to dead seas and marshes, or were cul-de-sacs or blind lanes.

Now, sometimes, one more serious than the rest groped after the true trail, yet, having only the dim candle of nature, he made little progress in the quest.

There is an old book called the "Classic of the Way and of Virtue." It is a curious book of groping in the dark for the Way. What does the author mean by The Way? He seems to define it, but no scholar has yet felt sure of his meaning. In the midst of moralizing occurs this enigmatic passage:—

"He who is as it were visible and cannot be seen, is Yi; he whom we cannot hear and who does not speak to the ears is called Hsi. He who is as it were tangible but whom we cannot touch is called Wei." Put the three syllables together and you have "Yi hsi wei," and some too credulous people have thought this was equivalent to "Jehovah," but no scholar now believes that interpretation. An attractive theory is given up because untrue.

Dr. Legge says: "Many of the expressions of this book are remarkable and tantalizing. They promise to conduct to the brink of a grand prospect and then there is before us naught but a sea of mist. The author gropes, if haply he feels, after God, but ends in the fog. The reading of a pagan book like this reveals the sad and tragical loss of the trail Home to the Father.

But apart from Chinese literature, there still remains one sacred relic of the worship of God in Peking—the marble altar of Heaven, the most beautiful altar ever erected for the worship of any deity. On the top of this the Emperor, as the alone high priest of his

people, was wont to worship once a year. On it, too, is an altar of burnt sacrifice, though the true meaning of it is entirely lost. Had Tennyson heard of it when he sang of

The world's great altar stairs,
That slope through darkness up to God.

And now the Republic is seven years old, and once only did a President dare to ascend that altar and worship Heaven. Even this trace of the trail threatens to disappear. The birds of the air make their nests there, but no one worships. The air is dark, and none know the Way.

The Prodigal knew the trail Home, but how, after all, did he retrace his steps? Jesus did not put Himself into the picture but yet he told us, "I am the Way" to the Father. "No man cometh unto the Father but by Me." Therefore, Jesus led the Prodigal home.

To-day, he sorely needs guides for the Way Back to God. Will YOU be one?

O God, send guides for the poor benighted ones who stumble along life's rocky ways and have lost the Trail to God.

A TOUR AMONG THE BHILS INTEREST AND PROGRESS.

In this tour we passed through some very hilly country, travelling from valley to valley, pitching our tents near the Bhil villages, giving them the Gospel, then passing into another valley.

Often the roads were mere tracks over the hills, and only with the greatest difficulty could the ox-carts with the tents be gotten to the next halting place.

Whenever we visited a village where Mr. Cook had been before, the Bhils gave us a warm welcome, but, in the new districts where they had never received a visit from a missionary, they fled to the jungle long before we reached their village. They were afraid we had come to plunder their houses or to carry the people off to the war.

Under such circumstances we could only sit down and wait, hoping that after a while they would get up their courage sufficiently to come back and speak to us.

Usually, after waiting a short time, heads would appear from behind the trees on the other side of the village. Then some of the older men would come towards us very slowly and enquire what we wanted.

When we had convinced them that we had come to give them the Gospel, they would invite us to the house of the headman of the village and there for a couple of hours we sang hymns and gave them the Gospel story. Thus was another village made friendly, and next year when the missionary goes back they will not run away, but welcome him as a friend.

In February, after spending a week in the splendid farming country south of Banswara city, we pitched our camp in the Bopat-

pura district, where our mission borders with the Irish Presbyterians.

Here we were both expectant and curious. Many of them had heard the Gospel. Some had professed belief in Jesus Christ as their Saviour and had given up working on Sunday, but refused baptism. It was felt that if they did not thus make public profession of their faith, the movement would die.

It was, therefore, with heartfelt gratitude that on our arrival we learned of the baptism a few weeks before of three young men by the Irish mission.

We were also told that, since the baptism of these men, persecution had increased, and those who were showing interest in the Christian religion were being threatened.

Our arrival was most opportune. We were able to put a stop to most of the persecution and also to strengthen those who showed signs of weakness.

On the following Sunday one of the most influential men of the community asked for baptism for himself and family. This was given, and from that time on the work progressed rapidly. Already there have been over forty baptisms, and the number of inquirers has largely increased.

After ten days' touring the Bopalpura district, we crossed the Annas River and camped at Shergarh.

Here also was visible the fruit of the sowing of previous years. Numbers in many villages showed much interest, and one man who was convinced of the truth took us more than ten miles to preach to his friends who had gathered for a marriage feast.

All through our tour we were impressed with the wonderful way God is working in the hearts of these people, to draw them to Himself.

One of the splendid features of this movement towards Christianity among the Bhils is the way the new converts are seeking to tell their friends and others about Christ.

Already the Bhil, whose baptism is mentioned above, has gathered about him a number of seekers.

Throughout the whole State of Banswara a rapid change is going on among the Bhils. They are becoming dissatisfied with their old gods and their old ways of living, and are seeking for something better.

More and more they are realizing that the missionaries have their interests at heart. This was specially marked when we were touring in December where we had toured in other years. Twelve months previous the people had been suspicious and not ready to listen. This year almost every night we had from fifteen to twenty Bhils sitting by our camp, listening with great interest to the Gospel and learning hymns.

Smoked glasses will make the sunniest day look dark.

A JANUARY GLIMPSE OF KOREA.

By MRS. D. W. McDONALD, OUR MISSIONARY

Ham Heung, Korea,
20th February, 1919.

The outstanding feature of January was its cold. Seldom have I seen more severe weather in Canada. The Koreans, like the bears, moved about as little as they could, finding more pleasure in lying on a hot floor under a big quilt, their floors being of clay with flues passing underneath them along which the smoke and heat passes.

Mr. McDonald managed to get to a country church, about ten miles from Ham Heung, to hold a class meeting. For a day or two they managed to study, but finally he too was glad to get down on the warm floor with all his blankets and quilts on top of him. His big overcoat was loaned to his Korean helper. At last, one day while the sun was high, he started for home, arriving nearly frozen.

New Years morning dawned bright and beautiful, the night before a heavy fall of snow came, so on the morning of the New Year we looked out upon a wonderful world. I was thrilled by it; the bright eastern sun sparkling on the house roofs, trees and fences piled high with snow, all so peaceful.

In a few hours a heavy wind sprang up with a sudden fall in temperature, resulting in a howling blizzard.

It has been our custom on New Year's Day for the Koreans to come to our homes, greet us and get a little treat usually consisting of candies and cakes, but this year, for a number of reasons, we did not invite them; one reason was because Mrs. Young was so ill (she has since passed away—Ed.); another, we could not afford it. Nevertheless they came. You can imagine how keenly we felt our inhospitality, but we tried to smile and say, "A Happy New Year."

Even though the weather has been very cold, the work has been making some progress. One cold Sunday a large number gathered in the Church for Communion and Baptismal service, Mr. McDonald baptising several new Christians.

Another bright Sabbath morning a large number of infants were baptized. Several marriages were also solemnized in the church with the thermometer far below freezing, but the happiness of the bridal couples was in no wise cold, as bountiful feasting always followed the marriage.

One week of the month was taken up with a meeting of a special committee, which met here to consider and arrange matters in connection with the work too important to hold for the Annual Meeting in July.

Other outstanding features of January is its numerous station meetings, auditing books, report making, accounts made up and balanced, oil is burned, everybody is very busy beginning the New Year's work.

Young People's Societies.

CHRISTIAN PROSPECTS IN THE CANADA OF OUR CENTURY.

By REV. D. M. RAMSAY, D.D.

As a nation, we Canadians have a glorious task.

It is, in short, to make our country Christ's Dominion, to bring our life in its every phase under law to Him.

We have a country of splendid resources—fertile soil on our wide plains, many kinds of fish in our rivers and lakes and of minerals in our rocks and mountains, great forests of timber, immense deposits of coal, magnificent water-powers. Part of our task is so to use these that they shall minister to the well-being of all the people.

Our religion bids us subdue the earth. Needlessly to allow Canadian resources to remain idle is to disobey God; but to permit them to be exploited by a small proportion of the people is equally to dishonor Him. Within all our borders men should serve their generation according to the divine law of love.

Have we nearly attained this ideal? The masses have hardly been awake to the fact that Canada is their heritage.

All the children of a free people require such an education as will fit them to be their own rulers. Every stupid, ignorant voter is a menace. A voter whose moral nature has received little or no attention is a greater menace. It is of the first importance that our consciences should be enlightened and quickened to walk righteously and speak uprightly, to despise the gains of oppression and scorn to lay field to field until we dwell alone in the midst of the land.

It is not only the native Canadian who requires this training, but also the stranger who is to share our citizenship. Many of these do not know the meaning of civil liberty. Accordingly, they are the easy prey of those whose first desire is the triumph of a party, and their second and more intense, their own share of the spoils. Over these new citizens, "the law of liberty" has no power, and that law we must be solicitous to teach them. They and we alike must have the bonds of righteousness and self-sacrifice woven about our hearts.

It should, however, be our highest glory to own Christ as Lord. To live in secret after His law is not enough; Canada should not be ashamed of His name. It is a special duty of the Church to make the nation His confessor. We should not be contented while His worship is neglected and His tribute withheld. "All nations shall serve Him."

Here is indeed a glorious task but we have also a people capable of splendid efforts.

In the Great War our people have shown

themselves not inferior in the cardinal virtues to any other on earth. At the outset our Government truly represented us when it offered our aid to the motherland.

As the strength of Germany developed and her determination was revealed by her violations of the laws of war, we did not draw back, but our young men volunteered in ever larger numbers to undergo all the hazards and sufferings which they believed that our soldiers must face.

The country did not hesitate when the day came that conscription had to be introduced in order that the forces at the front might be kept up to strength. And all our men from first to last showed in the trenches and on the field a fortitude, a courage and a tenacity which thrilled our hearts and commanded the admiration of the world.

But we did not simply send forth our youths, we supported them, too, and with a spirit not unworthy of them. As our national debt increased under the pressure of the war's needs, again and again men and women of wealth and of more moderate means responded readily to the call for war loans. Though the last was the greatest of them, none was so largely over-subscribed. It is true that a Victory Bond was a good investment, but who did not know that the money borrowed by the Government, the people must repay?

There were other funds for which contributions were asked that would pay no dividends, and none of them begged in vain. Their appeals followed one another at short intervals, but the generosity of the people never failed. Canada showed a spirit of sacrifice that astounded herself.

So great was her devotion that it began to be asked whether a country so zealous for a Christian civilization was not already almost ready to welcome a great step in advance in the long war to enthrone Christ as Lord in this land and beyond it. Hence, the "Forward Movement" was adopted by the General Assembly of 1918 and the plans are now being carried out. When one remembers what Canada did in the Great War, he will not think these plans too ambitious to be brought to a successful issue.

Again, this people capable of splendid efforts has at its disposal the resources of Almighty God.

However fine the effort we proved ourselves able to put forth in the war, not on this only did we depend for victory. Once and again we were called by our king himself to bow before God in humiliation and supplication. In the seats of the mighty it was recognized that God reigns, and such recognition was most appropriate in view of the issues at stake.

Surely, then, the Church of Christ, will not forget that she has need of God's aid in the terrible conflict with evil powers to make the nations, and in particular our own nation, Christian. Let us remember that already He

has given us that gospel which is the sword of the Spirit. His power unto a full salvation. It is able to save every one that believeth. In all this broad land, with its very varied types of men, there is not one whose life it cannot change into the likeness of Christ's, provided only he will believe.

But the Gospel for the individual is a Gospel for the nation and every form of society. It has glad tidings for those who groan under social burdens as well as the burden of sin. It introduced of old customs which it was not lawful for Romans to observe and turned that old world upside down.

But there are still customs which ought to be completely changed and the Gospel has the power of the living to effect the transformation. The covetousness, which is idol-

atry, is not the only false god to which we trust, but even those to which our eyes are yet closed will one day demonstrate afresh the resources of the unconquerable Will.

The Gospel proves itself quick and powerful when it induces men to commit themselves and their affairs to the Son of God. When our Lord bade His disciples make all nations Christian, He declared that all power had been given to Him. God reigns in Christ, and that nation which puts itself in His hands need not fear that He will fail it. Truly Christian conduct men have seldom seen, because so rarely has a man or a nation set its ultimate faith upon Him. The prospects of a people like ours in this century are as bright as its faith is firm and sure in the Lord who lives and reigns for ever.

"MY BEST WORK."

BY A LADY MISSIONARY IN KOREA.

(Adapted from the "Korea Mission Field").

What is a missionary's real work? We speak of the evangelistic work, the educational work and the medical work; but really what is the work of a missionary? My one answer is: It is soul-winning, and to be a soul winner involves a life of prayer and Bible study.

My best work has been done when I have prayed most, loved most, sacrificed most or suffered most.

During my first two years in Korea I lived and worked in connection with a girl's school. It was delightful, but I had given up my work as a teacher at home to come here as a missionary. Did this mean that now I was just going to teach as before? The girls in the school were all Christians and the older missionary in charge was caring for their Christian development. What was I to do? What was the place for me?

On the streets and in the adjoining village I saw the heathen women and my heart longed to tell them about Jesus the first time I went out among them, but what could I say? I knew no language.

In my study I soon learned John 3: 16, and after study hours I would slip away all alone, for I knew no Korean custom, and go to the Korean homes at the time of day when the women were cooking their evening rice.

After a word of salutation I would repeat to them John 3: 16. How much they understood I do not know because I could not understand their answers until after several months.

Like Moody I decided I would not let a single day pass by without speaking to someone about Christ. To this end I labored and prayed, but had not learned the secret of miracle working. I satisfied my conscience by speaking to some persons every day rather than laboring for some individual until that one was really won for the Master.

During the eight years of country travel and woman's work in the city where I have

lived, my best work has not been done when I have organized best, when I spoke to the largest numbers, or when I have given my best prepared talks. My best work has been individual work for the Master when no one knew or praised.

With six or more of my Bible-women we went to the country in search of souls, following the example of Him who came to seek and to save that which was lost.

It was harvesting time. We went to the women in their yards as they threshed the grain, shelled the beans, and did the various duties connected with gathering in their supplies for the winter.

Some of the women were too busy to listen, some too content so long as they had enough to eat; some too ignorant, they said, but there were those to whom the Holy Spirit directed us who were waiting to hear and believe. We pointed them to the Lamb of God who taketh away the sin of the world.

Many made the decision for Christ. How many I will not say for the Recording Angel may not have made as many records in the Book of Life as we made in our prayer calendars; and on the other hand it may have been possible that he recorded some that we failed to make record of.

Some may say, "But why do you consider that your best work as a missionary?" It was my best work because I was praying much, and had direct answers to prayer. I was feeding on the Word of God with a joy unspeakable; I was giving the Gospel message; and seeing some lives transformed by it.

As I think of facing my future work, as I think of facing my Master at His coming, I realize that my joy and crown, that the one thing which will please Him will be not the large numbers I have fluently talked Korean to, not the number of Bible classes I have held, not the amount of work I have superintended, but the individual souls I have led to leave a life of sin and come to know the "Lamb of God which taketh away the sin of the world."—*Ex.*

THE YOUNG PEOPLE OF THE CHURCH THE DEPARTMENT OF THE STRANGER.

By MRS. ETHEL WEST, TORONTO.

*Stranger's Secretary of The Executive Board
of The Presbyterian Women's
Missionary Society.*

For the RECORD.

Step into Room 434, Confederation Life Building, Toronto, the headquarters of the Assembly's Board of Home Missions and Social Service, and you will find the staff engaged in one of the most interesting yet least known activities of the Church.

There the daily mail contains the names of Presbyterian folks just entering Canada at the eastern ports. Down there the Churches unite to employ chaplains who discover from the ships' lists or the passengers the destination and religious preference of each person coming into the country. Rarely is there one claiming no religion.

These records are forwarded as directed by each denomination. In the case of Presbyterians, Montreal handles the names east; all west of that city are sent to the Toronto office.

The records of ministers, as published in the Assembly's Blue Book, is revised weekly as resignations, inductions or appointments of ministers or missionaries are reported.

The office boasts that within twenty-four hours of the receipt of lists of newcomers notices have been sent to some one at the points of destination—nearly one thousand names have been received in one day. Ministers have been known as a result to welcome new arrivals at the station.

Often the addresses received are temporary. In such cases visitors are expected to notify the Church Office. Where strangers go to places remote from preaching stations, the Women's Missionary Society plans to send Church papers periodically till missions are established.

Most immigrants are young people and should be a strength to the Church in the land of their adoption. The unexpected welcome is the more appreciated, is seldom forgotten, and is told in many a home letter.

This is not all. The daily mail contains notices of our own people moving from place to place. These strangers appreciate a welcome as sincerely as the new settler.

By whom are these notices sent? By ministers, usually by special officers of the Women's Missionary Society, called "strangers' secretaries."

Modern conditions of life with constant change, due to housing, lodging, business, education, health and so forth, give the Church concern in relating its members to the activities of local congregations.

Uncertainty as to prolonged residence

leads many to retain membership in the home church when such can be in name only.

A letter from Hamilton stated that, of all the returning Presbyterian soldiers reported to them to the end of March, 1919, from two-thirds to three-fourths were on no church honor roll.

These boys were typical of the best of our Presbyterian young manhood. They were welcomed anew.

More than half the Presbyterian patients in the public wards of Toronto hospitals told our visitor they had now no special church connection. Visitors are now in our public hospitals from coast to coast, seeking our own.

In Montreal our deaconess, visiting returned Presbyterian soldiers, found, in one afternoon, nineteen families out of touch with the Church, and reported them to the nearest minister.

One city minister recently sent out fifteen hundred invitations to communion to Presbyterians within five blocks of his church out of communion in a city church.

These were chiefly young people, who for various reasons had not "lifted their lines."

This particular church hunted them out, yet a notice of removal might have been sent by the home church, and ensured a welcome without interfering with membership.

Young people are lost to the church at marriage. One minister stated that, in the thirteen couples he had recently married, one person only was a member of his church. What will be the church life of these thirteen homes?

A close study of conditions similar to those quoted creates a sympathy for young people. It was such sympathy that led the Women's Missionary Society, seven years ago, to offer its service to the Church to meet the condition. Its offer was accepted and the reports of its work will be found from year to year in the annual reports of the Society and of the Assembly's Home Mission Board.

There are now about fifteen hundred secretaries of the Society at work giving volunteer service. The local secretary helps the minister, the Presbyterian secretary consults with the Home Mission Committee of presbytery, and gathers her secretaries together in conference. Similar conferences are held annually in each province. The strangers' secretary of the Executive Board of the Society is in constant study with the officers of the Assembly's Board.

The Women's Society supports six special workers in hospitals and immigration at Montreal, Toronto, Edmonton and Vancouver. As a result of the Forward Movement, it hopes to have a staff of at least twenty-four at the larger centres.

Ministers have always tried to follow their people with letters of introduction and still

do so. This is not always possible. The department helps where there is difficulty.

Ministers change frequently to-day. The Blue Book of 1918 is the Church guide until the 1919 Report is ready in September. In the case of Toronto presbytery alone, one of the oldest presbyteries, there are already twenty-five changes in the ministry.

Letters have been sent to busy ministers miles away from the strangers reported to him by perhaps a college friend in the ministry.

The Home Mission Board overtakes the work where there is more than one Presbyterian minister by arrangement in each presbytery.

The strangers' secretaries do much visiting of strangers, but are particularly useful in discovering addresses of people who move. This they can do more successfully with the co-operation of our Young People's Societies.

The strangers' department belongs to the whole Church, and anyone may use it; what is everybody's business may become nobody's. The strangers' Secretary is provided with special stationery and postage for her work.

The department has served the Church in emergencies. Until the National Service Committee took the work for the returned soldiers in March, 1919, this department met the men and their dependents and forwarded their names to their destinations.

From November 15, 1918, to March 12, 1919, alone, twelve thousand names were handled. This involved many more people, for the men usually had wives or friends unknown to the Church. The department co-operates with the American Church in receiving and forwarding names.

The Methodist Church is preparing a similar department. The Baptists have their "department of the Non-Resident member." All Churches see the need.

Our Young People's Societies and Sunday Schools have a peculiar interest in the work. They teach our young people the Scriptures and Christian Doctrine, and train them for service. They may, through the department, send out those they have equipped as missionaries of the Church in every sphere of life.

Such young people will be a God-send to any community where they locate even temporarily.

The Presbyterian Church sympathises with its young people in the temptations to carelessness in the restless conditions of the times, but she needs them and wishes to retain them.

"Are native churches able to stand alone? Two churches in Madras, India, support two pastors of other mission churches and also help to maintain more than thirty Christian schools."

FOR CARD-PLAYING HOMES.

A pastor of a city church had in his congregation a bright, popular young woman. Her home was an attractive place for the young men of her acquaintance. One of her methods of entertaining them was card playing.

One day she said to the pastor: "I am done with card playing in our home. The other night one of my young gentlemen friends called as usual, and in the course of our pleasant entertainment at the card table, he said to me, 'Do you know that I am a gambler?'"

"The remark horrified me, and I asked him what he meant.

"He replied, 'I mean exactly what I say. I am a gambler. I visit the leading places of this sort in the city and play as a matter of business, and make and lose money at it, too. It has become a mania with me, and I learned it here in your house and in the homes of the leading society people of this city.'

"That was enough for me, and from henceforth card playing will have no place in our home."

Card playing fascinates. When once the average young man learns the tricks of the game he is liable to try his skill where it may remunerate him. He will betake himself to the gilded resort with other young men and play for something more than amusement. And when he once gets his hand in he develops a mania for it as absorbing as the appetite of the toper for liquor.

As a matter of fact, there is but one step from the habit of card playing in the popular home to professional gambling in the resorts of the city.

And the card-playing home is the incipient school for teaching expert gambling. There is where the most of our young gamblers in the cities learn their first lessons and get their first instructions.

Therefore, society young women are largely responsible for the ruin of many of the young men of the community. They open to them their first door of temptation and entangle them with the attractions and infatuations of the card table.—*Texas Christian Advocate.*

"UNCLE JOHN VARSAR."

Uncle John was an "in season and out of season" worker.

While waiting in a hotel parlor for a friend to come down stairs, Uncle John approached a fashionably dressed lady and spoke to her of her spiritual welfare.

In a few minutes Varsar departed with his friend and the lady's husband joined her to whom she said:—"A gentleman has just left who has been speaking to me of my soul's salvation."

The husband replied angrily "I wish I'd been here, for I would have sent him about his business."

"No you wouldn't," soberly rejoined the wife, "because you would have thought he was about his business."

The Forward Movement.

The Articles in these pages are provided by the Literature Committee of the Forward Movement.

BRITISH COLUMBIA AND THE CHURCH.

By JUDGE SWANSON, KAMLOOPS, B.C.

Western Canada, and in particular British Columbia, has been called the land of the Second Chance. It is indeed a land of opportunity, a great virgin area rich in natural resources, the outermost fringe of which has scarcely yet been touched.

Her best known asset is her mines—of gold, silver, lead, copper, iron and coal—which have produced an output running into many hundreds of millions of dollars, and are still inexhaustible in wealth.

She has vast deposits of coking coal and fluxes, and vast bodies of hematite iron, the extent of the latter not yet ascertainable. These, with her wonderful water-powers, will ensure the establishment of extensive iron and steel industries, and the building up of a great industrial life and population within the province.

British Columbia's forest wealth is estimated at from thirty to fifty millions of acres of merchantable timber, probably one-sixth of the whole available supply of Canada. The argest sawmills in Canada are located here, the cut of Douglas Fir exceeding that of all other woods combined.

The province is noted for the enormous size of its trees, the superior quality of the timber, and the fact that here is found the largest compact area of forests on the North American Continent. And as trees grow rapidly in British Columbia, the annual growth of merchantable timber is much greater than the annual cut at the present time.

Nature has endowed Canada, and in particular British Columbia, with valuable fisheries. The most extensive salmon fisheries are here found, and a great canning industry has been established. The salmon swarm along the coast and ascend the rivers in myriads, leaping rapids and waterfalls, forcing their way up the torrents of the canyons and through almost impossible barriers to their spawning grounds in the far interior, six hundred miles from the sea.

Farming or agriculture, which the Easterner is inclined to belittle as he rushes through on the train, is assuming large importance, though not yet sufficient to supply the demands of the province itself. There are some six million acres of arable land in different parts of British Columbia, and many beautiful, homelike farms on Vancouver Island, along the Fraser Valley, in the Okanagan Valley and elsewhere. The output of the Okanagan Valley alone, in fruit and vegetables, etc., in 1918, totalled four millions of dollars, while stockmen know well the

wealth of the cattle-ranching industry of the Kamloops, Nicola and Cariboo districts.

The climate of British Columbia is one of her greatest charms. Owing to the Japan current, the winters on the coast are mild and moist. Snow seldom falls there, and never stays long. Soft, warm, moisture-laden winds blow up the long inlets of the sea, which extend inland many miles, and along the river valleys, losing their moisture on the way, but retaining sufficient heat to greatly moderate the climate of the central and northern plateaus.

The most northern islands and the mainland opposite have a milder climate than Scotland, while the climate of the southern mainland coast and Vancouver Island resembles that of the south-western counties of England.

The rainfall is heavy all along the coast. The plateau between the Gold and Coast ranges has about the same annual temperature as the Coast in the same latitudes, but the extremes of heat and cold are greater. The climate of what is known as the "Dry Belt," is very dry and sunny, peculiarly suited for the relief of lung and throat troubles.

The scenery of our Alpine Province, with her glorious mountains and sun-lit valleys, her great rivers and pellucid lakes, her vast and picturesque coast-line with its innumerable inlets and bays, and her busy ports, lading and unloading the precious cargoes bound to and from the Orient and other parts of the world, must be seen to be fully appreciated.

Her educational system, built on the best models of Eastern Canada, is purely national and unsectarian, English alone being the language of instruction in all her schools.

Her baby University, after four years' growth, opened its last session with five hundred students, and now the Chancellor announces that special vocational classes will be opened for soldiers, when the attendance will be increased to over eight hundred. It is the only University in Canada which, since the war, has shown an increase, and that, too, in the face of the heaviest per caput enlistment of any province in Canada.

Moreover, British Columbia is the home of a virile, progressive and patriotic people. The stories of her discoverers, her explorers, her fur-traders, Hudson's Bay Traders, gold-hunters and railway builders are among the most romantic in Canadian history; while her sons, fifty thousand strong, flocked to the colours to defend the flag of Empire and stood so gallantly in the breach to stem the onrush of the Hun.

The work of the Christian Church has been well to the fore in all our western development, from the earliest days of settlement to the present. Many hard battles have had to be fought against the forces of organized evil and vice in this land. And in the long run the forces of righteousness have generally triumphed. To-day, everywhere, throughout the land, with a few exceptions here and there, conditions are more wholesome and clean than at any time in our history.

Prohibition, despite some distressing obstacles encountered, has proved a great blessing generally throughout the province. It would be a calamity to abolish it, as some would now seek, or even to minimize its great usefulness.

The Presbyterian Church has ever been to the fore as a great pioneering and progressive Church in the life of this province. It unfurled its blue banner in the very early mining days in Victoria and Westminster. It followed the miners, the ranchers, the lumbermen, the fishermen, to the scenes of their activities. In lumber camps, in mining camps, in railway construction camps; in city, town or country, wherever men and women gathered, the brave young Sir Galahads of the Cross gladly entered in and grappled with the forces of sin and unrighteousness," their strength being as the strength of ten because their hearts were pure."

The Church is now coming into her heritage. The greatest need of this—as indeed of every country—is to deepen and vitalize the forces that make for righteousness in the upbuilding of individual character in the lives of our people.

A new vision of life, which transcends all material things, is greatly needed, that inspiring vision of the great Apostle, whose love for the Saviour made him say: "for whom I have suffered the loss of all things, and do count them but refuse that I may win CHRIST."

THE FIELD SECRETARY.

(Written for the Forward Movement).

"What do these field secretaries for Sunday School and Young People's work do?" is sometimes asked. This article aims to answer.

At present there are two men in this work, one having Manitoba and Saskatchewan, the other Alberta and British Columbia. Their work is:—

First,—To bring before Synods, Presbyteries and Congregations the plans and policies of the Church as they are formulated from year to year by the Assembly. Resolutions and recommendations of that body are of necessity limited and require a full and personal explanation. In view of the Forward Movement, this work recently has been of special importance.

Second,—In the Western Provinces the Provincial Sunday School Associations of

the former type have ceased to exist, and the work formerly done by these bodies, independently of the Churches, has been assumed by the Churches themselves under a co-operative plan.

For this reason among others the Churches found it necessary to strengthen their forces by the appointment of men who could give their whole time to the stimulation and leadership of the Sunday Schools and kindred organizations throughout these provinces.

Third,—The work of our ministers has increased greatly during the last few years. The result is that one minister is not able to give that help to his brother minister which once he gave, and which he would still like to give. Our field men seek in so far as possible to render this service and be as it were their agents in this brotherly service.

Fourth,—There is the training of leaders. Schools can do a great deal to help themselves in this respect by holding training classes for present or prospective teachers. It is part of the work of the field men to encourage teachers to take up this work, but in other ways such as the following, our field men do much of this training in a more direct fashion:—

1. Through Short Term Training Classes. These are arranged in certain centres, especially for leaders of 'teen age boys or girls. For four or five evenings, perhaps, of one week, meetings of these leaders are arranged and lectures given on the Canadian Standard Efficiency Tests for boys or the Canadian Girls in Training program for girls.

2. Through Summer Schools, Boys' Training Camps and Girls' Training Camps. At one or two points in each province these schools and camps are held for ten days or two weeks where classes are conducted in Bible Study, Child Study and a study of methods, so that those in attendance may be enabled to give leadership in this work in their own schools. The planning of these gatherings and some of the teaching at them falls to our field men.

3. Through Boys' Conferences and Girls' Conferences. Fifty or sixty of these would have been held in Canada last autumn had it not been for the epidemic. In this way probably fifteen thousand of our brightest boys and girls over fifteen years of age, and their leaders, would have been reached and would have returned to their own classes in the Protestant schools of Canada to lead and inspire others.

4. Through Conventions and Institutes. One or two large Provincial Conventions, lasting from two to three days, are held each year in most of the Provinces. In the three Western Provinces where these are conducted on the Co-operative plan, much of the work of preparation falls to the field men. These Conventions are generally preceded by a series of Institutes in smaller places in an

endeavour to give as many Sunday School workers as possible the advantage of becoming acquainted with the best methods of work.

In addition to all of the above, there is the, ever-pressing need of Extension Work. In many parts there are districts where there are either no Sunday Schools at all or they are very weak. Each of our field men plans to give a block of time to this task, visiting the weaker and outlying fields to assist in the establishment of schools and Home Departments where there are none, and the strengthening of those that are weak.

As each of our field men has two provinces to cover, it is easily seen that they are among the busiest of church servants, to whose work there is no limit or end.

HOME RELIGION.

By REV. JOHN ROSS, D.D., DEPOT HARBOR.

In the Forward Movement, the home is of primary importance. There will be no real advance unless the home shall move forward in all that is essential to true religion. It is to religious homes that we must look for our future ministers, missionaries both male and female, deaconesses, nurses and other special workers. If we do not find them there we need not look elsewhere for them.

In a religious home there will be a personal and vital interest in the Word of God. Parents will be devout readers of the Scriptures, gathering therefrom a daily portion, and will, at the same time, be to their children earnest teachers of the Word and, with Bible in hand, seek to instill in simplest form its rich truths into their minds. That old injunction should be heeded by every father and mother: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children."

Parents are thus to take the precious things of God at once out of the Bible and out of their own hearts and seek to implant them in the hearts of their boys and girls. The incidents of the Bible, its stories, its biographies, its parables and other portions can, with a little careful thought, be made attractive and really receptive by even very young children.

Here it is scarcely possible to begin too soon. To this may be added in due time the Shorter Catechism, than which, notwithstanding its defects, perhaps no better compendium of Scripture truth has yet been produced, and whose clear, concise statements firmly lodged in the memory will, if not then, yet in after days be understood and become fruitful.

Help will be obtained also by reading to and with the children the Pilgrim's Progress, a story of varied and vital interest, full of movement and adventure. Some of us, while deeply indebted to direct Biblical instruction, owe not a little to the Shorter Catechism and the Pilgrim's Progress.

Let the Bible be given the central place, set the Shorter Catechism, with its systematic presentation of truth, on the right, and on the left the Pilgrim's Progress with its exhibition of that truth in life and experience, and in these three we have a splendid working library for the home.

Further, home religion will need to be nourished and sustained by believing prayer regularly and unitedly offered. Not only will parents seek to get the Word of God into the minds and hearts of their children but will endeavour to bring them to God Himself in the arms of earnest and loving prayer as they kneel together at the family altar. This is greatly fitted to knit them together and to God.

Many now in the ministry know what this means, even where in some cases printed prayers were used because of diffidence. Perhaps here, more than anywhere, is the secret of progress. If in only one-fourth of our homes there is family worship, how can we expect the Church as a whole to receive that spiritual impulse which will bear her onward in spiritual life and power and efficiency?

Then, too, it will be natural and easy to lead the children from worship in the home to worship in the sanctuary. Well will it be if there is a well-trodden path from the door of the home to the house of God, a path regularly trodden by the feet of parents and children going together to public worship. What if our children shall in future days be able to think of us as having taken them by the hand to, say, the "movies" but never to the house of God?

Furthermore, surely the home should be a place with a happy and stimulating religious atmosphere. Special emphasis, we think, should be laid upon this. The conduct and conversation of the parents, their disposition and demeanor will create, this or render it impossible,

Blessed the home and happy the children where a bright and sunny religious atmosphere is constantly making itself felt—where all the interests and experiences of parents and children are regarded from a high plane, where the daily tasks, the common talk, the reading matter, whether in books or papers, and even the pictures and the music are of an elevating and uplifting character, attracting and impressing the boys and girls so that Christ is felt to be present in the daily life, forming lofty ideals and ambitions and giving an impetus which will result in a beautiful Christian character and a noble Christian service.

An observant man once remarked: "I consider that one of the greatest perils which threaten our nation is the rapid increase of irreligious homes." It requires little prescience to aver that one of the greatest blessings which our Church and Nation could have would be a large and rapid increase of truly religious homes.

"INTO ALL THE WORLD."

By REV. J. H. A. ANDERSON, CHATHAM, N.B.

"Into all the world . . . to every creature." The task is tremendous. It is at the same time a challenge and an inspiration. The field is the world and in that field every creature is remembered. The passion for the multitude is only intensified by the care for the individual. One is almost lost as one contemplates the magnitude of the enterprise.

Think of its significance for Canada alone. "To every creature"—in Canada! That means the preaching of the Gospel in the great city, reaching every street, every block, every home, every alleyway. It means the mansion and the hovel, the fashionable West End and the reeking slum, till the Gospel is preached to every creature; and it means every city, from Sydney to Vancouver, every town, every village.

It means the great stretch of country, mile after mile, where well-tilled farm makes rich the busy hand of the tiller, or where a scanty population ekes out a bare existence from a stubborn soil; across the rolling meadow, among the wooded hills, out upon the broad, treeless prairies, everywhere, to every creature.

It means the fishing villages on eastern and western seas. It means the lumber camps, the sawmills, the railway construction camps.

It means the mining towns of Nova Scotia and New Ontario and British Columbia, where coal and gold and shining ore are dug from beneath the everlasting hills.

It means the swarthy Indian, first of all God's children to claim dominion over the earth and sea and sky of what we now lovingly call "our own Canadian home."

It means the French-Canadian, the Scottish-Canadian, the English-Canadian, the Irish-Canadian, the Jewish Canadian, the Italian Canadian, the Ruthenian Canadian, and all the other peoples of the outside world who have come, and are still to come, to mingle their thoughts and ideals and customs and life destiny with ourselves—into all the world of Canada, and to every creature.

"Tell the tidings of salvation
'Mid the storms of Labrador;

Speak the word of consolation

By the lone Pacific shore;

Where the forests old are falling

Yielding place to lawn and lea,

Where the fisher plies his calling

'Mid the perils of the sea;

Where the tide of commerce rushes

Through the city's crowded street,

And unpyting mammon crushes

Poor and weak beneath his feet.

Telling Jesus, Jesus only,

Who alone can save and bless."

Think of all this means in individual and organized effort, in the training of men and

women for the task, in the maintenance and equipment of training institutions, in the superintendence and the execution of the work in hand, in the directing of voluntary effort in home and school and society and church, in the investment and expenditure of money from rich and poor alike throughout the whole land—so that the Gospel of Christ may be preached effectively to every creature!

It means the application of the Gospel to the world of politics, the world of commerce, of trade, of industry, of education; the social world, the intellectual world, the world of wealth and of poverty in all the land.

The Gospel must be adequately preached to the world of the child, the youth, the man, the world of the sufferer, the sorrowing, the perplexed, the lonely, the criminal. The hospitals, the jails, the almshouses, the orphanages are each a world in themselves to which the Gospel message is to be happily and savingly preached.

One becomes appalled at the very hugeness and complexity of the task. What insight is needed, what breadth of sympathy, what patience, what intellectual grasp, what heart love, what Christlikeness, if just here in Canada the Gospel is to be preached and preached effectively to every creature. Why, we have only begun the task. We have but touched the fringe. "So much to do, so little done!"

And Canada is but a fraction of the world, and numbers but one two-hundredths of the world's people. We must multiply this outline task for Canada manyfold in order to grasp in any adequate measure the world-programme of the Christ. "Who is sufficient for these things?"

We are into the twentieth century since His farewell commission was given to His Church, and it has taken us all that time to get but imperfectly started on the programme of world-wide evangelization.

The Presbyterian Church in Canada with its one million of people (at least nominally), is asked to undertake the evangelizing of 15,000,000 non-Christian people of the world, and the General Assembly in the name of the whole Church has accepted the task. What a challenge is this to the heart and brain and brawn of young and old!

It is high time indeed that we heard the summons to a deeper spiritual life to a larger enlistment of men for the work of the ministry at home and abroad, to the consecration of wealth in millions to the fulfilment of this mighty task.

Thank God for those who are hearing the word of the Great Commander: "Speak to the Canadian Presbyterians that they go forward." Let the message of the Master echo and re-echo in our ears—"into all the world . . . to every creature." His love could not ask less.

"Love so amazing, so divine,

Demands my soul, my life, my all."

A WOMAN MISSIONARY IN A WESTERN FIELD.

BY MISS ANNIE E. LUONIA.

Christ's method of work was primarily one of personal contagion. It is said of Him that "He went about doing good." His heart was filled with love and compassion for the people who did not know what the Father's will was, and who had grown suspicious and hardened by the Pharisees who held religion for the good they could get out of it, and to whom it was a sort of "style" and luxury.

Then Christ came, and went about doing good in what might be called a common way, calling on people here and there, and by His personality and deeds bringing to them a true picture of the Father.

He lived with them and was always ready with all the help which a man may claim from his brother. He moved about in tenderness and strength among those who were sick in body and soul, bringing to them His own eternal health. He was sent to reveal the Father, to explain to men by word and illustrate by life what kind of a person God was, and among them He was seeking worshippers.

After going through death and coming back, He said, "As my Father hath sent me even so I send you." Thus, as He was sent to reveal the Father so He sent us also, and His methods are an example for us. These were the methods which were in my mind and by which I strove to work.

There are so many like the people of Christ's time, who had grown suspicious and hardened to religion because of sad experiences with "Pharisees" to whom religion was a luxury and a covering for a sinful life. And so to get near them it seemed the best thing to just live with them and do things for them.

In some cases which I met with, it seemed best not to say anything at all about religion or anything in connection with it, but just to invite them to the services. But when I got out and jumped on horseback I prayed that God would bless them and awaken in them a desire for the truth. I believed it to be more effective, as I believe that we, as God's messengers, have about us something which separates us from others.

I remember, years ago, what an impression it made upon me when I came in contact with a Christian. I could see and knew they were by no means perfect, but even then it was different. They oftentimes never said a word about religion, but there was about them an air of something which separated them from others. 2 Cor. says that "God maketh manifest the savor of His Knowledge by us in every place. For we are unto God a sweet savor in Christ in them that are saved and in them that perish."

"Know thyself" is a well-known proverb, and thus knowing the effect it had made upon me I followed in that way also and I know that I got nearer some people in that way.

Two Cases.

For "human interest" stories, I will mention a couple of cases.

Hearing of sickness in a family some seven or eight miles off, I planned on going, but things came up which prevented, until one day news came that the woman had died.

I went, feeling badly that I could not have gone before she died. I told the neighbor's wife, who was helping there, that I was sorry not to have been able to come sooner, and she said, "It was just as well, she wouldn't have listened—she told me not to speak anything about religion to her." Her husband was also of the same mind.

There were seven children, the eldest fifteen, and they had always done the outside work, milking eighteen cows, etc., and the mother had always cared for the house. You can imagine the way things looked! And flies! Just "pitch black!"

Well, what was there to do but to go right in as no one was there to tell anyone what to do. I baked and sewed, cleaned, helped the carpenter with the coffin and such. In the evening, my faithful horse carried me home, and oh! I was so happy, and I knew my work would speak, not for me, but for Him for whom it was done.

A week later, the two-months-old baby died, and was buried, with Rev. Harju officiating, which was more than many of the atheists would have done. After this, the man seemed more congenial towards us and would listen.

Another case was of an unhappy woman who asked me to come and stay with her over night, which I promised. She told me she intended to run away. I felt sorry for her, poor woman. We talked all night and in the morning I thought it was a loss.

Not long afterwards, I had a letter from her, saying she was so glad I had stayed with her and had talked with her, and said it would have been terrible had she done what she had planned.

God bless her. She said she would always try and rise above the commonplace to get a vision which would give her strength and peace in everything.

All the people, though, were not as above. There were those who waited and who opened their homes with a hearty welcome and you went in to your friends and sang for their upbuilding, and then talked and had a few words of prayer.

Is it not a pleasure to work with and for humanity.

I think Mrs. E. B. Browning puts well the way to work.

"We must be here to work;
And men who work, can only work for men,
And, not to work in vain, must comprehend
Humanity; and so, work humanly,
And raise men's bodies still by raising souls.
As God did first.

" 'But stand upon the earth'
I said, to raise them—(this is human, too;
There's nothing high which has not first been
low;
My humbleness, said One, has made Me
great!)
As God did last!

" 'And work all silently,
And simply, he returned,' as God does all;
Distort our nature never, for our work,
Nor count our right hand stronger for being
hoofs.
The man most man, with tenderest human
hands,
Works best for man, as God in Nazareth'"

THE FORWARD MOVEMENT IN THE ORIENT

Rev. A. E. Armstrong has returned from his tour of our Mission fields in China, Japan, Formosa and Korea and brings encouraging reports from our foreign field, and especially of their interest in the Forward Movement.

Mr. Armstrong attended the Council meetings or Presbyteries in all these fields, and outlined the objects and aims of the Forward Movement and how the Canadian Church would be stimulated by the knowledge that the churches in the Mission fields would be one with them in carrying it into effect.

As illustrating the interest shown at the meeting of the Presbytery of North Hamkyung, a native elder suggested that the two days in September, when the Committee of Fifty met in Toronto, should be observed as days of prayer by the Korean Church, and this was heartily endorsed and acted upon.

Thereupon, another elder rose. "I think we ought to do more than that," he said. "We need a Forward Movement here, too, throughout the whole Church, to reach every Christian, and in order to make him a better Christian and to carry on a personal work campaign in connection with the Movement."

In South Hamkyung Presbytery, similar action was taken in the setting up of a Forward Movement in that field.

THE HOME BASE OF MISSIONS.

"Here, where the problem, fully apprehended, threatens most to overwhelm us with its impossible demands, we realize that the manifold problems of the home base are in the end one problem, and that a simple task of daily personal duty.

"If God is calling to our generation, then the chief need of the home base of missions is the open mind and childlike heart, growing more open and more childlike day by day; the adventurous spirit which reaches out to seize new truth, and the faith that is not afraid to venture on new and untrodden paths."

"There are, from a missionary point of view, extensive unoccupied fields at the home base. To enter those unoccupied fields, to win their convinced and vigorous loyalty to

the missionary project of a world Kingdom of God, to secure their conviction that missions are central and vital to any reconstruction of a new and worthy world-order upon the shell-shattered ruins of our civilization, would transform the situation. Advance would become not only possible but inevitable, and, based broadly on a wide and considered support, would be less liable to tides of reaction."—In *"International Review of Missions."*

Sarnia Presbytery held a Retreat, for ministers only, the day before the Presbytery Meeting. Rev. R. P. McKay was present and gave two addresses. A correspondent writes: "Our object was the quickening of the life of the minister. We were all helped very much by the frank interchange of thought and experience. We had fellowship with our Lord and with one another. We had, too, some real testimony and confession that led to new resolves and objectives, with new power. We had a most helpful time, and it is bound to assist the Movement in our Churches."

Avenue Road Presbyterian Church, Toronto, is carrying the Forward Movement into full congregational effect. The features of the Movement were first outlined in a series of prayer-meeting addresses, followed by a congregational meeting, when a Committee of fifty was appointed with Sub-committees to carry the Movement into effect in the congregation.

The Committee of Fifty includes representatives from practically every organization in the Church—a score or more. Objectives have been set in each department as to Church and Sunday School membership and attendance and missionary and other givings. Cottage prayer-meetings will also be held and a survey of the neighborhood made. The same plan might well be followed in every congregation in order to reach the best results.

The Forward Movement had right of way in the recent Presbytery meetings in New Ontario, which were addressed by Dr. John Neil, Toronto, Supdt., J. D. Byrnes, Mr. Frank Yeigh, and Miss Mitchell representing the W. M. S. Successful public meetings were held in S. Ste. Marie, Sudbury, Cobalt, and Worth Bay. No other part of the Dominion will respond more heartily to the New Call.

The co-operation of the women of the Church in the Forward Movement, through the Women's Missionary Society, is one of its most encouraging features.

The publicity material already issued by them in the form of charts, leaflets, etc., is excellent and cannot fail to inform and inspire all who use or read it. Representatives of the Society have also spoken with striking effect at several Synod and Presbytery meetings.

THE POINTE-AUX-TREMBLES MISSION SCHOOLS.

The place and importance of the Pointe-aux-Trembles Mission Schools is fully recognized in the Church. They have long since justified themselves, since their foundation in 1841 by the French Missionary Society, and their purchase in 1880 by the Presbyterian Church. More than seven thousand French Canadians have benefited by the work and influence of these schools during that time, many of whom now occupy positions of influence, not only in Quebec but in other provinces.

The programme of the Forward Movement takes cognizance of the Mission Schools. Among their needs are an increase in the annual grant, and improved equipment for the accommodation of a larger number of pupils than the 275 that now over-tax the buildings. No less than 75 applications had to be declined in 1918.

Improved accommodation is also required for the teaching staff, better salaries, and the setting up of another and similar school elsewhere in the Province of Quebec.

In spite of opposition and hindrances, the Roman Catholic families in Quebec are applying in increasing numbers annually for admission of their children to the Schools on the ground that the education thus afforded is superior to that given in their own schools.

There is an open door for similar work being started in the Northern part of New Brunswick, where the French Canadian population is rapidly increasing. There is also need of more primary missionary schools and homes in Quebec, and the co-ordination of their educational work with Pointe-Aux-Trembles.

The Board of Management of these Mission Schools regards an expansion programme as essential if the Presbyterian Church is to adequately meet the demand, and to grapple effectively with the educational problem of Quebec that is at the same time the key to the solution of the Quebec problem.

In Falmouth St. Church, Sydney, the Session appointed three committees; first the Forward Movement Committee, to study ways of improvement in the Sunday School, prayer services, church music, church attendance, etc.; second, the Missionary Committee to plan for missionary meetings and the distribution of missionary literature; third on Recruits for the Ministry, to see that the claims of the Ministry are put before every boy in the Congregation. Each committee is to report its work quarterly, the Session has also asked the Congregation to increase its Budget ten per cent. each year for five years, making it \$1,200 for 1918, and \$1,800 for 1923.

Procrastination may be the thief of time, but it has never been known to get anything else.

PRESBYTERY OF BATTLEFORD.

February 26, 1919.

This Presbytery and members of the Conference here assembled are impressed with the unique opportunities for the redemption of the world, and also the peculiar dangers by which we are faced in the changing conditions of these years.

We are humbled by the failure of the Church in the past to enter fully into its sacred privileges, and to carry out the gracious purposes of our Lord for the establishment of His Kingdom in supreme power in our own and in all nations. We recognize that the world's hope for the dawn of a better day for which such heroic sacrifices have been made, lies in the recognition by all peoples of Jesus Christ as Lord.

We therefore now enter into renewed covenant with Him pledging ourselves to follow His leadership, to pursue His ideals, to make the establishment of His Kingdom the supreme business of our life and to yield our lives to impress of His divine Spirit.

We will pray for and co-operate in the Forward Movement in order that the whole church may appreciate the challenge presented by the present crisis, that an adequate supply of the right type of workers may be secured and thoroughly trained, and that through the consecration of our means to God, sufficient financial provision may be made for the efficient prosecution of the whole work committed to us as a Church.

CHARTS, SLIDES, LEAFLETS.

The Forward Movement Committee is preparing lantern slides of their charts, as well as of the W. M. S. charts.

Leaflets have also been issued, including "What is the Forward Movement?"

"So Great Salvation," by Rev. Prof. Kilpatrick, Knox College, Toronto.

"The Church of Christ," by Rev. Prof. Kilpatrick.

"Augmentation," by Rev. W. G. Wallace, D.D., Toronto.

School Homes, by Rev. Colin G. Young, Supt. for Northern Sask.

"Greater (or New) Ontario," by Rev. J. D. Byrnes, Suptd.

The Student and the Ministry, by Rev. Prof. Falconer, Halifax.

"The World is Calling You," by the F. M. Boards of Canada and the United States.

If we can increase the family altars, will not an increasing tide of spiritual life pervade and fill the whole Church. The boys and girls in our homes will be blessed, and bye and bye will be found in the ranks of those who nobly serve their Lord.

It was from a prayerful home that Samuel came and John the Baptist, and many another whom we can not mention. We could never have looked for them to arise from any other quarter, certainly not from prayerless homes.

Life and Work

TRAINING THE CHILDREN.

Parents usually care for the physical welfare of their children, and most of them do the best they can for their mental training, but it is sad to see how many give little or no attention to their spiritual training.

Training the soul is the most important thing that can be done for the child. It should begin in the example of the lives of the parents. The child is more deeply and permanently influenced by the life of the father and mother than it is by anything they may say.

But precept should accompany example. They should be taught the way of life. They should be taught the Bible and how to pray.

The Sunday School should only be an aid to the parents. It was never intended to take their place.

Children should be trained for God because parents will receive much happiness and blessing from children thus trained, and because of the great blessings that will come to the child, but especially because God has given the children to the parents that they may be trained for Him, to do His work in the world.

Of all the great men in the world to-day the greatness in most cases is due to the training they received at home. It was not always a learned mother or father who taught them, but they received from their parents the foundation principles that developed into greatness.—*Ex.*

WORSHIP IN THE HOME.

By REV. J. WILBUR CHAPMAN, D.D.

The influence of family worship is as lasting as eternity.

Being right in his devotion, he must needs be right in his daily living.

If the family altar is to be re-established, this fact needs to be kept clearly in mind. The father and mother must be right with God.

Children are always quick to detect the note of insincerity, and there is no place where this reveals itself more clearly than in the words we use in prayer.

It is not so much what we say when we pray, as the way we say it. As a matter of fact, it is not so much what we say and the way we say it, as what we are that counts.

It is necessary that the prayer, offered in the morning, should be lived throughout the day. We cannot ask for patience and be impatient. We cannot pray for love and be unlovely.

Many a girl is kept from doing that which is inconsistent, because of her recollection of the trembling tones used in her father's prayer, and the sound of her mother's voice in song.

Many a boy who appears restless at the family altar has an impression made upon him which comes back to him with tremendous force in after years when he is out in the world and is battling with sin.

It is a sad thing to realize that some children have never heard their fathers pray. I sincerely pity the father of whom this can be said, and the child who is thus deprived of an influence which almost inevitably makes for strength of character.

I am quite sure that one reason why so many men shrink from holding family worship is this; they do not feel that they are able to make a sufficiently long and intelligent prayer; perhaps they feel that they are too busy to read any extended lesson from the Scriptures. (They do not need to make a long prayer nor read a long lesson. *Ed.*)

I am also positive that one reason why the children in a household may find family worship irksome is this; the prayers are too indefinite and sometimes meaningless, while the reading of the Scriptures is too long-drawn-out, and the passages selected inappropriate to the occasion.

CHRISTIANITY ALONE ADEQUATE.

ROBERT E. SPEER.

For us Calvary closes this question. All the non-Christian religions, except Moham-medanism, which rejects and supersedes Christ and therefore condemns itself—all the non-Christian religions except Moham-medanism were here when Jesus Christ came:

If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God who sent His Son to be the Saviour of the world.

If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless life that was, therefore, laid down needlessly for the work.

It will be enough for us quietly, as men and women who love Jesus Christ, and to whom he is in no sham and unreal way Master and Lord—it will be enough for us to recall his own great words, "I am the good Shepherd." "All that came before me are thieves and robbers." "I am the Light of the world." "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me."

No word needs to be spoken to us beyond His word, "I came to save the world," and the great word of the man who had loved him dearly, whose life had been changed from weakness into strength by his power, and who was to die in his service: "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

RESULT OF ADOPTING A CHILD.

By J. J. KELSO, TORONTO.

A well-to-do couple, who had no children of their own, were anxious to adopt a little boy, but they were so particular in their requirements that it was impossible to satisfy them. They wrote to an elderly clergyman who had a long experience in public life, telling him about their difficulty.

In his reply he said they were making a great mistake in expecting so much, that if they would take the average child needing a home and do their part, they would be at least doing their duty and would, no doubt, be rewarded.

"As for myself," he added, "I was adopted when a small child and have now been serving for nearly half a century in the Christian ministry and in various lines of social and benevolent activity. Had those good people not taken hold of me and faithfully and lovingly trained me for a life of service, where might I not have been to-day?"

This is one of the many evidences that each day reveals of the tremendous value and importance of even one life ransomed and redeemed, and sent forth to be a minister of cheer and comfort to others.

Let no one who is engaged in this great work ever become weary in well-doing, or allow the discouragements of the moment to darken their vision or lessen their joy in such sublime service.

TRUMBALL'S CONVERSION.

The late H. Clay Trumbull, founder and proprietor of the Sunday School Times, when a young man working in a distant city, was converted to Jesus Christ by a personal letter sent him from a dear chum who was living in the home town.

The letter told of a gracious revival through which his friend had been touched and won to God, and then proceeded, in a natural and tender way, to plead that Trumbull, his dear friend, should share in the blessed experience. No sooner was the perusal of the letter concluded than the reader dropped his knees, and committed himself absolutely to God.

A few days later, while walking to dinner with a fellow workman, young Trumbull told the other of his recent conversion and added, "Charley, won't you give yourself to God and become a sharer in the Christian blessedness, too?" Whereat Charley turned on Clay and said, "May God forgive me if we lived together two years and you never suspected that I am a Christian."

Through this and similar experiences which followed, Mr. Trumbull became convinced that exceedingly few Christians ever essayed to do personal work—that it was practically a lost art.

As a result of this disclosure H. Clay

Trumbull covenanted with God that until the end of his life, as often as he should ever be alone with another person and had a right to introduce a topic of conversation, he would speak to that other upon the topic of personal religion.

This resolution, through a long life, was successfully carried out, and the testimony of H. Clay Trumbull toward the close of his life was this, that though he had founded and conducted the Sunday School Times for a long period, had written thirty books and had preached thousands of sermons, he was fully convinced that the fruitage of his personal work efforts had more redounded to the glory of God's kingdom than the benefits of all his other efforts together.—*Ex*

"TRYING" AND "COMING."

By DR. HORATIUS BONAR.

"Have you come to Christ?" said a minister one day to a thoughtful lad.

"No, but I'm trying."

"And how long are you to try before you come?"

"I don't know; but I'm doing what I can."

"I doubt that; and besides, I suspect that you are trying to do a work, and it is not by trying, or by working, that you are to be saved."

"But does not Christ say 'Come?'"

"Yes; but He does not say, 'try to come.'"

"But am I not to try?"

"You are to come; and your speaking so much about trying shows that you are bent on working, and that you suppose coming to Christ is a work to be done."

"But how am I wrong in trying?"

"Suppose I said to you, 'Trust me, and you shall have a gift from me' would you reply, 'I'll try?'"

"No, certainly. That would mean that I was not sure of you, and that I really distrusted you."

"What, then, do you mean when you say, 'I'll try to trust Christ?'"

"I suppose it must mean that I am not sure whether he is trustworthy."

"Yes, it does mean that; and it means also that you imagine "trying" to be a work that you have to do."

"I see it."

As they were bidding each other good-bye, the minister said: "Will you come and see me soon, and let me know how you are?"

"I'll try to come, some day."

"No, you are not to try, you are to come."

MEMORY OF MOTHERHOOD.

"The heaven that lies about us in our infancy" is Motherhood, and no matter how exalted or how depraved we may become we are always attended by the grace of a mother's love.

SOME OBJECTIONS TO FOREIGN MISSIONS ANSWERED.

By REV. J. MACKIE NIVEN, WINNIPEG.

(Suggested by reading Dr. Arthur J. Brown's *Book on Missions*.—J.M.N.).

The Hon. Edwin H. Conger, former American minister to China, wrote "The attacks upon missionaries by sensational press correspondents and globe-girdling travellers have invariably been made without knowledge or investigation, and nine-tenths of them are the grossest slander."

It is often interesting, says a writer, to propound some questions to such a critic. An American merchant returned from China to say that missions were a failure, whereupon his pastor asked him? "What city of China did you visit?"

"Canton," was the reply.

"What did you find in our Mission Schools which impressed you as so faulty?"

The merchant confessed that he had not seen any schools.

"And yet," said the pastor, "Our Board alone has in Canton a Normal School, a Theological Seminary, a large Boarding-School for girls and several Day Schools, while other denominations also have schools.

"Well, what was there about the mission churches which so displeased you?"

Again the merchant was forced to confess his ignorance; he did not know that there was a church in Canton till his pastor told him that there were in and near the city scores of churches and chapels, some of them very large, and with preaching not only every Sunday, but in some instances every day.

"But surely you were interested in the hospitals?" queried the pastor. "One of the largest hospitals in Asia stands in a conspicuous position on the river front, while the women's hospital in another part of the city is also a great plant, with a medical college and a nurses' training school connected with it.

He knew absolutely nothing about these beneficent institutions.

Further enquiries elicited the admission that the critic knew nothing of the orphanage, or the school for the blind, or the refuge for the insane, and that he had made no effort whatever to become acquainted with the missionaries.

He was a little embarrassed by this time, but his questioner could not refrain from telling him the old story about the English army officer and the foreign missionary who met on an ocean steamer.

The army officer had contemptuously said that he had lived in India thirty years and had never seen a native Christian. Shortly afterward, he recited with gusto his success in tiger hunting, declaring that he had killed no less than nine tigers.

"Pardon me," gently said the missionary, "did I understand you to say that you have killed nine tigers in India?"

"Yes, sir," replied the Colonel.

"Now that is remarkable," continued the missionary, "for I have lived in India for thirty years and have never seen a tiger."

"Perhaps sir," sneered the Colonel, "you were not looking for tigers."

"Precisely," said the missionary, "and may that not have been the reason why you never saw any native converts?"

Much of the adverse criticism of missions can thus be accounted for. Those who have been hunting tigers, or have been engaged in questionable methods of money-making have come back saying that sending missionary money to India and China and elsewhere is throwing it away—there is no evidence of it accomplishing anything, and other people listen to that and believe and publish it with embellishments of their own.

Someone has put it in this wise:—"Men who at home moved in good society are now living in some eastern city in a manner that disgraces the name of our Christian civilization. Some native critics, seeing this, say 'Christianity will not endure exportation to the East.'

"It cannot be expected that among such as these, who know no Sabbath, and who have abandoned, for the present at least, restraint against intemperance and impurity, there will be found any but those who hate the very name missionary, because of the condemning conscience that the suggestion arouses in themselves."

Globe trotters and casual visitors to port cities and capitals of Eastern countries get all the impressions of missionaries they ever get from such people as these and from dissolute traders, professional guides, hotel clerks and the like.

Under another head comes the critic who is not so much opposed to missionary methods as he is opposed to missions altogether. Men who are not Christians are inaccessible to the Christian argument. They have no appreciation themselves personally of the good news of redeeming grace, and, therefore, think the carrying of that message to heathen people ridiculous. Answer the objections of such and still their opposition remains, demolish their arguments and they will repeat them unblushingly within a month. Missions have a right to protest against being judged at all by such.

Charles Darwin was not a Christian, and yet because he travelled and studied the races he became an admirer of missionary work and a supporter of missions, and he said that—"the foreign travellers and residents in the South Sea Islands who write with such hostility to missions there are men who find the missionary an obstacle to the accomplishment of their evil purposes. See, therefore, on whose side you are, when

you speak of missions unsympathetically. These deliberately invent and circulate falsehoods regarding missionaries, saying they are political plotters and mischief-makers."

There may have been unworthy missionaries, but they are rare exceptions. The rule is that the missionary is an educated, devoted man, the highest type of Christian character, and that in the spirit of the Master he heals the sick, teaches the young, translates the Bible, creates a wholesome literature, and inculcates those great truths of the Christian religion to which Europe and America owe whatever of true greatness they possess.

Another objection has been that the missionary in making converts to Christianity is denationalizing the natives—making them disloyal to their own rulers. This is both untrue and absurd. Christianity has made honest, kind, and industrious citizens out of cruel and dishonest savages, and, where once were cannibal carousals there are now quiet and orderly Christian communities. Why should it injure an Asiatic or an African to stop worshipping demons and to begin worshipping the true God?—to renounce drunkenness, immorality and laziness, and become a sober, moral and industrious citizen? And this has been done in countless instances.

Perhaps the most frequent objection is that there is yet much to be done in our own land, and charity begins at home.

One might urge, it has been said, with equal truth that education begins with the alphabet, but it ends there only with the feeble-minded. It is they whose Christianity is of the feeble-minded type who bring forward this objection.

The unreasonableness of the contention is apparent when home and foreign figures are placed side by side. There are 3,300 religious and philanthropic agencies in New York. Other cities have them in proportion. And yet a traveller in China can say that in a journey of twenty-four hours from Hang-Chou to Shanghai he was absolutely awestruck and dumb as he passed city after city, great and populous, one of which was a walled city of 300,000 souls, without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or teacher of any kind.

The proportion of expenditure on our own home work and on world evangelisation is ninety-four cents to six. For every missionary abroad there are seventy-six at home. In Chicago there is a minister of one church or other for every 2,000 of the population. In Africa and India there is one for every 186,000, and in China one for every 600,000.

The children of this world are wiser in their generation than the children of light. We do not find commercial houses refusing to sell their goods in the country until everyone in the city is supplied, or in far-off lands until home markets are exhausted. The

business is pushed to its furthest limits just as quickly as capital can be found to do the pushing.

And right here comes another consideration, viz.:—that in proportion to a Church's missionary activity will be its home prosperity. The way to keep a Church alive and active in the business of soul-winning at home is to see that it is reaching out in missionary enthusiasm. This has become axiomatic from the observation of experience. Limit the Church's activity to its own home needs and it will decay and shrivel into uselessness.

Some have even said that the heathen were better off in their heathenism than in their adopted Christianity! Did our Lord then make a mistake when He commanded us to go into all the world and evangelise it with His Gospel? If the heathen in their darkness and superstition and idolatry are better off than with the light of the Gospel, then Christ must have made a mistake.

The truth is that those who speak in this way have no intelligent knowledge either of Christianity or of heathenism. If the early Church had refused to send the Gospel to other nations until its own nation was converted, Christianity would have died in its cradle and we would to-day be painted savages.

America has had the Gospel for two hundred years and is not converted yet. On the principle of waiting till all at home were Christians, they would be still waiting, and some of the greatest accomplishments in missionary enterprise would not yet have been even commenced.

England has had the Gospel for a thousand years and is as far from conversion as is America. How much longer ought England to have waited before launching out into missionary activity as it did at the beginning of the nineteenth century.

The unconverted in our home lands are not without the means nor beyond the reach of hearing the good news of salvation, and if they won't hear, and if they don't care, that should not be a reason for withholding the Gospel from heathen lands.

It is urged that we are forcing Christian civilization upon nations which have had civilization for centuries. Well, in the first place, Christianity is not forced on anyone. No one anyway was ever made Christian by force.

As a matter of fact the Christian missionary does only what the merchant does with his flour and machinery and liquor. He offers his goods and explains their use.

The missionary talks to whoever may choose to listen; he erects his chapel and preaches to whoever may desire to enter and learn; he sells or gives for nominal prices Bibles and Christian literature to those who may care to read; he teaches children whose parents are willing that they should

be taught; and he alleviates the sufferings of the sick in so far as he is able with his medical skill.

To say that the religions of the East are best for the peoples of the East is to misunderstand Christianity. Did Christ believe Confucianism to be best for China and did He, therefore, not die for the Chinese at all? And if Christ died for the whole world, was it a needless sacrifice?

No, Christ knew that the devotees of the very loftiest of human religion were unsaved sinners and needed atonement and reconciliation and salvation, and He laid down His life for Hindoos and Chinese and Hottentots as well as for Scribes and Pharisees and respectable English-speaking sinners, and those for whom He died have a right to be told the story of Jesus and His love.

Results are perhaps after all the best answer to objections. The first Protestant missionary arrived in the Philippines in 1899. Within nine years there were 30,000 adult Christian communicants (and Protestant missionaries do not accept converts as communicants until well tested and proved).

In 1886 Korea saw its first Christian convert. Seven years later there were only one hundred. Sixteen years more and there were 120,000. Indeed, so rapid has been the multiplication of Christians in mission lands that some people think these so-called Christian lands have sinned away their day of grace, and that the Holy Spirit has almost withdrawn his influence from the Home Church and limited Himself instead to the foreign field.

Canon Farrar has written that "to sneer at missionaries—a thing so cheap and so easy to do, has always been the fashion of libertines and cynics and worldlings. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk at once like an ignorant and faithless man."

We would sacrifice ourselves only yesterday to send comforts to the boys in the trenches. If we were thoughtful, as we ought to be, we would be unceasingly active for the supplying of the creature comforts to the foreign missionary.

Think of the hot season in India when for months, for Europeans and Americans and Canadians, life is almost unendurable.

Think of the visitations of plague when the missionaries heroically remain at their posts. In Siam there is nearly always cholera, but it does not frighten the missionary away. In very few places in Asia or Africa is there any attempt at sanitation, but the missionary lives on and endures, and exhibits Christ, often in the most wretched surroundings.

Think of the loneliness—so very depressing.

At first many friends would sometimes write, but the number gets fewer and fewer, for out of sight is out of mind. At home we are buoyed up with the companionship of friends and stimulated by the example of some more consecrated than ourselves, but on the foreign field—no companionship—no public Christian sentiment—and usually the most meagre support.

As the missionary makes headway, he begins to need equipment and help. It is usually years before any help is forthcoming, and he is beginning to be heartsick. He knows that at home there are new and fashionable churches—expensive organs—big salaries, and he thinks that more (and more quickly) might be done for him.

Yet the home Church sent him forth with its blessing and actually with tears and promised him support!

What if we had neglected our soldiers that way? And why should we neglect these Christian heroes on the foreign field? Let us awake to our privilege and duty in holding up the hands of those who are our proxies on the firing line. These men and women are the cream of our universities and the very noblest type of Christianity, for they have left all to follow Jesus.

UNITY OF THE BIBLE.

The unity of the Bible is four-fold.

First, there is unity of purpose. The first two chapters tell of the earthly Eden, the last two of the heavenly Eden; and all the Bible between is the bringing of man from earth to heaven.

Second, there is the unity of the character of God. He is always holy, pure, sin-hating, the eternal Father, Saviour, and Comforter.

Third, the moral law of the Bible is always the same. The Ten Commandments are just as binding to-day as three thousand years ago, and as much enforced by the conscience of men. They smite every sin and crime of the nineteenth century as they did the sins of the past. The applications have been different, but they have the same hold on human nature. The ceremonial laws were not done away with, but fulfilled in Christ, and the spiritual truths thus taught are eternal truths. The laws are the scaffolding that falls away, and the truth is the temple that remains forever.

Fourth, there is a unity of the scheme of redemption running through the whole Bible, at first in types and symbols, in ceremonies and forms, for the training of the infancy of the race in the truths of salvation; and at last in the life of the Son of God and His atonement on the cross, to which all types and sacrifices pointed, and in which all were fulfilled. We will not understand fully the Old Testament and its sacrifices till we see them in the light shining from the cross, which they pre-figured and foretold.—F. N. Peloubet.

The Children's Record.

OUR FORMOSA MISSION.

- Q. What is Formosa?
A. An island off China.
- Q. Why called Formosa?
A. Because of its beautiful forest clad mountains.
- Q. Its size?
A. About size of Nova Scotia.
- Q. Its climate?
A. Hot, with heavy rainfalls.
- Q. Its soil?
A. Fertile.
- Q. Its chief products?
A. Rice, sugar, cinnamon, pine-apples and other tropical products.
- Q. When did our Mission begin?
A. In December, 1871.
- Q. To whom did Formosa then belong?
A. To China.
- Q. To whom does it now belong?
A. Since 1895 to Japan.
- Q. What is its capital?
A. Taihoku.
- Q. Where is our Mission?
A. In northern Formosa.
- Q. Any other Church in Formosa?
A. English Presbyterian Church in South Formosa, seven years before ours.
- Q. Its population?
A. About three millions.
- Q. What kind of people?
A. Chiefly Chinese and Japanese, with 120,000 aborigines, the "savage" hill tribes in the interior.
- Q. Our first missionary there?
A. Rev. Geo. Leslie MacKay.
- Q. Where did he begin his work?
A. In the city of Tamsui.
- Q. How did he learn the language?
A. By mingling with the Chinese herd boys.
- Q. What was his first shelter?
A. An ox stable was all he could get.
- Q. What did they call him?
A. The "Black Bearded Barbarian."
- Q. Why this name?
A. From his long black beard.

- Q. What results in two years?
A. Five young Chinese Christians, A Hoa, afterwards a preacher, being his first convert.

- Q. How long was he there?
A. Twenty-nine years.

- Q. How many in our field?
A. One and a quarter millions.

More to Follow

MOSQUES AND HINDU TEMPLES IN BRITISH GUIANA.

Think of it: new Hindu temples and Mohammedan mosques going up in British Guiana, in our mission field. Read carefully the following by our missionary, Rev. R. Gibson Fisher, regarding his own district of Essequibo among the East Indian immigrants there:—

"Three new Mohammedan Mosques—at Maryville, Leguan; Queenstown, and Tiger Island, respectively, and two large and beautifully-domed Hindu Temples, at Golden Fleece and Anna Regina, all substantial buildings, with concrete floors and brilliant painting, have been erected in this district during the past year, in each case under distinguished patronage.

We have no progress to report in that direction beyond the fact that the estate authorities at Taymouth Manor placed a disused old provision shop at our service, and furnished it with a few benches, to serve us until our own funds are forthcoming to meet our needs, thus affording much needed shelter and some measure of comfort to our Sunday School and Mission work there.

For this relief and assistance our grateful thanks are due. We are also glad to record the renovation and painting of the catechists' house at Riverstown, and the painting of the exterior of the Akashwami church, Suddie.

All our other buildings are deteriorating badly for lack of paint; and in six of our stations we have no buildings at all.

Are Christian people, to whom God has entrusted means, satisfied to have it so. One hundred and thirty thousand East Indian immigrants in British Guiana. New mosques and temples going up, with concrete flooring, our mission scarce where to lay its head. Remembering the need, you will see the necessity for the Forward Movement campaign next Autumn for Building Funds for our mission fields.

A SCOTTISH CABIN-BOY.

BY THE REV. J. T. LEVENS, M.A.

Jack was only thirteen when, in October, 1811, he left Grangemouth for London on board one of the Carron Company's sloops. At that time Britain was at war with France, and the North Sea was often visited by French privateers.

The beginning of the voyage was without adventure, but, just as the Scottish sloop was within sight of the coast of Northumberland, a suspicious-looking craft was sailing towards her. As the stranger drew nearer, it became evident that she was a French privateer.

In spite of the greater number of his men, and the heavier metal of his guns, the French captain found it by no means an easy task to capture the sloop, for the Scottish sailors replied with spirit to his broadside, but the unequal battle could have only one ending, and in order to save the lives of his men the captain of the sloop hauled down his flag.

The French captain sent the Scottish sailors on board his own vessel, but ordered Jack to remain, and also an old Highlander who acted as cook and steward. He then put six of his own sailors on board the sloop, and gave them strict orders to follow the privateer as closely as was safe.

That same evening a storm arose. In the darkness the two vessels were separated from each other, and, when day dawned, the prize crew found that the privateer was nowhere in sight. All that day the storm increased, and the sloop was driven northward, until, as evening fell, she had reached the entrance of the Firth of Forth.

The French sailors were quite ignorant of their surroundings, and they were so worn out with their exertions, during the earlier part of the storm, that they were completely exhausted. In despair they abandoned the helm, letting the vessel drive before the wind, and flung themselves down to rest in the berths below.

Now came the opportunity for which Jack had been watching. Creeping cautiously down to the cabin, he picked up the cutlasses and pistols of the sleeping Frenchmen, and brought them on deck. Then, with the help of the cook, he secured the doors of the cabin, and so fastened the Frenchmen in.

Jack knew little seamanship, but the cook knew less, and so the boy had to take the helm and guide the ship as best he could up the Firth. Soon the lights of Leith appeared, but Jack held on past them, for he remembered that a British man-of-war was stationed off Queensferry, and he hoped to reach her ere the Frenchmen below awaked from their sleep.

It was in the grey of the morning that Jack saw the great warship looming up from the water. He hailed her lustily, and the watch on deck answered his hail, and asked what he wanted.

"Send a boat alongside," cried Jack, "to take away six French prisoners on board of this ship."

When the bluejackets boarded the sloop Jack gave them the cutlasses and pistols of the Frenchmen, and undid the fastenings of the cabin. The Frenchmen were by that time wide awake, but they made no sign of resistance, and went quietly on board the guardship.

Jack accompanied them, and was introduced to the captain, who gave him a handsome present, and warmly praised his bravery. He also offered to procure a midshipman's commission for Jack if he would enter the royal navy.

Now, if this were not a true story, I would go on to tell you that Jack donned the king's uniform, and in due time became an admiral.

But as the story is true, I must tell you what really happened. Jack did not enter the navy, as his widowed mother would not give her consent. He continued to serve the Carron Company, and, while still a young man, was accidentally drowned in the Forth and Clyde Canal at Bowling.

But Jack was of the stuff of which admirals were made; for he had that pluck, endurance and resource that carried Nelson and other great sailors to victory and fame.

He deserves remembrance and honour for what he did, and all the more because he turned aside from a tempting offer in order to please his mother.—*The U. P. Magazine.*

HELPING OTHERS.

A word of sympathy, a smile, or a "thauk you" may help some one more than you know.

In a crowded street car an old lady stepped on the conductor's foot. "Oh, did I hurt you much? I'm so sorry." "No'm, you didn't hurt me any, and if you had, I wouldn't a minded, seein' you spoke so pleasant-like."

Why are mothers so universally beloved? Isn't it because they are always bearing burdens? Who was it stayed up all night to wait on you when you were sick? And who heard your spelling lesson six times over when you were in danger of being "put back?"

Fathers bear burdens, too, and teachers. Don't forget Gal. 6: 2 next time you feel like disobeying father or playing a new prank in school.

Jesus gave his disciples many warnings against patterning after the Pharisees. Instead of helping other folks with their burdens the Pharisees made them bear more and heavier burdens. Matt. 23: 4. Do you know anyone like that?

Jesus was always bearing other people's burdens—burdens of sickness and sadness and sin. He taught his disciples that the greatest people in the world are those who serve others. There is a chance for all of us to be great—if we will. Matt. 20: 26-28.

THE DROWNED IDOL.

In the valley of Godovey, in India, there lived a little heathen boy named Tukaram. His father and mother were dead, and they left him to a poor widow, who took pity on him and called him her son.

This woman was a strict idolater. She spent most of her time in visiting "holy places," praying to a great many idols, and she lived by begging. Little Tukaram went about the country with this woman, whom he was taught to call his "mother."

A missionary one day met Tukaram, and asked him to come to his school. That pleased the little fellow very much, for he had found out that it was a very good thing to be able to read. So, early the next day, with a loaf of bread in his hand, for it was some distance he had to go, he started off for the school.

On his way he came to the bank of a river, where he saw many people who appeared to be in trouble. What was the matter? Had somebody who could not swim tumbled in? Something had fallen into the stream. It was an idol-god which stood on the river's bank that had fallen in, and it could not swim better than a stone, so the villagers had turned out to fish it up.

They had got a rope round its neck, and were pulling and shouting with all their might, but to no purpose. They could not save it any more than it could save them. They must leave it to its fate, or wait till the water went down and then drag it out with oxen.

Little Tukaram stopped and looked at this strange sight with wonder. He then stripped off his clothes, piled them on his head, plunged boldly into the stream, and swam to the other side where the missionary's school was. The little stranger was kindly welcomed, and after a time he told the scholars about the drowned god.

"Oh," said the little boys, "it is not a god; it is an idol, it is a made god! It knows nothing, and it cannot help anybody! It is a dead god; it is not *our* God. Our God is the *living* God!"

"Who is your God?" asked Tukaram. "Where does He live?"

And the children told him about the loving Heavenly Father, and Tukaram was filled with wonder. A drowned god did not indeed seem like a god to pray to. His poor little brain was full of puzzling thoughts, but a great new idea had been lodged there—a *living* God instead of the wood and stone idols he had worshipped.

Then he learnt that God so loved the world that He sent Jesus Christ to die for it.

Tukaram soon tore the beads from his neck, and said that he would be a Christian. He prayed to God, and the Holy Spirit gave light to his dark untaught mind, and he became a true follower of Jesus Christ.

By and by the old woman, his mother, heard of it and came to the school. She

was very angry at the change she saw in the boy, and resolved to take him away.

But the loving, kind heart of the missionary quite overcame her. What she saw and heard had a strange effect upon her. She said to herself: "It is my boy, and yet it is not he."

She stayed to hear more, and the Holy Spirit opened her blind eyes to see the truth, and at last she also found the peace and joy which she had been long seeking for amongst the idols, through faith in God.

Some months after this Tukaram and his mother stood up with five others in a little Christian church in India and publicly professed their faith in Jesus Christ.—*Ex.*

LADDIE'S CHRISTMAS CAROL.

AN INCIDENT OF THE HALIFAX DISASTER.

By Miss K. A. LEAR, HALIFAX.

"Daddy, won't you hear me sing the carol I'm going to sing at the Christmas tree before you to to meeting?"

"Sorry Laddie, but I won't have time to-night." Then seeing the disappointment in the eager uplifted face, the father lifted his five year old laddie in his arms and kissed away the shadow with the promise of hearing him sing his carol in the morning.

Laddie went to bed with happy dreams of the coming Christmas tree and the wonderful part he was to take at its function.

True, it was only now the fifth of December and it seemed a long time to wait, but there was that beautiful mysterious joy of expectancy, also the rapture of practising his part a great many times before the eventful night; so while Daddy stepped out briskly under a starlit sky to join his people, many of them for the last time on earth, for prayer and praise, Laddie slept and the angels kept guard.

Never did a winter sun shine with gladder radiance than the next morning, awakening Laddie to the most glorious day in his life.

The mother seated at the piano is playing over the Christmas carol, and Laddie with joyous childish notes stands at her side and sings, with a deepening love in his little heart for that wondrous Babe who lay in a manger, and the father, true to his promise of the night before, stands in the doorway listening to them with gladness in his heart.

Ah, mother and Laddie, do you know your carol is to end in the presence of Him who calls forth all our Christmas carols!

Suddenly, without a moment's warning, a terrific crash. Out on yonder harbour two ships collide! The incoming one, carrying a deadly cargo of munitions, with an indescribable roar and crash explodes.

Laddie, looking up with shining eyes into the love-lit ones of the Good Shepherd, says, "I've come to sing to you my Christmas carol."

The Church Funds, West

SUMMARY OF RECEIPTS

	During March	Jan. 2 to Mar. 31
Home Miss., Soc'l Serv.....	\$3,252.50	\$9,569.77
Foreign Missions.....	3,337.80	8,243.76
Widows and Orphans.....	71.00	358.00
Aged Ministers.....	93.00	421.00
Pte.-aux-Trembles.....	374.00	1,244.00
Deaconess Tr. Home.....	21.93	62.07
S. S. & Y. P. S.....	98.50	282.50
Montreal College.....	48.00	94.00
Queen's College.....	23.00	61.00
Knox College.....	34.00	245.00
Manitoba College.....	11.00	16.00
Saskatchewan College.....	105.00	300.00
Robertson College.....	10.00	110.00
Westminster Hall.....	13.00	29.00
	\$7,492.73	\$21,036.10

RECEIVED DURING FEBRUARY

At the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario.

Hilton ss.....	\$2.00	Glencoe.....	300.00
Rv J R Mann.....	28.60	Lond. Chal ss.....	20.00
Rv H D McCuaig.....	18.90	Tor, Emmanuel.....	32.00
Rodney.....	126.56	Weston, Wmstr ss.....	7.00
Dunedin.....	57.10	Smithville.....	29.00
Vittoria.....	19.00	Mrs G J B Ramsden.....	25.00
Tillsonburg ss.....	88.12	Bentpath ss.....	3.50
Belmore & McIntosh ces.....	85.00	Rv J Burkholder.....	14.00
Rv W A Bradley.....	15.00	Rv E W MacKay.....	10.40
Rv D Stewart.....	10.60	Otta, Wmstr ss.....	50.00
Otta, Glebe ss.....	50.19	Creighton Mine ss.....	10.00
Brantford, Balf ss.....	25.00	Calvin ss.....	9.75
Rv Dr McTavish.....	11.70	Tor, Wmstr.....	1,500.00
Rv N A MacEachern.....	1.23	Chesley.....	120.00
Rv W J Taylor.....	9.25	Tor, Emmanuel.....	30.00
Seaforth.....	68.41	Weston, Wmstr.....	256.00
Hon Geo Bryson.....	250.00	King Tp. 9th Con.....	13.50
Walkerton.....	25.00	W King, Beza.....	51.50
Rv P T Pilkey.....	16.79	Mrs Jas Mitchell.....	2.00
Tor, Evangel bcc.....	21.00	Warkworth.....	96.25
Mr, Mrs Robt Shaw.....	25.00	Columbus.....	35.00
Wellandport.....	24.00	Palmerston.....	136.00
Rv N M Leckie.....	22.98	Stratford, Kx.....	500.00
Barrie.....	275.00	Walkerton.....	300.00
Knox Coll, Students.....	112.00	Tor, Dovercrt.....	500.00
S Nissouri.....	20.00	Ham, Knox ss.....	323.00
Rv C S Lord.....	5.80	Dunblane.....	30.00
Robt Little.....	12.50	Walkervil.....	200.00
Carlton Pl, St And.....	150.00	Rv R A Cranston.....	26.27
Carlton Pl, St And.....	75.00	Kingston, Chal.....	202.05
Cheltenham.....	81.90	Miss M A Snively.....	20.00
Collingwood.....	300.00	Powassan ss.....	.50
Woodstock, Chal ss.....	12.50	Hesperle bcc.....	25.00
Tor, Evangel.....	50.00	Rv E Turkington.....	28.14
Ripley, Knox.....	350.38	Rv C F McIntosh.....	10.65
Ft Wm, St And.....	17.85	Hawkesbury.....	213.20
Rv A MacMillan.....	10.00	Tor, Bonar.....	200.00
Rv M F Cree.....	52.14	Mrs A L Murray.....	10.00
N Mornington.....	100.00	Elsinore ss.....	45.00
Alex. Burgess.....	2.00	Rv J F Malcolm.....	10.00
Tillsonburg.....	180.51	Rv W M Grant.....	11.50
Clinton.....	32.25	Rv A MacLean.....	.80
Havelock.....	50.00	Tor, Greenwood ss.....	45.00
		Underwood.....	50.00
		Woodville.....	100.00
		Mrs H Jackman.....	25.00

Hugh Walker.....	100.00	Rv A G Rondeau.....	1.60
Brown Cornrs, Anon.....	100.00	Woodrow ss.....	25.00
Tor, Old St And.....	300.00	Rv G A Hackney.....	25.18
Rv G F N Atkinson.....	23.68	Zealandia.....	35.00
Tor, Knox.....	35.00	Amulet ss.....	10.00
Avonbank.....	15.50	Saskatoon, Wmstr.....	228.14
Gordon Lake.....	32.75	Saskatoon, Wmstr ss.....	108.04
Fort Wm, St And ss.....	36.52	Benjamin Szakacs.....	200.00
Guelph, Chal.....	200.00	Shelbrook.....	11.00
Tarbert ss.....	5.00	Netterton.....	20.00
W Adelaide.....	23.00	Sceptre ss.....	25.00
N Esthope, St A yps.....	50.00	Regina, Knox ss.....	150.00
Ridgetown.....	164.20	Rv G A Sutherland.....	6.55
Ridgetown ss.....	25.80	Broadview.....	5.00
Port Hope.....	100.00	Mr, Mrs A E Powell.....	100.00
Corbetton ss.....	5.00	Tuxford ss.....	7.00
Swansea.....	45.00	Ethel Currie.....	25.00
Ham, Erskine.....	400.00	Regina, Kx, Miss A cl.....	55.00
Goderich.....	300.00	J H Francis.....	205.00
Plum Creek.....	15.00	Ogema.....	14.00
Tor, N Broadvw cl.....	10.00	Murland.....	50.00
Tor, St David's.....	201.00	Zealandia.....	19.00
Queen's Stud Mis Soc.....	200.00	Rv R J Spratt.....	2.02
Janetville.....	16.65		
Newmarket.....	100.00		

Quebec.

Mont, Erskine.....	\$3,506.00	Rv J N Brunton.....	\$16.60
Kinnear's Mills.....	30.18	Rv A C Bryan.....	8.50
Maisonneuve.....	203.00	Namaos.....	5.57
Rv W D Reid.....	38.90	Acme.....	110.00
Hillhurst.....	10.00	Rv R B Ferris.....	14.68
Reid's.....	9.95	Rv L Hughes.....	13.45
Levis.....	127.00	Leduc.....	128.00
Westmt, St And.....	1,500.00	Rv Thos Wilson.....	50.90
Mont, Knox-Cres. ss.....	250.00	Andrew.....	10.00
Bristol Corners ss.....	10.00	Vermillion.....	11.00
St Ls de Gonz.....	20.00	Innisfail.....	150.50
Lachute ss.....	50.00	McQueen, Grierson,	
W S Leslie.....	400.00	Beverley.....	20.00
New Carlisle ss.....	18.00	Rv W A Osborne.....	1.11
Rv J B Maclean.....	6.10		
Mr, Mrs H Young.....	62.50		
New Glasgow.....	25.00		
Mont, Taylor.....	150.00		
Mont, St Luke's.....	51.00		
Rv L A Maclean.....	4.16		

Manitoba.

Wpg, King Mem.....	\$51.00		
Wpg, St John's.....	106.90		
MacGregor.....	28.25		
Rossburn.....	180.00		
Palmerston.....	149.60		
Oak Lake, St David's	122.30		
Ogilvie ss.....	75.00		
Plumas ss.....	50.00		
Myrtle.....	73.75		
Mekiwin.....	120.00		
Creelford ss.....	3.00		
Kenton.....	294.00		
Wpg, St Paul's.....	300.00		
Birtle.....	130.00		
Minitonas ss.....	6.30		
Makinak.....	124.00		
Westbrne, Longbrn.....	70.00		
Moore Park ss.....	8.50		
Wpg, King Mem.....	69.00		
Rv Chas Finnemore.....	15.55		
Wpg, St Paul Chhn.....	20.00		
W R Wood.....	100.00		
Wpg, Augustine.....	1,000.00		
Rv J M Wilson.....	11.74		
Oakville.....	11.50		
Golden Stream.....	21.50		
Rv H J Robertson.....	19.82		
Mrs R Bell.....	10.00		

Saskatchewan.

Zealandia.....	\$100.00		
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Success.....	100.00		
Moose Jaw, St A yps.....	50.00		
Castleton.....	10.00		
Klfield, Springwater.....	220.00		

Alberta.

Rv J N Brunton.....	\$16.60		
Rv A C Bryan.....	8.50		
Namaos.....	5.57		
Acme.....	110.00		
Rv R B Ferris.....	14.68		
Rv L Hughes.....	13.45		
Leduc.....	128.00		
Rv Thos Wilson.....	50.90		
Andrew.....	10.00		
Vermillion.....	11.00		
Innisfail.....	150.50		
McQueen, Grierson,			
Beverley.....	20.00		
Rv W A Osborne.....	1.11		

British Columbia.

New Wmstr, St Ste			
& ss.....	\$155.00		
Okanagan Lndg, Cntr.....	18.87		
Rv A E Mitchell.....	11.70		
Powell River.....	12.00		
Victoria, 1st.....	500.00		
Mrs Grant.....	15.00		
Denman Island.....	7.65		
Powell River.....	35.00		
Powell River ss.....	10.00		
Vanc, Ind Chin Miss.....	50.00		
Riverview.....	7.50		
Victoria, Kx.....	13.00		
Kaslo.....	55.10		
Vancr Heights.....	58.35		
Viet, St Aidan's.....	4.00		
Rv W H Bates.....	20.70		
Rv J W Dobbin.....	4.18		

Nova Scotia.

Rv A D MacKinnon.....	\$15.90		
Noel ss.....	50.00		
Moose Brook ss.....	50.00		
River John ss.....	50.00		
Rv D Wright.....	7.70		
Rv J Macaskill.....	10.45		
Thorburn ss.....	50.00		

New Brunswick.

Taymouth.....	\$50.00		
Rv T P Drum.....	10.00		
R P Byers.....	10.00		
Rv H S Raynor.....	9.25		

Miscellaneous.

Rv W T Percy.....	\$23.42		
Dr G J Cuthbertson.....	50.00		
Dr J H MacVicar.....	28.60		
Mrs Stoughton.....	7.50		
Pr Agent, Hx.....	68.20		
Rv Gordon Dickie.....	9.80		
Pr Rv D A Macdonald.....	62.10		

It may seem to be a relief to snap out a sharp word, but its a poor sort of relief that results in a spoiled day for you, and for some one else.

Back of the sharp tongue is the sharp wish. We are never sure to control the tongue until Jesus is in control of the impulse that is turned into words.

The Church Funds, East

SUMMARY OF RECEIPTS.

	During March	Feb. 1 to Mar. 31
Foreign Missions.....	\$559.95	\$868.95
Home Missions.....	99.50	167.00
College.....	121.00	121.00
Aged Ministers.....		5.00
Pte.-aux-Trembles Sch's.....	17.00	122.00
Home Missions, West.....		45.00
S. S. and Y. P. Soc.....		10.00
Assembly.....	.70	.80
Bursary.....		
Library.....		
Widows' and Orphans'.....		
Social Service.....	5.00	5.00
	\$803.15	\$1,344.75

RECEIVED [DURING] MARCH

At the Presbyterian Offices, Halifax
By Rev. Thomas Stewart, D.D.,
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Acknowledged.....	\$541.60	John McNicoll.....	10.00
Barrington.....	15.00	Alex McNicoll.....	5.00
Rv Jacob Layton.....	10.00	John Murchie.....	2.00
Miss A Layton.....	20.00	A J McNair.....	5.00
Bridgewater.....	18.00	W H MacGregor, Lot	
Tryon ce.....	4.00	16 P E I.....	50.00
Windsor ss.....	24.00	Rv Dr Annand.....	50.00
Princ. MacKinnon.....		"Investor".....	15.00
Refund.....	100.00	Hx. Park, Chinese.....	50.00
Riverport ss.....	37.20	M J Morrison.....	1.00
St John, Knox ss.....	19.00	New Glasgo Un, 3	
"E M J C".....	10.00	members.....	100.00
Mt Uniacke bc.....	4.00	Cape George.....	40.50
Investor.....	15.00	Bridgewater.....	25.00
Refund.....	7.50	Barney's River.....	20.00
Bedford ss.....	30.00		
Rv A P Logan.....	12.00		
D W MacDonald.....	103.95		
			\$1,344.75

THE REVELATION OF JOHN.

A New Book On An Important Subject.

The Author is Rev. Chas. C. Whiting, M.A., B.D., a Canadian by birth and training, now (January, 1919) Minister of Knox Church, Gainsborough, Sask.

Rev. John MacKay, D.D., Principal of Westminster Hall, Vancouver, B.C. writes:—

"The volume strikes me as a valuable addition to the literature on this very difficult book. It is very gratifying to find a busy pastor doing such fine scholarly work. May it have abundant success, and may you find encouragement to continue your scholarly pursuits."

Rev. Daniel J. Fraser, D.D., LL.D., Principal of The Presbyterian College, Montreal, Que., says of it:—

"I have pleasure in assuring you that your book, 'The Revelation of John,' represents the type of historical criticism for which this college stands. The war has caused so great a revival of interest in Apocalypse that your book should meet a very real need.

When so many fantastic interpretations of Apocalyptic literature are in vogue, it is gratifying to be able to turn to your clear and sane exposition of The Revelation. I should like to see your volume in the hands of all our Bible Class teachers."

The volume may be obtained at \$1.50 net; from the publisher, Richard G. Badger, The Gorham Press, Boston, Mass., or from the author.

NEW TESTAMENT MSS.

The "Record of Christian Work" tells of the recent discovery, in Egypt, of portions of some sixty ancient New Testaments, including many fragments from third and fourth centuries.

The special importance of these texts, as Dr. Cobern explains in the "Biblical World," is that they are from country towns and districts unaffected by priestly censorship, and before Constantine began to use his royal influence toward text standardization, which was about 325 A.D.

We "are now able to look upon leaves of the New Testaments which the ordinary Christians were using in their private devotions a century before Constantine.

"What had previously been proved true of the classics, is now proved true of the New Testament, that the supposed text changes due to personal presuppositions or heretical controversies are remarkably few. . . these poor Egyptian Christians were using in every essential exactly the same Gospels which we accept now. The newly discovered Coptic New Testaments from the fourth century only confirm this conclusion. . .

"Just one startling new point stands out from the papyri of first century. The titles given to Jesus in the New Testament show that. . . the Church of the first century unequivocally accepted the Deity of Jesus Christ in full measure."—*Ex.*

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Published by the Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

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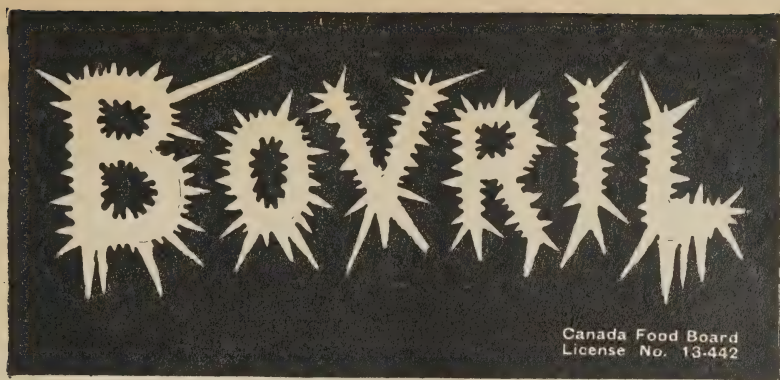
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MONTREAL



"IT AIN'T FAIR TO THE CORN."

"I don't believe in muddin'-in the seed. We's weeks late in plantin', but the bottom is mud still, and you save time by waitin' till it dries enough to make a decent seedbed.

Around a ramshackle schoolhouse, in a little clearing cut out of the forest, the backwoods farmers were gathering for a patriotic rally in support of a great war charity.

The problem for the people was vital, the supply of their daily cornbread for the coming year. Yet there was agreement on the patient philosophy of the seedbed.

The great teacher, looking across fields that slope down to a blue Syrian sea, pointed to a flower and told of the varying adventures and fruitfulness of the seed, conditioned on the tsness of the soil into which it fell.

So living truth cast into the soil of man's soul finds rootage and yields fruitage, he said, according to the condition of the seedbed.

But what of the slime that the early flood of worldliness deposits over the garden of the word heart?—*The Continent*.

SEVEN WAYS OF TAKING COLD.

William J. Cromie, instructor in physical education in the University of Pennsylvania, publishes, in *The American Magazine*, the following ways in which one can take cold:

By the overeating of meat, which causes poisons to be absorbed into the blood, lowering vital resistance;—by bad teeth, which allow the germs to collect in the caviites, waiting until the system is run down;—by diseased tonsils, whose cavities also form breeding places for germs;—by physical fatigue;—by the use of alcohol and drugs;—living in everheated rooms and by breathing bad air.—*Ex.*

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Put off as long as possible the habit of petting yourself.

Get the church into the masses and you will soon get the masses into the church.

The liberal education that leads a man away from God is too liberal to be safe.

The wolf may have his place in the world, but that place is not with the lambs of the fold.

Six little words lay claim to me each passing day—I ought, I must, I can, I will, I dare, I may.

Some people mix their religion and business and forget to shake it. Hence business rises to the top.

The doctrine of total depravity is not much preached nowadays. But it is sometimes lived up to.

Six little words lay claim to me each passing day—I ought, I must, I can, I will, I dare, I may.

The population of our Western Provinces is fifty-seven per cent. British and forty-three per cent. non-British.

The trial is the transient thing in life. It will pass. The glory of life is eternal. It will not pass away.

Poverty never drives a man to drink unless he wants to go, but drink drives a man to poverty whether he wants to go or not.

He liveth long who liveth well; all else is life but flung away; he liveth longest who can tell of true things truly done each day.

A sign-post means guidance. To refuse to read it is dangerous to the traveler. The Bible is God's sign-post on man's road of life.

Because Christ has overcome the world, you can, in his strength. Pay more attention to your inner life, and less to outer difficulties.

He liveth long who liveth well; all else is life but flung away; he liveth longest who can tell of true things truly done each day.

A horse has small chance in a race with an auto, but he is sometimes useful to pull an auto out of a hole. So in life, the race is not always to the swift.

"Burglary in Arabia is punished by tying the thief to a post and whipping him to death. As a result, the crime is almost unknown. A purse dropped in the road will be turned in with contents intact to the chief."

The Forward Movement, like the Kingdom of God, is within thee, but of thee it will not stay there, it will show itself in movement of some kind in life.

Half of the wealth of the U.S.A. is owned by one per cent. of the people; the other half by ninety-nine per cent. Where such conditions obtain there is bound to be unrest.

"Are medical missions worth while. In the twenty mission hospitals of Korea over 200,000 patients are treated annually, and none go away without having heard the Gospel."

Read the notice of Rev. Mr. Whiting's new book on "The Revelation of John," in another page of this issue. It is one of the sanest, most helpful books on Revelation that we have met.

Opportunity also means importunity, as though God were beseeching us by every open door to open our hearts, our hands, and our purses, that we may worthily meet the crisis of missions which is upon us.

The good articles in this issue, by Mrs. Kipp, Mrs. West, Miss Luonia, Judge Swanson, Rev. Messrs. Anderson and Niven, Dr. Ramsay, our foreign missionaries, and others, will repay the reading. Taste all and see.

Some Synods and Presbyteries in the U.S.A. have adopted the rule that no aid shall be given to churches that are not using the every-member canvass. Then when they do that most of them do not need outside aid.

"The native farmers of North India are being stimulated to adopt scientific methods by means of agricultural exhibitions at which the improved farm products prove a greater attraction than the snake charmers and fakirs."

Much has been written and spoken of the Church at the front during the War. We must remember that the best of what has been seen and done of good work at the front is the product of what the church has been and done at home before the war.

Whenever THE RECORD, the Assembly's own Monthly Bulletin, is more widely circulated in a congregation that is a "Forward Movement" which will be largely permanent, and will permanently help forward all the other Home and Foreign work of the Church.

Three new Mohammedan mosques and two new Hindu temples built in one district of our British Guiana mission field during the past year; and an old borrowed provisions shop, the only new place for Christian worship. See first page of The Children's Record, in this issue.

The Presbyterian Record



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JUNE, 1919.

No. 6.



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The whole of the wonderful "Highlands of Ontario" region has been opened up to travellers by the Grand Trunk Railway System, and there is excellent train service. Any agent of the railway will gladly assist you to map out your tour, and will supply you with list of hotels, rates, etc., and illustrated booklets descriptive of the districts.

Of the resorts in the "Highlands of Ontario" the best known are probably the Muskoka Lakes. This famous district is reached through Muskoka Wharf Station (112 miles north of Toronto), and to this point run the through Muskoka trains.

Continued on Inside Back Cover

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"STEADY, MY BOY! STEADY!"

A Boarding School had trouble. The boys were restless and reckless. A few led, others followed. Anarchy threatened. The school authorities wrote to the parents. The lads received letters from home in varied style, one father reproaching, another reducing allowance, another recalling his son from school.

One father's letter was "Steady, my boy! Steady!" That was all. The father trusted his son, knew he was all right but had been carried off his feet a little in the excitement, and that all he needed was a reminder.

But how much is summed up in that little reminder! Remember what you owe your home, your parents, your school, your fellow students, your good name, your own future, your country, your church, your God! "Steady, my boy! Steady!"

The boy loved and trusted his father, and responded to the call. It was more effective than any discipline or deprivation or punishment could have been.

* * *

That caution is the world's need to-day. The strike fever is running riot. How much of reason it may have is not here the question, but simply the necessity for everybody keeping a cool head and a steady hand, taking care that the ship be not wrecked, with deep water for all.

It is a need of the world's religious life. In the home, the Sunday School and the Church, do not forget that no new and improved buildings, or "equipment," or "plant," or machinery can take the place of "hand made," the home training, the individual work of parent with child, of teacher with scholar, of pastor with each child and adult in the congregation.

New machinery may discard the old in turning out boots, coats and caps for the body, but new methods in Sunday School and Young People's Societies and church work, helpful as they all may be, cannot supersede the individual impress of soul upon soul.

In wider spheres the same caution is needed. Every few weeks develops some new religious "Movement," perhaps claiming the world; World Conferences on "Faith and Order" — "Inter-Church-World-Movement," etc., etc. A new piece of religious world machinery is scarcely installed when something newer is devised, soon in its turn to give its place in the lime-light to another.

The energies of some earnest souls are always more or less diverted from the real work of the Kingdom of God, in planning and running the latest "world movement," while other earnest souls are liable to forget, as they stand and look on, that some kind movement is necessary in their own work if anything is to be accomplished. The Apostle warns against being "carried about by every wind of doctrine." He might have added "method of work."

It is always steadying to turn from superficial and mechanical religious "world movements" to the grand, old "Inter-Heaven-and-Earth Movement," to realize that we have a responsibility for the Movement of bringing heaven and earth together, link by link, life by life, and that our part in that Movement is right at our hand, waiting to be done, while perhaps we are looking past it admiring some new show-machine in the distance.

* * *

This suggests one more practical sphere in which the caution is needful, viz.:—in our giving for Christ's work. Most of our work is by giving. We work at our daily toil and send some of our earnings to help in Christ's world war with sin and wrong.

Appeals for such help are legion, some of them good, some better, some best. As in other spheres, insistence and persistence often win the day while the more quiet and worthy are sometimes overlooked.

Amid all these varied claims there is a tendency to forget the work of our own Church, sometimes there is even the hint that other organizations, which exploit their work more loudly, are doing more for the Kingdom of God.

"Steady, my boy! Steady." It is safe to say that there is no other organization in the world through which our giving will do more for the real solid upbuilding of the Kingdom of God in the world than through our own Church, in her different lines of work. For economy of administration, efficiency of work, and solid, lasting results, there are no other channels better;—and few, very few, if any, so good.

That work needs greater support to "carry on." It is our work. For it we are responsible. When tempted to devote to other organizations, often irresponsible, the money which should go to support our own work,—
"Steady, my boy; Steady!"

THE FORWARD MOVEMENT.

It has two main ideas or aspects, general and special.

Its first great general ideal is that the standard of service and sacrifice shown during the war should be retained and brought into our work for Christ; that our whole work for Him and for humanity should be raised to a permanently higher and more worthy level year by year and that by the end of the next five years the Budget should be double the present amount; that in the late war men and women responded in work and wealth and even life with a great unselfishness; that our Church is a Division of Christ's army, enlisted in His world war against sin and wrong; that on some of our fronts we are not even holding the line; that advance is imperative if Christ is to win the world; that we have never taken His work seriously or sacrificed for it as He did, or as we have done in the late war; that we should not allow the unselfish spirit called forth by the war again to die but should turn its full strength into Christ's work, with an entirely new scale of giving for Him, more in keeping with His giving for us and with what He expects of us.

* * *

But the Forward Movement has a special aspect. Owing to increased cost of everything, our work has fallen greatly behind during the war. There is need for a large special offering to put our present work on a proper basis, and it is proposed during the coming Autumn to ask the Church for a special Peace Thank-Offering of four millions of dollars for that end.

All the Evangelical Churches in Canada are uniting in effort at the present time for their present special needs. The giving of each one will be for the work of his own Church, his own Division of Christ's army, but all are uniting in the common effort at the same time.

Other organizations ask for and receive large sums. The Red Cross, the Y.M.C.A., the Salvation Army, make their calls and are heard and answered.

The Church, which is the mother of all these organizations and is doing a greater work than any other organization, has waited long while others have made repeated appeals, and now it is more than her turn.

But what is the "Church" that appeals? It is not the ministers, the elders, the Assembly. It is not an outside organization seeking help from us, but the body of the church members, ourselves, in united effort to make our work for Christ more worthy of Him and of His sacrifice for us.

* * *

The churches in the U.S.A. are making a similar effort. They call it the New Era movement. They are in advance of Canada and are reporting success.

In that Movement a wealthy man was asked to help. "I am glad," he said, "to see the Church taking hold of her great work in a way worth while, and asking for something befitting its greatness," and he gave nearly a million of dollars, more than half his entire wealth.

What is needed to-day is to realize that the world's redemption is not a little by-play to which it is a decent and a fitting thing to give a few dimes or dollars, but that it should be the serious business of life as it was with Christ.

Men and women! Professing Christians! Think! Think what Christ has done for us! Think what our outlook for the future would be without Him! Think of the more than half the world that does not know what He has done for them; and that He is looking for us to let them know!

Think that in a very little time we will meet Him to give an account of our stewardship, our use of the means He has entrusted to our care! Think of it all until it grips, and then will we take hold of this great work in a way "more worth while."

"CHRISTIAN SCIENCE ERROR."

THE RECORD has at times printed selections upon "Christian Science," without comment, not wishing to express unbaked opinions.

But a study of the Christian Science textbook, "Science and Health," and a study of the founding of Christian Science, and of its methods of working, have left the clear conviction that it has no foundation, either in Scripture or reason.

It is not "science," for science, from the Greek word "scio," "I know," means knowledge, while this system repudiates the testimony of the senses as to all knowledge, and laughs to scorn that great medical scientific discovery, the bacillus theory of disease, which resulted in saving the lives of hundreds of thousands of wounded men in the war.

Nor is it "Christian," either in teaching or practice;—not in its teaching, for it rejects most of the cardinal truths of New Testament Christianity;—nor in its practice, for it was founded upon deception, and continues to use the same in its propagation.

* * *

Some sincere people are misled by its "smooth words and fair speeches" to embrace it, and anything here said does not impugn the honesty or sincerity of those who are really honest and sincere. Honesty must always be respected even when in error.

On the other hand, these good people are responsible, in many cases, for not availing themselves of all proper means of obtaining knowledge regarding it, and especially for refusing to accept the testimony of their own God-given senses. "I am so happy in Christian Science that I do not wish to disturb that happiness by hearing anything against it," was the self-satisfied but self-incriminating answer of one when asked recently, in Montreal, to hear some facts regarding it.

* * *

Against all criticism, Christian Science has two well-worn pleas. One is that it should be allowed to carry on its work quietly, "like any other Christian Church." Sufficient reply is that it is not a Christian Church but an imposture which should be exposed and opposed.

Another plea is that it is not honourable to speak ill of a woman who is dead and not able to defend herself.

Be it noted that all that is said to-day about Mrs. Eddy was charged in Boston by responsible men when she was living and making her

claims there, and she and her followers were invited and challenged to bring legal action and prove these charges false and punish those who made them, and they did not and could not do so. A man or woman being dead is no reason why humanity should continue to suffer from their wrongdoing.

What "Christian Science" is.

Its text book, "Science and Health," claimed by Mrs. Eddy to be a revelation to her from God, is largely unscriptural error regarding God and Christ and man, sin and redemption, duty and destiny.

This error is camouflaged in two ways, first by a plentiful collaboration of sonorous words and phrases in unintelligible, meaningless jargon, impressing the unthinking by its vagueness; secondly by a plentiful use of Scripture language which gives it semblance of truth and wins for it acceptance.

* * *

As to the System itself, its first and chief principle is that matter is nothing, mind is everything. The testimony of the senses as to matter is merely delusion and error.

Religious aspect it has practically none. Its God is simply a "Divine Principle of Being." "Atonement" means getting "at-one" with that Great Principle by accepting "Christian Science," etc., etc. Christ is often named as a human teacher whose work Mrs. Eddy came to supplement and complete.

The medical aspect of Christian Science may be summed up in one sentence: "Think you are well and you are well." It is not faith cure, for the latter admits disease and looks to God for healing. Christian Science simply declares the disease is not there and bids you believe it is not there. If you have a boil or toothache or consumption or cancer, it only exists in imagination; therefore, dismiss it.

* * *

In connection with the claims of Christian Science the following facts may be noted:

(1) The known effect of mind upon body is as old as human history. Physicians have always utilized it.

(2) The power of imagination and pretence has been the stock in trade of the witch doctor and fakir in all lands and times. Read the article on "Superstition in Africa" on another page of this issue.

(3) Christian Science sometimes does good by getting a drunkard to exert his will power. Christian workers in all ages have attained

the same results but in a better way, by leading men and women to trust to Christ and in His strength overcome.

(4) Christian Science effects some real cures of imaginary ills, and it is well when people who have nothing the matter with them can be made to believe it. Medical practice is continually effecting such cures.

(5) Christian Science effects some imaginary cures of real ills. People dying of an incurable disease, have been persuaded by Christian Science that there was nothing the matter with them, have professed themselves well and happy while all the time they were slowly sinking, and sooner or later died of that disease.

(6) Christian Science has never yet cured a case of organic disease. A definite restoration of diseased tissue, or a replacing of lost tissue, apart from nature's ordinary course, has never yet been effected and proven and supported by reliable medical testimony.

Mrs. Eddy claimed that she had cured consumption in its last stages, and cancer when it had so eaten the neck that the jugular vein stood out. But she did not give name, place or proof, and her own sister-in-law, for whom she professed great affection, died of just such cancer after years of suffering.

Its Founder.

Mary Baker Eddy, whom Christian Science reveres as its inspired founder, the God-anointed successor of Jesus Christ, on equality with Him, and bringing in an even fuller and more complete revelation than Jesus did, was born in Bow, New Hampshire, July 16, 1821.

In 1843, at the age of twenty-two, she married George W. Glover, a bricklayer, who died within three months. Six months later was born her only son, whom she gave away in infancy to another woman, never showing any interest in him and seldom seeing him again. In her old age, he, with her adopted son, entered suit for a share of her great wealth, withdrawing the suit on receiving about \$300,000.

In 1853, at the age of thirty-two, she married Daniel Patterson, an itinerant dentist, from whom, in 1873, she obtained a divorce for desertion.

In 1877 she married Gilbert Asa Eddy. Her age, in the official records of the marriage, is given as forty, though the date was fifty-six years after her birth.

This third husband died of heart disease,

which at that time she claimed the power to cure, and consequently maintained that the death must have been from some other cause.

To prove this, she engaged Dr. Rufus K. Noyes, of Boston, to perform an autopsy. He did so, taking out the heart, showing it to her on a platter and pointing out the disease upon it that had caused the death. But shortly after she gave out to the press that the death had been caused by arsenical poisoning, mentally administered by some enemy.

* * *

She lived to a great age. The first fifty years were in poverty and obscurity. The last forty years, in which, with remarkable and growing audacity and mendacity, she made her claims, saw growing power and wealth, until, at her death, a few years ago, her estate was three millions of dollars.

This immense sum was gathered in part from profits on her book, "Science and Health." Being a "revelation from God," each new edition, with some added revelation, must be purchased by every member at three dollars and upward, according to binding, when it cost about fifty cents to produce.

She had, in addition, very large profits from her three publications, a daily, a weekly, and a monthly, to which it was the duty of her followers to subscribe.

But probably the most fruitful source of income was for teaching Christian Science healing, fees as high as \$300 for seven lectures, and as there were some five thousand professed Christian Science healers in the U.S.A., before her death her income from this source would be large.

How Mrs. Eddy "Discovered" Christian Science.

In 1862, she wrote in a public paper that she had been ill and had visited Dr. Phineas P. Quimby, a mental healer, and was almost immediately cured.

She then began to study mental healing and to write about it, and for several years, 1862-1870, she always referred to it as the system of Dr. Quimby. At this time it had no religious aspect. It was purely mental healing—believe you are well and you are well.

Dr. Quimby died in 1866, and three years later the thought of appropriating it to herself seems to have come to her, and also the addition of the religious element by

making it a revelation; and after 1870 she gave out that she had received her system in 1866 as a revelation from God, making no mention of Dr. Quimby, and went on to the end deluding thousands and amassing millions. The whole system was thus founded upon a direct lie. It was borrowed, upon her own written testimony, from Dr. Quimby, and later declared by her to be a revelation from God. It could not be both. Out of her own mouth she stands condemned.

Falsehood and Deception To-day.

A few months since, the Protestant Ministerial Association of Montreal invited Mr. F. W. Peabody, a lawyer, from Massachusetts, to lecture on the subject. He had been retained as counsel in the suit against Mrs. Eddy, by her own son, and in other suits as well, and had thus, by examination of witnesses under oath, and by testimony, oral and written, and by a study of publications and correspondence, obtained a knowledge greater than any other man, of Mrs. Eddy's life and work. He gave three lectures in Montreal to immense audiences.

Since that time, anonymous reprints from the Los Angeles Herald, vilifying Mr. Peabody as evading his creditors, and not paying his debts, and as in every way unworthy and unreliable, have been quietly and diligently circulated by Christian Science in Montreal.

The facts are that some fifteen years ago, Mr. Peabody had been advised by some of his clients, who were business men, to invest in some undertakings that resulted in loss, and for a time he was deeply but honourably in debt, and at that time the Los Angeles Herald, belonging to a Christian Scientist, published—after he had been lecturing on Christian Science in that city—a travesty of these facts and of other troubles which, through no fault of his, had come to him.

* * *

But within three or four years he had paid up the last dollar of his obligations, and ten years ago he notified to that effect the authorities of the Mother Church, Christian Science, in Boston, which guides all Christian Science movements everywhere.

In spite of that notification, wherever he lectures, the Christian Science authorities follow up his lectures by this anonymous ten-year-old reprint falsehood from the Los Angeles Herald; and the Christian Science authorities in Montreal distributed in their

Church, and are privately and anonymously circulating, by letter, this old slander, suppressing the date, and knowing that all obligations were honourably met ten years ago.

Trouble and loss, Mr. Peabody had, as is the case with many another good man, but there is not a spot or stain, not a vestige of untruth or dishonor upon his character.

Previous to this experience, the writer had been inclined to regard Christian Science as a well-meaning but mistaken system, but its action in this matter, together with other incidents in the same connection, has convinced of its inherent deception.

* * *

If any wish a clear, thorough, reliable expose of the Christian Science system, the best we have seen is a book by Mr. Peabody, entitled "The Religio-Medical Masquerade."

A few copies have been obtained by friends for distribution and will be sent post paid and duty paid for one dollar to any part of Canada. There is no money in it for those who are thus distributing it. It is simply with the object of giving correct knowledge about Christian Science. Orders may be sent to this office.

Its Blackest Crime

Is the murder of the innocents. More, by far, than ever Herod slew at Bethlehem lie at the door of "Christian Science." The following is an extract from Mr. Peabody's book:

"Mrs. Eddy teaches, and her followers believe, that God has revealed to her, as absolute truth, that sickness, pain and suffering do not in reality exist, and many are the deluded mothers upon whom this belief has taken so fast a hold that they permit their helpless children to suffer and to die without the slightest effort to alleviate the suffering, and with the continued iteration and reiteration of the insane notion that the child cannot be sick and cannot suffer, because sickness and suffering are unreal.

* * *

"I recently talked with a lady who had been visiting her Christian Science sister, whose little boy, eight or ten years of age, became sick during my friend's visit. He went to his mother and said, 'Mother, I have a terrible pain and feel very sick, and think I ought to have a doctor!'

"What did the Christian Science mother do? Did she coddle the little fellow, take off his clothers and put him to bed and tell him the good doctor would soon be there and that he would be all well again very shortly?

"Nothing of the kind. 'Richard,' she said

'it is very wrong of you to talk that way when you have that error of belief. You know you are not sick, Richard, and cannot be sick; you know how to treat yourself when you have that false belief. Treat yourself, run away and play, and don't bother me any more.'

"Little Richard turned from his Christian Science mother and resumed his play, so long as he could stagger about on his little feet and keep up the pretence. And when he could not keep up on his feet any longer, he sat down upon the floor with his toys about him, moaning with pain and holding his hand upon his side. Meantime, his Christian Science mother busied herself about her family duties, totally ignoring him.

"The time came when little Richard could not any longer sit up, and then he fell over upon the floor, and died—died with his clothes on, died with his toys about him, died absolutely neglected by his mother in his extremity; died without the slightest sane endeavour to save his life."

Y.M.C.A. AND RURAL CHURCH.

Both Church and Y.M.C.A. are in a way unique.

The Church is unique in that it is the one religious organization that is self-perpetuating. The family is the unit of the nation and through it the nation perpetuates itself.

The family is the unit of the Church and through it the Church perpetuates itself, training up the children in its life and work to take the place of the parents.

In other religious organizations and societies the unit is individual, and their membership has to be recruited from the Church. The Church thus gives to all other religious organizations. It borrows from none.

* * *

The Y.M.C.A. is also unique, in that only those in full membership in some one of the Evangelical Churches can vote or take a part in its control. It is the co-operation of the Churches in certain lines of work for young men. Other religious organizations have membership irrespective of the Church.

The Y.M.C.A. was started about seventy years ago to surround homeless young men in the cities with Christian influences; young men caring for young men.

In the recent sad years the Churches have, through the Y.M.C.A., done a great work for soldiers at home and at the front.

A New Departure.

The Y.M.C.A. is now planning a new departure, by taking up work in rural communities where there are few if any young

men away from home. It proposes to organize, in connection with the country churches, and where possible in the church buildings, Y.M.C.A. associations for recreational, social, intellectual and religious work among boys and men.

Concerning this new departure, there is divided opinion both in the Y.M.C.A. and in the Church.

Some Reasons for.

Some reasons given for the Rural Extension work of the Y.M.C.A., are:—

That it is a good work, developing all sides of the being, physical, mental, spiritual:—

That the Y.M.C.A. would send experts in physical and educational training, fitted to win the young:—

That the Y.M.C.A. worker, a new live man with new live ideas and plans, would be a help to the rural Church:—

That his coming would stimulate and strengthen the spiritual life of the congregation:—

That the Y.M.C.A. would bring to the young men of the country the advantages that it brings to the young men of the city:—

That by brightening the life of the country it would tend to check the city ward emigration:—

That, covering the whole country, in its rural extension work, it would "Y.M.C.A. the whole Church," and give it a broader outlook and vision.

Some Reasons Against.

Some reasons given against the proposed Rural Extension work of the Y.M.C.A. are:—

That it is not the object for which the Y.M.C.A. was founded, helping homeless young men amid the temptations and homelessness of the city:—

That all the religious work in the rural community should be centred in the rural church:—

That the hope of the Church of Christ in the future is in the country congregation, and that this future depends upon the religious life of the young being centred in the Church, the children, as they grow up, taking their parents' place in the Church:—

That the coming in of another religious organization would divert the interest and affection and support of the young people from the Church in all their future lives, and would thus be more unhelpful than the coming in of another denomination with its overlapping of effort:—

That the Y.M.C.A. secretary would naturally seek to justify and magnify the work of the Y.M.C.A., thus the more diverting the interest of the young people of the community from the Church:—

That in using the Church buildings, the Y.M.C.A. secretary and the new organization would be under control entirely outside the Church, and difficulty would be almost inevitable:—

That there is no work proposed to be done by the Y.M.C.A. for a rural community which cannot be as well done in connection with some of the Young People's Societies in the congregation, and thus help to bind them to the Church instead of diverting them from it and imposing upon the community the cost and overlapping and division of interest of a new organization:—

That the country has its own life and relaxations, as pleasant as those of the city and quite as helpful and wholesome:—

That the country minister's work is now difficult and his difficulty would be increased if the religious interest of the young were thus diverted from the Church to some other organization:—

Such are some of the reasons for and against the Y.M.C.A. rural extension work, so far as they have appeared.

GETTING AT FOUNDATIONS.

Rev. J. G. Inkster, of Victoria, tells of a recent tour in North Vancouver Island, and of meetings in Courtenay, Union Bay, Denman Island, Sandwich and Cumberland, in the interests of the Forward Movement.

At the close of each meeting the following Covenant was laid upon the Communion table, the majority of those present voluntarily coming forward and signing it.

"Acknowledging my shortcomings in the past and feeling the need of the present, I desire to consecrate myself afresh to God for service, and trusting in Him for strength to do all in my power to help the Forward Movement of the Presbyterian Church in Canada."

At one place five of the signers gave themselves definitely to Christ, and one of them contemplates studying for the ministry.

The future plans of these fields are that the men will go out in twos and threes after those who have been neglecting the church and God's work, and seek to interest them in the Forward Movement. That is the work that tells.

THE RICH HOME MISSIONARY.

Rev. W. R. Sutherland, of Yorkton, Sask., is one of the old timers possessing that first-class qualification for a missionary, the gift of seeing the bright side, counting his mercies.

He reached home one evening after a long day's drive, which ended by being mired in a creek.

Next morning his landlady was profuse in sympathy for the "poor under-paid missionary, with his long drives over bad trails in heat and cold, and always roughing it."

"Why, woman," he replied—"the missionary is the richest and most fortunate man in the land. He only goes when some one went before him. The weather is no less favorable to him than to others. Always well received, he gets the best chair at the table, the best bed in the house and his horse the best stall in the stable, all without rent or taxes. Surely he is passing rich."

Rev. James Patterson, D.D., the Patriarch of our Church, this month resigns the clerkship of the Presbytery of Montreal, in the sixtieth year of his service in that office and the ninetieth year of his age. It is an event probably unique in all church history. He was appointed Clerk of the Kirk Presbytery of Montreal in 1858, and with the exception of a brief gap when once he was Moderator, he filled that office till the Union in 1875, when he was unanimously chosen Clerk of the Presbytery of Montreal.

Fifty years of ministry in the bounds of one presbytery, beginning and ending within two or three miles of his birth-place, is an experience honourable and rare, and was marked by the Jubilee of Dr. Robert Cumming, in United Church, New Glasgow, N.S., 14 May, ult. In Knox Church, New Glasgow, in Glenelg and in Westville, his life-work was faithfully done.

The Synod of Alberta, at its recent meeting in Edmonton, changed its time of meeting to the Autumn, meeting in Calgary, 28 October next. Most of our Synods have tried both Spring and Autumn, and most of them have now adopted the latter.

Our time is brief. The fathers are gone. We soon shall pass off the stage, but the work goes on, and we live on in it.

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward promptly to the Record, the Official Organ of the Church, the Calls, Inductions, Resignations, or Deaths in the Ministry. Also notice of Meetings of Presbytery so soon as appointed.

Calls from

Priceville and Swinton Park, Ont., to Mr. C. S. Jones of Annan, Ont.

Eldon, Ont., to Mr. S. Lawrence of Puslinch, Ont.

Caledon, Ont., to Mr. Geo. W. Oliver late of Elrose, Sask.

Calvin Church, Hamilton, Ont., to Mr. Jas. Annesley of Merriton.

Gore Bay, etc., Ont., to Mr. W. M. Morrison. Comber & Tilbury, Ont., to Mr. R. Duncan-son of Vancouver.

Bentpath, Ont., to Mr. J. H. Graham of Cedarville, Ont.

Parrsboro, N.S., to Mr. E. J. Kerr.

Upper Londonderry, N.S., to Mr. Wm. MacDonald of Barney's River, N.S.

Gabarus, N.S., to Dr. T. R. Davidson, of Harecourt, N.B.

Inductions into

Tongue Creek, Alta., Mar. 1st, Mr. A. E. Hayes.

Chalmers' Church, Toronto, Ont., Mar. 20, Mr. Marcus S. Fulton.

Harvey, N.B., April 1, Mr. J. F. MacKay.

Capreol, Ont., April 2, Mr. Edgar Frank.

Wick, Ont., April 3, Mr. D. D. McDonald.

Killam & Prairie Park, Alta., April 15, Mr. N. D. MacDonald.

Parrsboro, N.S., April 30, Mr. E. J. Kerr.

St. Andrews, North Sydney, N.S., Mr. K. M. Munroe.

Nanton, Alta., Mr. Alex. MacWilliams.

Bothwell & Cairo, Ont., Mr. A. E. Waghorne.

Hochelaga, Montreal, May 2, Mr. D. S. Gardiner.

Tillsonburg, Ont., May 6, Mr. Thos. McLachlan.

Aurora, Ont., May 8, Mr. A. R. Conn.

Boston Church, Esquesing, Ont., May 11, Mr. R. McDerment.

Robertson Church, Vancouver, B.C., May 16, Mr. Alex. Esler.

Melbourne, etc., Ont., Mr. John Elder.

Resignations of

Annapolis, N.S., Mr. W. B. Muir.

Ensign, Alta., Mr. H. A. Boyd.

Fairbank, Ont., Mr. J. A. Miller.

Vermilion, Alta., Mr. W. T. Allen.

Tofield, Alta., Mr. A. Stewart.

St. Andrew's Church, North Bay, Ont., Mr. T. J. S. Ferguson.

Richmond Hill, Ont., Mr. Robt. Herbison.

Thamesville, Ont., Dr. A. M. Boyd.

Duart, Ont., Mr. J. D. Bannantyne.

Zion Church, Kingston, Mr. John D. Boyd.

Amherst Island, Ont., Mr. Jas. Cumberland.

Cornwall, Ont., Mr. Robt. Harkness, Ph.D.

Deaths in the Ministry.

Rev. Robt. Laing, M.A., Prince. of Halifax Ladies College, 18th April, in his 79th year.

Rev. H. J. McDiarmid, at Perth, Ont., 8th April, in his 79th year.

Rev. Prof. Law, of Knox College, Toronto, 30th March, aged 58 years.

Rev. Donald Currie, Mount Forest, Ont., 14th Feb. in his 74th year.

MEETINGS OF CHURCH COURTS.

The General Assembly.

Hamilton, 1st Wednesday June.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.

Montreal-Ottawa, Ottawa, 2 Tues. Oct.

Toronto-Kingston, Toronto, 2 Tues. Oct.

Hamilton-London, April 28.

Manitoba, Wpg., 1 Tues. Nov.

Saskatchewan, 1 Tues. Nov.

Alberta, 1 Tues. May.

British Columbia, Vaner., 1 Tues. May.

Some of the Seventy-six Presbyteries.

Abernethy, Dubuc, July.

Brockville, Kemptville, 1st Tues. Sept.

Chatham, Erie Beach, June.

Inverness, Port Hawkesbury, 1st Tues. Sept.

Lacombe, Lacombe, Sept.

Lindsay, Lindsay, 16 Sept., 10.30 a.m.

Minnedosa, Rapid City, 2nd Tues. July.

Miramichi, Charlo, 4th Tues. June.

Montreal, Montreal, 3rd Tues. June

North Bay, Powassan, 2nd Wed. July.

Paris, Paris, 8 July, 10.30 a.m.

Peterborough, Port Hope, 24 June, 9.30.

Quebec, Quebec, 9 Sept., 4 p.m.

Saugeen, Harriston, 24 June, 10 a.m.

Sudbury, Kagawong, 1st Tues. Sept.

Superior, Port Arthur, 9 Sept., 10 a.m.

Toronto, 1st Tues. every month.

Our Foreign Missions

WHO WILL SUPPORT A NATIVE WORKER IN KOREA.

The Rev. A. H. Barker, whose station is Yong Jung, Manchuria, but who is now temporarily at Hoi Ryung (Kainei), Korea, looking after the work of that station and district during Rev. D. A. Macdonald's absence on furlough, writes concerning the interesting developments along evangelistic lines in that district.

His letter shows how ready the people are to listen to the Gospel message, and respond to the appeal. It also shows clearly how much harvest we are losing through our not supplying sufficient reapers. An extract from his letter is as follows:

* * *

"Since arriving, we have had some of the busiest weeks of our lives. There was a good deal of work entailed in getting into harness and taking over some of the work Miss McLellan had been bravely carrying on.

Then, about a week after our arrival, Pastor Kil, of Pyeng Yang, a very famous preacher and rector of the big Korean church in that city, came to Hoi Ryung to hold a week's class and revival service.

It was a very strenuous week. The weather was very cold, yet every morning, at 5.30, a prayer meeting, attended by 60 or more men and women, was conducted. For two or three hours every morning, Kil conducted classes on "Grace," and on the second coming of Christ.

In the afternoon, many went out all over the city, inviting non-believers to the evening services at which Kil preached evangelistic sermons. Every evening there were new believers, until at the end of the week 130 new names had been enrolled. The Christians, many of them, received new blessing.

Of the 130, I don't suppose more than 15 or 18 are now attending. Owing to the quantity of work on our own part, and the lack of workers in our local church, we were unable to follow up the work fully, or there would probably be more.

* * *

Since then, there have been similar classes held in several parts of our field, all conducted on the same plan and with similar results, as follows:—

Sopchang—conducted by a native pastor and myself, 41 new believers.

Kyung Hung—conducted by a native pastor and myself, 57 new believers.

Chong Chin—conducted by 2 native pastors and myself, 111 new believers.

Ungi—conducted by 2 native pastors, 135 new believers.

Ung Sang—conducted by 2 native pastors, 17 new believers.

Ranam—conducted by 1 native pastor and myself, 62 new believers.

With the class at Hoi Ryung, as mentioned above, there were, in all, at these places—seven in all—563 decisions recorded. In addition to these there were 6 or 7 new decisions made at a class in Musan held for women by Miss McLellan, so that about 560 have been enrolled.

* * *

How many of these will continue, I do not know, but there seems to be a new spirit abroad in this district. There seems to be a ready ear to listen, minds seemed to be in a receptive state, and the seed which Mr. Macdonald and the other missionaries and their helpers and the Christians have been sowing for some years seems to be resulting in fruit now.

Some of our Christians seem to be receiving much blessing. We have been helped also to see more and more our own weakness and the power of the Lord.

I have thought several times, during these days, of those in the homeland who are praying for us, and the work here. God is answering their prayers. Pray on, all such. We need your prayers much. May God give you the spirit and the power of prayer."

Mrs. Barker gives as much time to missionary work as Mr. Barker. She requires a Korean helper, who can give all his time to work with her. The Mission Council has asked for a supplementary grant on this year's account of \$150 to make this possible.

* * *

Is there not someone of the "RECORD" readers, who would like to have the privilege of furnishing Mrs. Barker with this needed helper, and have the joy of knowing that his or her own native worker is helping to extend the Kingdom of Christ in Korea? One hundred and fifty dollars can hardly accomplish more anywhere else in the world than in Korea just now.

The Foreign Mission Office, 439 Confederation Life Building, Toronto, will be glad to hear of any one who is willing to undertake this special worker at Hoi Ryung.

The little boy who gave his five loaves and two fishes to Jesus was a helper of Jesus in the salvation of the world. He did not know it, but it was true. He had the willingness to do what he could, and it was wonderfully blessed. No man knows how much a simple willingness to do his bit will minister to the bringing about of the greatest and most momentous consequences.

WORK AT RASALPURA, INDIA.

BY MR. L. D. S. COXON.

(Note.—Rasalpura means Russellville. It was named after the late Rev. Norman Russell, our missionary, who founded it, near Mhow, as an Industrial Orphanage, for the orphan children of the great famine.—Ed.).

Evangelistic.

The evangelistic efforts of our people during the year have been very encouraging. During the Campaign Week about seven different bands went out to villages singing and telling the Gospel story.

In one village our men borrowed drums from the man in charge of the Hindu temple and used them for drawing an audience.

The meetings held by the late Mr. Forman did much to inspire the people to this work and some of the men have continued to go out faithfully during the year.

We have but one salaried evangelistic worker who is paid by our Rasalpura congregation. In preparation for the Evangelistic Campaign, classes were held for both men and women.

Our Indian Congregation.

We have on the church roll 132 members and 151 adherents. During the year eight were taken into full communion, one of them being a Maharathi Brahman convert who had been baptised at Ujjain. He has been an inspiration to a number of the men and started a special prayer meeting among some of his neighbours.

There are 240 on the Sunday School roll. In addition to the regular classes, Mrs. Coxson held, for a part of the year, a Bible class for women which had an average attendance of over forty women plus about fifty to sixty children of the wriggling and noisy age.

We have also a Hindi Y. W. C. A. of which Mrs. Noah, one of our Indian women, is president. The Y. W. C. A. week of prayer was observed, and daily prayer meetings were held with an average attendance of about 37.

During the year there have been 27 baptisms. Among these were nine school boys, most of whom were orphans.

The rest of the baptisms were babies, one of whom was our own little Billie who, with six other little Indians, was baptised by Dr. Campbell.

It was discovered afterwards that one of the six had plague from which he died three days later.

Medical.

Plague attacked us twice during the year. The first time there was one case, and the second four, of whom two died.

We have no doubt that inoculation saved us from an epidemic. The whole community of about 350 had to be inoculated twice during the year.

There has also been a slight epidemic of measles, but otherwise the health of the community has been a good deal better than the previous year.

The only medical worker we have on the compound is a nurse and an outside doctor has to be called for serious cases.

Christian Boys' School.

In the school we teach through the 8th grade, Anglo-Vernacular course. We have a good staff of teachers including one matriculate and two failed-matriculいたes. There has been an average of 95 on the roll, and as the boys all live here during the school term there has been good attendance. School was closed for a while on account of plague. Most of the boys come from the homes of Christians at our Mission stations, the remainder being orphans.

Systematic Bible study is taken up by all classes the first period of each day. All except the very little ones are required to spend two hours daily at manual training in the workshops.

The school here is for orphans and the sons of Christians who cannot afford to send them to Indore, but although these boys have so little they are willing to share with others.

They have shown this by giving up, at their own suggestion, their vegetables for one month in order that the money might be sent, through the India Sunday School Union, for the Belgian children.

Out-door games are played regularly to keep the boys physically fit.

Industrial.

The three departments of the workshops, weaving, printing and carpentry, have been kept busy, the sales for the year being larger than ever before.

Morning prayers continue to be held as in former years.

Many of the men gave up a part or all of each day during the Evangelistic Campaign Week so that they might join the preaching bands which went to villages, and they forfeited their wages for the time taken off.

An example to us at home is given in a statement by our missionary, Rev. D. F. Smith, of Jaora, India:—

"In February, a very earnest effort was made by all our Christian people to reach as many as possible of their non-Christian neighbors; and although the number of our Christians is not large, the result of the Evangelistic campaign was most encouraging."

It is the mission of the Church to give the whole gospel to the whole world.

Young People's Societies

THE HAND CLASP OF NEIGHBORS.

South America—"The Neglected Continent"—"A Continent of Opportunity"—"The Continent of To-morrow,"—though nearest, is perhaps the least known of all the foreign mission fields of our Church.

In South America are ten republics, with climate varying from tropical heat to arctic cold, and with peoples and conditions equally diverse.

It is a continent of vast extent. Brazil has an area equal to that of the United States, Germany and Portugal combined. Argentina is one-third as large as Canada. Chile, the longest and narrowest republic in the world, has a length of 2,700 miles, as far as from Newfoundland to Calgary.

The area of the continent is 7,276,000 square miles, while that of North America is 8,559,000. There is, however, a much greater difference in the population, that of South America being estimated at only about fifty-five millions.

Who The Neighbors Are.

In 1494, Spain and Portugal divided South America between them, Portugal imposing her rule and speech upon Brazil, while Spain dominated the remainder of the continent. This continued until about a century ago, when their rule was thrown off, and the countries of South America established their independence.

The pioneer ancestry of South America is in marked contrast with that of our own continent, the former being composed mainly of soldiers of fortune in quest of gold and adventure, while our own was made up for the most part of men and women who sought in a new land to build their homes, and enjoy the freedom denied them in the mother country.

The Spaniards did not bring their wives and families till many years after the Conquest. As a result, there sprang up a numerous mixed race through the union of the Spaniards and the Indians.

The most unhappy group in South America, however, is that of the native Indians, of whom there are not less than twelve millions, ranging all the way from the descendants of the highly civilized Incas of Peru and Bolivia to the squalid cannibal tribes of interior Brazil. Kept in ignorance, treated with indescribable cruelties, and brutalized with alcohol, the proud Incas have been reduced to a race of timid, cringing, down-trodden serfs. To-day the land-holding classes and the owners of the great mining properties hold more than one-half of the Indian population of South America in a condition little removed from slavery.

The condition of the Indian farmer is pitiful beyond expression, working without pay upon land which, upon one pretext or another, was unjustly wrested from him.

The lot of the Indian industrial workers is little better. The mines and mills have been accustomed to secure their Indian workmen by the "hook" system. The agent gives the Indian liquor, offers alluring prospects regarding employment and advances money. The Indian signs a paper agreeing to work off his debt. Later on, should he be reluctant about going on, he is arrested and taken by force to factory or mine where his wages are so low and expenses so high that he is kept continually in debt.

An even worse form of slavery is that of buying and selling Indian children. The child becomes the property of the purchaser to use or abuse as he may desire until he reaches the age of twenty-one, when the Government will want him for the army. The brutality to which he is often subjected is almost incredible.

Attempts at betterment have been made by the governments of some of the countries, but thus far these attempts have been rather sporadic and uncertain.

The two forces that have, perhaps, more than any others been influencing South America's attitude toward her workmen are North American industry and North American missions.

The Hand Clasp of Industry.

An illustration or two will enable us to glimpse the missionary significance of North American industry in South America.

The Cerro de Pasco Mining Co. of Peru, an American concern owning scores of mines and employing tens of thousands of contented workmen, is slowly and surely lifting the level of industrial welfare throughout Peru and Bolivia. By its payment of a decent wage, and its careful provision for the welfare and betterment of its employees, it has exerted a powerful influence on the industrial life of those countries.

Among the peaks of the Andes is another American plant, the Braden Cooper Co., employing 20,000 workmen. Five thousand tons of ore are mined every day, from which \$2,000,000 worth of pure copper is extracted every month. The record for workmen's welfare this concern has established has commanded the respect of all South America.

Formerly, the mine ran two shifts of twelve hours each. Finding this too exhausting for the workmen, the order was changed to three shifts of eight hours each. The significant result of this was that within a few days after the change the production had increased thirty per cent.

The Company provides good houses, entertainment and medical attention for its employees. Liquor is absolutely prohibited, with the result that murder and debauchery, which mark so many of the other camps, are extremely rare.

Other North American concerns might be mentioned as rendering similar service. Whilst all are by no means ideal, those referred to indicate something of the contribution that North American industry is making to the uplift of the southern continent.

The Hand Clasp of Missions.

In addition to the fact that the very message that Protestant missions brings creates a true brotherhood, and inculcates principles that transform social conditions, there may be mentioned one or two concrete examples.

In La Paz, the American Institute is seeking to train, for competent citizenship, boys of the highest and lowest classes. Not only are the sons of the wealthy learning here to use their hands, but they are also learning to appreciate the Indian.

From this and similar schools are being turned out those who are to be Bolivia's leaders. The scientific training afforded by the Institute is such as to set a new pace for the native mining experts and assayers of the country.

A missionary in Peru by the name of Foster, in order to provide a place for young

men to spend their evenings, started a club which has become not only the recreation centre, but a place where character and integrity are developed. The trained members of the club are eagerly appointed to important positions by one of the large industrial concerns of the city.

The direct missionary result is evidenced by the fact that in a city where it has been extremely difficult to win converts, out of eight new members received into the church last year, five were members of the Foster Club.

Dr. H. C. Tucker went to Brazil as an agent for the Bible Society. He opened a mission hall in the slums of Rio de Janeiro. This led him to study social conditions. It would be a long story to tell all of this man's activities. He instituted an aggressive campaign against tuberculosis. To him is due the credit of the first public play-ground in Brazil. Many a man who never understood missions before has, through the service Tucker has rendered, come to believe thoroughly in all he represents.

Grenfell, of Labrador, once said, "When you set out to commend your gospel to men who don't want it, there is only one way to go about it—do something for them that they'll understand." The genuine warmth and helpfulness of the North American hand clasp, through industry and missionary activity, has been felt by our neighbor to the South, and is helping to usher in the Kingdom of God in that continent.

A STORY FROM ARGENTINE.

BY A MISSIONARY.

About twelve years ago, one evening in Campana, Argentine, a stranger attended the meeting and stayed behind to speak with me.

Some of the members, knowing him, were rather alarmed, as he was somewhat notorious, and they suspected him of evil designs.

Having obtained his address, a few days later I visited him in his home.

He asked if I were not afraid to enter his room, since he was the leading anarchist in the town. I assured him that on the contrary I was glad of the opportunity to explain our beliefs to him, being fully persuaded that we had the more excellent way.

An interesting talk ended in my offering him a Bible, which he accepted whilst insisting that he must pay for it. Soon after, having only attended one or two meetings, he had to leave the town. A strike was declared and he was one of the principal agitators, consequently losing his employment and being compelled to seek fresh fields.

Ten years and more passed away, when one day a letter arrived reminding me of what had occurred so long before, and telling that after ten years the seed had borne fruit; the anarchist had been converted and

was now engaged in the service of our Lord and Master Jesus Christ, and had already begun to take part in Gospel meetings.

Needless to say, his letter was a cause of great joy and encouragement, showing in a remarkable way that there are invisible results in our work; assuring us that it is possible, by the grace of God, to start influences in the lives of those whom we touch for a time, that in days to come will bring about great changes and be the means of leading others into the light and liberty of Christ.

Visible results, that we so strongly desire and look for, are at times disappointing. It is, therefore, cheering to receive indications that our labors are not in vain in the Lord; that in most unexpected ways His work goes on, and souls are saved.—*The Neglected Continent.*

An unkind speech is like a sword thrust. The wound aches and throbs long after it has been forgotten by the one who made it. Though it may be atoned for by deep sorrow, it can never be unsaid. The wound may heal, but the scar will remain.

Happiness is perfume you cannot pour on others without getting a few drops yourself.

The Forward Movement

The Articles in these pages are provided by the Literature Committee
of The Forward Movement.

THE PRAIRIE AND ITS NEED.

BY A STUDENT MISSIONARY.

Anyone who knows the western prairie and its inhabitants will know also the need of the Gospel there. It is not because these people differ fundamentally from their Eastern neighbors, but rather that the lonely circumstances under which they live call for sympathetic help.

Let me take you to a typical mission field, with three preaching points. Its population is some seventy of English speech and as many more non-English. The former are a mixture of Canadian-English and American, and the latter chiefly Galicians, who cling tenaciously to their old-world customs and language, which makes them almost unapproachable.

We ran across an old settler who came from the East years ago. He has weathered many storms, including the Rebellion. Very soon he is telling you the history of every family on the field, and you are not long in discovering the need of Christ and His love there. Here, for example, is one family in bitter enmity against another over some petty incident regarding the impounding of certain cattle, over which the whole community has taken sides.

Bill owns a quarter section and lives in a tiny, dirty shack. He had come from a respectable family. Now, he has lost interest in everything—except wheat. He could not read, and in fact the years of hard toil and lonesomeness seemed to have deprived him of his power of speech.

But Bill, with all his apparent roughness, had an approachable way toward the Missionary. He was courteous as far as he could be, and very soon I had gone completely into his past and present life, and found a condition which the neighbors as well as Bill were responsible for. It was the bitterness of a soul that had never known love or sympathy of any kind.

Before I left, Bill allowed me to read him the story of Christ's wonderful love, and also knelt with me in fervent prayer. The neighbors said that Bill was hopeless, but I found more hope in Bill than in some of the neighbors!

Next we came to a lone widow, who had two sons in the army, and a boy left to do the work of three men on a half section. She is completely surrounded by Galician settlers who speak no English and don't want it spoken in their presence, but in spite of all

her difficulties, her face brightened when the "preacher" was announced to her. That seemed to be the introduction of hope, while to me it opened up a wide field of service in a stricken and needy heart. The poor soul burst into tears when I took my leave.

Here is another lonely house. It contains a mother who has just heard of the death, in France, of her only son. There is no friend or neighbor near to comfort. I happened to be there at the time. I need not go into details, but to ask—supposing that mother had been obliged to hear of the blow without anyone near her to sympathize? Do you see the need of the Church on the prairie?

Then I could take you to some atheists: cultured people from the Motherland, and illiterate ones also. Here is a German breathing out threats against the British nation. Here is a bitter Irishman waiting to see the downfall of England. Here is an American settler with a disregard for the sanctity of our Sunday. Here is a group of young fellows meeting in a shack every Sunday to play cards—just because there is nowhere else to go and nothing to do.

There goes a "remittance man," well educated, but who has nothing but ridicule for the Gospel and anything of an uplifting nature. He has two brothers and they batch together. You may imagine the influence such men exert on the whole moral nature of the community, and one can guess what the result would be on the nation if the Church cannot go in among them and try to spread the Light.

But happily there is another side to this story. Up among a collection of hills there lives a small community. From the trail one gets the impression that there is not a living soul around. From this apparent wilderness there came an appeal for weekly services. The schoolhouse was turned into a church for the occasion, and one soon discovered a community eager to hear the story of Christ.

It was the first time the Gospel had been preached there, and I shall never forget that first service. It was something new to find a whole community straining its heart strings almost to hear about the One who gives comfort and strength to the lonely and disconsolate, and who offers salvation free to the outcast.

Such are a few of the experiences and mental pictures—a sample that a student missionary brought back from the West.

NATION BUILDING IN CHINA.

BY REV. DONALD MACGILLIVRAY, D.D.,
SHANGHAI.

Old China is well described by Captain Frank Brinkley.—“No other nation with which we are acquainted has been so constantly true to itself; no other nation has developed its civilization so completely independent of any extraneous influence; no other nation has elaborated its ideals in such absolute segregation from alien thoughts; no other nation has preserved the long stream of its literature so entirely free from foreign affluents; no other nation has ever reached a moral and national elevation so high above the heads of contemporary states.”

Rebuilding in Knowledge.

Old China possessed an aristocracy of learning. The dream of Plato in his Republic, that only philosophers should rule, was realized, and no Aristophanes arose to sneer at them. Yet the cry of its people went up, “We are perishing for lack of knowledge.” As you lie awake listening to the sounds of a Chinese city, there is an entire absence of the roar of machinery and trains; the sounds are the cry of the people..

China needs reconstruction to meet the needs of the new day. I have thought that the cave which Plato describes, in the seventh book of the Republic, may be an apt figure of the condition of China. She is seeing merely the shadows of things within a dimly-lighted cave. What she needs is to be brought up into the dazzling sunlight of real and heavenly ideas.

Such building must be on the right foundation. Too often have the nations of the world sown dragon's teeth in the land of the dragon, and there has sprung up a plentiful crop of hostile foes. Let us sow the good seed of the Kingdom.

Social Rebuilding.

Chinese society needs reconstruction. The ancient marriage laws, in which the go-between was always as the handle to the axe, are under the fierce light of modern days, and polygamy must disappear. College girls are now rebelling against the rule of the go-between and of the parents, and are demanding the right of choice in mating, and even into many gilded cages the new thought is penetrating, and there is hence much beating of the wings against the bars.

Foot-binding still condemns millions to a crippled life. Infanticide is still so common as to attract no attention.

Political Rebuilding.

China's politics need reconstruction, and there are many would-be carpenters and masons. Within the grounds of the forbidden palace in old Peking stands a handsome white marble boat, forever tied to a marble pier—fit emblem of the old immobile China.

Now the boat is moving out of the

stagnant lagoon and is actually heading out into the stormy waters of world politics. The young men of China desire to take full charge, but the new and the old are still contending together. The old men accuse the young men of rocking the boat.

There are many dangers. Germanism, though its representatives have been expelled from China, still remains with its evil aftermath.

Worse still, the old covetousness, bribery and craft are as rampant as ever. Young Chinese prate eloquently of their right, but are careless of their duties. How can she obtain clean politics? There is only one stream which can cleanse her Augean stables. It flows from the throne of God and of the Lamb.

Moral Rebuilding.

So China needs moral reconstruction. A distinguished visitor has lately said, “The beginning of reconstruction is repentance.” Morally China has shown some wonderful spurts, but what she lacks is—continuance in well doing—which alone brings glory and immortality.” The anti-foot-binding reform, after a morning of bright promise, has died down into shameful silence. The opium reform is in momentary danger of also proving futile.

I remember hearing the late George Paxton Young, in the classrooms of Toronto University, closing his eyes in the Socratic manner, launch out in a wonderful rhapsody, taken from the Phædrus of Plato, concerning the soul as a charioteer with two steeds, roughly speaking, virtue and vice. Without injustice to China, we may safely say that the vicious and untamed steed is the one which regulates the pace.

Religious Rebuilding.

The moral reformation is useless without religious reformation. From a study of the ancient books of China one sees the pitiful gropings of their wisest men after a firm and reliable religion.

The recent peace stirred in them thoughts of thanksgiving, but in the motley crowd of all religions assembled for the service there was none to give them light and knowledge but the Christians.

This reconstruction is a huge task. How majestic a sight to behold four hundred millions of souls thinking the same thoughts, with affections and wills uniformly operative in the same direction. Our task is to change the thoughts of these four hundred millions. We must, in every way, publish the glad things.

This task will be accomplished by adequate forces. Once more the call for recruits is sounding. The fiery cross is passing from hand to hand, or to use a classical figure, “The torch race is being staged with noble ingenious youth all eager to hand on the torch.”

May I greatly daring say that I am like

Pheidippides, the Marathon runner, who comes to you from China with the good news "We conquer."

A new memorial of the deal is to be erected. They are not dead. We may well imitate the Poilu who cried "Stand up, ye dead." and took the trench.

As Dr. Hutton once said of his beloved Romans, "Their souls are marching on in every capital of Europe." It is only in poetry that they are sleeping "on Flanders' fields where poppies grow." What would they say to you, "Give as we gave to save the world. Give as Christ gave to save YOU."

The Psalmist said, "God's people will offer themselves willingly in the day of His power."

THE WHY OF MISSIONS.

By MISS JESSIE RODGERS, OTTAWA.

Why should every follower of Christ be interested in missionary activities? Because Christ asks and commands His followers to be witnesses for Him,—in their home surroundings, in their own country, and "to the uttermost parts of the earth." Acts 1:8.

Christian service on missionary lines is not just doing good works from a kindly impulse, not merely joining with others in philanthropic schemes for the betterment of conditions in life. It may be this, but it has in it something far deeper and of greater import.

It is the heralding abroad of a message of love, a message that is God's own Word, and which has in it power to reach down to the very depths of the innermost, uttermost, need of man's soul, to cleanse, to save, to purify; which, if accepted by faith, raises the life, not alone to idealistic aims and ambitions, moral and intellectual, but to a secure standing in God's loving favor and grace, with assured hope of glory beyond. Rom. 5:1.

It is a glorious privilege to be so commissioned to serve. In the olden tales of King Arthur and his knights, we see the knights standing in the presence of their King, girded for service, each eager to be chosen to go on some quest, each with a vision of the day when they should win the approval of their King, and the reward of service.

Through God's wonderful love, and His infinite grace toward us in Christ, the way has been opened that we may approach into His presence, make known to Him our requests, wait His commissions, and go forth as heralds to proclaim His message, and to do ministries of helpfulness in His name. What an abounding thanksgiving should be ours!

One hot afternoon, from a front verandah in a large city, I looked down the street on either side. All seemed contracted. I looked upward. Away, beyond all human

ken, stretched the summer sky with God's love everywhere. The heat and narrowness of things seemed to pass. I had had a far outlook.

That is what we get in studying missionary periodicals, reading missionary biography, learning the names of our own missionaries, reading their letters and praying for them. No narrowness then. Our lives become one with a great company of men and women, who are indeed the salt of the earth; our eyes are held with visions of the wonderful power of the Gospel of Jesus Christ to lift, to change, to redeem and save man, visions that stretch beyond the boundaries of time to that day, when, as one in Christ, we stand in His presence to receive of Him the rewards of service.

But our attitude to missions affects others as well as ourselves. What will the stand we take on this question mean to the boys and girls growing up around us? What may it mean if they grow up without knowledge of such opportunity in life, without the far vision which yields so much of incentive and joy? This too affects ourselves, for there is no joy higher than that of a mother, who, having consecrated her son to the service of Christ, sees him going forth in that service.

Missionary biographies seem to show that, no matter what their toil or hardship or persecution, they are the happiest of people. Jesus has given them precious promises and He never goes back on His word. Matt. 19:21.

And how will it affect the millions outside who have never heard the name of Jesus, and are yet bound by sin? What may it mean to them, yes, and to us, if we fail to rise to our opportunity, with doors opening before us in every land?

We know by the past how Jesus, working through His followers has, by the power of the Holy Spirit, wrought wondrous things in transforming lives of men. The Gospel has still its mighty power. Jesus has put into our hands the commission of proclaiming it to-day. How are we going to answer the challenging call that has come to us? "Lord, what wilt Thou have me to do?"

HOW TO GET PEOPLE TO CHURCH.

The very best advertising medium for a church is the internal attraction of spiritual warmth and Gospel power. There is no greater magnet than the magnet of the Gospel of Jesus Christ. Christ said: "And I, if I be lifted up from the earth, will draw all men unto Me."

When the pulpit and the Church lift up the Christ before the people, the people will be attracted and drawn to the services of the Church. Gospel simplicity and genuineness, both in the music and in the sermon, are the best attractions for church attendance.—*Ex.*

BRITAIN'S RESPONSIBILITY IN INDIA.

By J. M. WATERS, M.D., OUR MISSIONARY.

By the marvellous providence of God, Britain has become the guardian of the destinies of India. The policy of development and not suppression has characterized all of Britain's administration of her great dependency.

Long before India, with her great diversity of race and caste and creed, had ever dreamed of nationhood, or had come to a consciousness of the possibility of self-government, many of her magnanimous and far-sighted British administrators, looking down the dim vistas of the future, had caught a "Vision splendid." They saw an India, regenerated Christian India, contented, self-respecting, self-governing, taking her place with her sisters in the great commonwealth of nations comprising the British Empire—one of the brightest jewels in the British crown.

This glorious, God-given task of bringing India to her own, accomplished in the spirit of true magnanimity and disinterestedness, is an achievement in which every true Britisher may well desire to participate. It will be an accomplishment with no parallel in the history of World-Empires.

Could the world offer a larger, nobler, more fruitful or more fascinating field of service, or present a more alluring call, than that which comes to the young men and women of Canada to-day, the call to be empire-builders in the truest sense of the word.

"The rudiments of Empire here are plastic yet and warm,

The chaos of a mighty world is molding in the form."

Truly, "The old order changeth, giving place to new." Can God give to anyone a greater privilege than that of stamping the impress of a Christian character upon this great impressionable mass of humanity?

THE LORD'S NEED OF COMMON THINGS.By REV. J. R. MACLEOD, D.D.,
SCOTSTOWN, QUE.*"The Lord hath need of him."* MARK XI : 3).

The tribes were going up to Jerusalem. Jesus and others started from Bethany. Another procession came out from Jerusalem to meet them. The two returned together to the holy city.

All vied with each other to do the Master honor. On the humble beast which He rode were the garments of some. Others carpeted the path. Palm branches waved. Joyous shouts made the welkin ring with—"Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!"

And He received it all, acknowledged its meaning, timeliness and necessity. Plainly He was acknowledged and honored as the

Messiah; and He virtually proclaimed Himself now as such. It was a great occasion!

Notice the connection between these events and the words quoted above. It was for that occasion so full of meaning, for that procession and triumphant entry into Jerusalem as the King of Zion, that He said concerning "the foal of an ass," "The Lord hath need of him."

Was not this a common, an ordinary, and even an insignificant loan or gift to be in need of for such an occasion, for the coming of the King to the Daughter of Zion, even for proclaiming His Messiahship!

This is still true, the Lord has need of common, ordinary, small gifts. The King's triumphant march is not yet ended. He is going forth to conquer. Powers of body, of mind, of heart, and material things are required.

And a comfortable truth here is, that those who have but ordinary talents, ordinary gifts to offer, little things to give, may serve the Lord with these; that He needs them and will accept and use them, yes, and prizes them as truly as the great, grand and costly gifts of those who give of their abundance.

And so all may honor and serve Him with such gifts as are possessed, and share in the privilege of furthering His triumphal progress, and through Him blessing many families of the earth. The Lord hath need of ordinary things.

No prancing steed of purest blood ever served so high and important a purpose as was served by "the foal of an ass" on this great occasion. And the king can turn our feeble powers, our common gifts, to blessed purpose for our land, for our fellow citizens, for forwarding the kingdom of heaven to blessing of the ends of the earth.

What is given or loaned to Him will not be lost. The "foal" will be returned to the owner. "The Lord hath need of him; and straightway He (Lord) will send him back hither"—R. V.

Is not that the law of the kingdom? "Cast thy bread upon the waters; for thou shalt find it after many days." And the Master Himself saith: "Every one that hath forsaken houses . . . for my name's sake shall receive an hundred fold, and shall inherit life everlasting."

Do we not wish that we could have loaned that foal; and aided the triumphal entry; and made it easier for some others to receive the King?

Privilege and service are happily still open to us. The smallness or commonness of our gifts need not hinder. The Lord hath need of them. His Church is calling from high places and at the corners of the street:—"Come! come! Forward the kingdom of the Lord! Forward His final triumph! Come with your talents and gifts, that righteousness may dwell in our land, and that the kingdoms of the world may become the Kingdom of our Lord and of His Christ."

THE WEST AND FORWARD MOVEMENT.

Principal Gandier, Chairman of the Committee of Fifty, returning from a visit West on behalf of the Forward Movement, reported a deep interest on the part of the Presbyteries visited in British Columbia, Northern Alberta, Saskatchewan and Manitoba, and a warm reception of the messages he was able to present.

He was deeply impressed with the spirit of sacrifice and earnestness that marks ministers and missionaries who, in conditions often difficult, are with courage and faith, carrying on their work.

He reported the steady development of mission fields and augmented charges to the self-supporting basis. More than forty made this advance in Saskatchewan alone in 1918.

He believes that to the extent the members of the Church realize its great programme, they will, with true Western open-handedness, respond to the Forward Movement along all its lines.

He reports a deepening conviction in the minds of many that the hoped-for new era must find its incentive in Jesus Christ; that, while governments and leagues may do much to bring in a new order, the moral dynamic must, in the last analysis, come from Christ Himself.

The fact that many Presbyteries entered into a solemn league and covenant with God for a renewed consecration of themselves and their substance to His cause, was specially noteworthy in many of the Presbytery gatherings held.

OFFICE SYSTEM IN THE CHURCH.

By MR. H. M. PEARSON, TORONTO.

Office system is essential to the efficiency of the large city church and the downtown church in particular, and should be included in the Forward Movement programme. One man cannot cope with the demands of the modern city congregation. The work must be departmentalized, and men trained in Young People's work, Boys' work and office system will be heads of these departments.

A congregation quickly learns to appreciate the advantages and possibilities of the church office, which is a "clearing house" for the organizations of the congregation. The office serves every organization, but ought not to relieve the officials of any of these societies of their own responsibilities. To be an efficient factor the office requires great amount of time and concentration of energy.

College Street Presbyterian Church, Toronto, is a city congregation with a communicant roll of nearly 1,700. The office is the pivotal centre of the activities of all the organizations. It is open every day in the week during business hours, and almost every evening throughout the winter months.

Each member of the church staff of four

has definite office hours which give opportunities for consultation with members and adherents (there were 900 such visits last year), and the equally valuable opportunity of staff conferences and discussion of work.

Two maps hang on the office wall. One is a large scale blue print of the district, on which each family is represented by a colored pin. The second is of the entire city, marked off into elders' districts, numbered from one to twenty-three.

In the office the weekly church calendar is edited from the notices sent in by society secretaries. From the office the society secretaries also obtain lists of members, strangers, addresses, etc., and much general information over the telephone. Generous use is made of the phone for calling committees, etc.

The modern church believes in publicity, and in a wide use of circular letters and printed matter. The office prepares the copy for these, arranges for the printing, reads the proofs and, by the use of a duplicating machine, actually turns out a large proportion of the letters.

In this way College Street Church has, for the past two years, sent out every month 300 copies of a two-page bulletin of church news to the men of the congregation on active service.

College Street also has in use at the present time eighteen drawers of card indexes. For every family or individual there is a card in triplicate. One is in a drawer under either "member" or "adherent," alphabetically, a second by street and number, and a third by elders' districts numerically and alphabetically within the district.

There are drawers also for the Honor Roll, duplex envelope pledge cards, choir, withdrawals from membership, prospects for new communicants, business girls' club, information, S. S. roll, new scholars, calls, soldiers' letters, general correspondence, and a special index for all circular letters, programmes, tickets, etc., issued during the year. Loose-leaf note-books are used for the elders' visitation prior to the communions. In these a page is reserved for each family or individual. The books are brought up to date from the index record, and the books, with the cards and envelopes filled in, are issued to the elders two weeks before the communion.

The elders report to the office any changes of address they discover. This is of vital importance in a congregation, which last year had over 400 changes of address.

For the Annual every-member canvass the office prepares the circular letters, and the index cards in two color duplicate. A list of sick is prepared weekly, and is in a prominent place in the office.

The visits made are initialled and dated by each member of the staff so that one member in the absence of the others may see at a glance what visits remain to be made.

HOME MISSIONS AND SOCIAL SERVICE.

BY REV. J. H. TURNBULL, D.D., TORONTO.

The Church is making a sincere effort, through her various agencies, to influence, in a helpful way, the whole social order. We are recognizing to-day that everything that is vital to the life of the people is of concern also to the Church. In this widely-extended ministry, our Home Mission and Social Service work fulfils an important part.

We have to-day a different conception of Home Missions from that which an older generation entertained. When we spoke of Home Missions years ago, we used to picture to ourselves the sparsely-settled frontier district, and even entertained the hope that when our new territories were occupied the needs of Home Missions would be satisfied.

A new vision of the meaning of Home Missions began to dawn on the Church when a few years ago attention began to be directed toward the thickly populated centres. Here, in our large cities, we are likely to discover the greatest Home Mission problem that we have ever faced. Great as the needs of new settlements may be, our most serious danger-spots are the older communities, and the world-over the biggest problems are arising in connection with the older civilizations.

We have our frontier missions still, and will continue to have them for many years to come. Our efforts are more wisely directed and conserved to-day than ever before. Co-operation has removed all unnecessary duplication and saved many men and much money.

Much remains, however, to be done. There are districts in our great West of five thousand square miles, or more, with considerable populations, untouched by any Protestant Church. We are occupying to-day about eight hundred Mission Fields, representing about three times that number of preaching stations. Then, in addition, we have 375 congregations on the Augmentation list, on their way to be states of self-support.

The Home Mission and Social Service Committee locates new fields and carries them along until they are able to sustain themselves, and the work of the past twenty years has given the Church about 1,000 self-supporting congregations. In the past thirty-six years there have been added thirty-five Presbyteries—about one Presbytery per year.

Aid is also furnished in the erection of churches and manses. "The Church and Manse Building Fund," has aided, during the past thirty-five years, in erecting more than a thousand church buildings.

Work is carried on among a bewildering variety of people of many languages. For many years we have felt the responsibility of sharing with our fellow-citizens of the French race the priceless possession of the Word of God. Through missions, schools, and colporteurs, we are seeking to extend the scope of Gospel influence, and are at work in twenty-five centres

The question of the foreigner is becoming acute in Canada, and we are conducting about fifty missions to non-English speaking people of nine different races.

In addition to this, through our Settlement Houses and other agencies, we touch many more of other tongues. Everywhere, work that is most useful for the building up of a united civilization is carried on.

In our centres of population we have Settlements that are doing splendid work among those not reached by the Churches. A problem confronts us in our downtown districts with which no individual Church can cope. The whole Church must sustain work of this kind.

We have Rescue and Redemptive Homes in Sydney, Truro, Montreal, Toronto, Winnipeg, Calgary and Vancouver. In the summer months, hundreds of poor children and tired mothers are taken from congested centres in our great cities to the fresh-air camps in the vicinity of Toronto and Winnipeg.

Among the Indians, through Boarding Schools, Day Schools and Missions, the Church is operating at twenty places among thirty bands, comprising five hundred children.

A band of evangelists and singers give their whole time to the conduct of missions for the quickening of the spiritual life of the Church. Through the Department of the Stranger, thousands of new-comers receive a welcome to the church, and information is forwarded regarding our returning soldiers.

The work is very comprehensive, and in its various departments touches at many points and in a most helpful way the life of the whole country. It merits the sympathy and assistance of all who are interested in the welfare of Canada.

**THE RURAL SUNDAY SCHOOL
AND FORWARD MOVEMENT.**
BY REV. M. H. McINTOSH,
MUSQUODOBOIT, N.S.

Probably more than half the children of our Church are receiving religious instruction in rural Sunday schools. These schools are simple in organization and limited in the scope of their operations. In most cases the enrolment is small, the staff of teachers busy people, without special training for the work they so faithfully strive to do, the equipment such as may be available, church, hall or schoolhouse.

Yet it must ever be remembered, when the rural Sunday school is under consideration, that the rural school is allied in its work with the rural home, and that, if the school is in some ways limited in its provision for the needs of the child, the rural home is abundant in its resources for the development of their bodies and the enrichment of their minds and imaginations.

If the rural Sunday schools have few classes for mid-week activities, the boys of those rural homes enjoy abundant activities in walking to and from school, in their games on the green, in their tasks at home, caring for the animals, chopping the wood and making the garden.

In addition to all these, they snare the bunnies, trap the muskrats, fish the streams and roam the woods.

The rural schools are ready and eager for a Forward Movement, and when anything is presented to them suited to their needs, and adapted to their capacities, they readily adopt it.

The Memory Passage programme is largely taken advantage of in rural homes and schools, and the Home Department has proved a boon in many localities.

The rural schools are awaiting the inspiration and impetus to be derived from the Board's splendid conception of a Unified Programme of Religious Education, but which will be realized only when a special curriculum, adapted to the peculiar needs and limited opportunities of rural schools has been provided;—a curriculum much simpler than that which may be put through by the city schools, one which will have as its aim not to produce the ideal school, or to develop the perfect school, but to reach down with guidance and encouragement to the weakest and most handicapped organization, and place an award within the horizon even of the school that holds its sessions only during the summer months.

The most critical present problem of the rural Sunday schools is that of officers and teachers. Owing to the number of schools which it usually has, a rural congregation requires four or five times as many superintendents, and two or three times as many teachers as a town congregation with an equal number of families where the children are all gathered into one school.

When we remember that the people in the country work long hours, and have necessary work demanding attention on Sunday, it is not perhaps to be wondered at that it is found difficult sometimes and in some places to find men and women ready to accept the responsibility of this work.

In some communities a single worker is bravely standing up to the task, and in others there are no Sunday schools, because no persons can be found to serve as teachers.

This is a problem that makes its appeal to the rural minister. He may well make it a high aim of his ministry to discover and develop those who shall assist him to fulfil the commission from the Master, to feed His lambs. The rural ministers are gradually finding out and availing themselves of the assistance of the Teacher Training Courses, in promoting the enthusiasm and efficiency of their Sunday school workers.

May we not hope that in response to the spirit of sacrifice developed by the war, and

to the sense of the importance of religious training that is manifesting itself on all sides, as well as in answer to the continual prayers that are ascending to the Lord of the harvest, that workers be sent forth into all parts of His vineyard, this problem will be more fully solved, and we shall have, as a result of the Forward Movement, more and better Sunday schools in our rural congregations.

It is not to be expected, or perhaps desired, that the rural Sunday school should fully provide for the religious training of the children. Its highest glory is to be an efficient auxiliary in this work to the rural home, and as, through the spirit of a new time, the sense of responsibility for the religious training of those whom God has committed to their care, comes home more fully to the hearts of the people, the Sunday school workers will receive the encouragement and inspiration they most long for, in the loving sympathy and co-operation of the parents whose children they seek to serve.

THE INFLUENCE OF THE W. M. S.

BY M. MACNAB.

It is interesting to consider the influence which the Missionary Society has had upon the women of the Church.

Years ago there was no field of action for women except through the sewing circle, and the rule of women keeping silent in the churches was extended to nearly all the religious activities.

In the change that has taken place the Missionary Society has had a large part, for through it the women have found themselves, have learned their power, have discovered they have business faculties and gifts of organization, and have learned to develop and use them.

The Missionary Society has brought the women out of their chimney corners and the old-fashioned sewing circle, with its gossip, has given place to the auxiliary meeting with its missionary talks and studies and its philanthropic endeavour.

As her courage grew she entered more and more into the work of the Church, and to-day in every congregation there are women who stand side by side with the men in promoting the advancement of the Kingdom of God.

We have learned that in the Master's vineyard there is neither male nor female but that all are workers together with Him. The Missionary Society will greatly help its members. Can we not have all the women of our church as members?

He who tries to get out of a difficulty by a lie, is getting into a worse trouble by becoming a liar.

Life and Work

A MESSAGE TO THE WIDOW.

To the Editor of THE RECORD.

General Booth said his experience led him to believe that nothing so touched hearts as the personal testimony of a child of God.

Since childhood, THE RECORD has been to me a spiritual stimulus, in its emphasis of the supernatural, and I send the following personal experience for the comfort of our many widows from the war, who so greatly need to have their trust centred in God.

In the autumn of 1874, our father, after an illness of two days, was called to his heavenly home, leaving our mother, who was quite young, with two small children and with no business experience. Our father's estate had to be placed in chancery for settlement.

At first it appeared as if all was to be consumed in the courts, but about this time our mother, who was almost distracted over financial affairs, read in the Word of God:—"Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise and they cry at all unto Me, I will surely hear them cry. Ex. 22 : 22-24.

The words "cry at all" spoke comfort to her soul. She at once committed what remained of her source of income to God, and took this promise as her stay. And now, after almost half a century she still lives to testify to the faithfulness of our covenant-keeping God; and can truly say:—

"He was better to me than all my hopes,
He was better than all my fears,
He made a bridge of my broken works
And a rainbow of my tears.

The billows that guarded my sea-girt way
But carried my Lord on their crest;
While I dwell on the days of my wilderness
march,
I can lean on His love for the rest."

A father to the fatherless, and a judge of the widow, is God in His holy habitation. Psa. 68 : 5.

Leave thy fatherless children, I will preserve them alive; and let thy widow trust in Me. Jer. 49 : 11.

J. H. BENNETT.

Toronto, 4 May, 1919.

PEACE OF CONSCIENCE.

The perfect joy of the perfect life is when a man can live at peace with his own conscience.

Even if the world resounds with his praise, and fame has written his name high in the heavens of publicity, it is naught to him who knows in his own soul that he is small and mean.

In the end every man's soul must pass judgment upon his character, and to him who knows the truth the judgment of his soul is the judgment of God.

THE CRY FROM THE FOUR WINDS.

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old; I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

"You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

"How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

"Why," cried a Moor to a Bible seller, in the white streets of Casablanca, North Africa, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds. How shall we answer it?—*Ex.*

HOW AN ENGLISH PRISONER USED HIS BIBLE.

An English soldier, imprisoned in Germany, was writing home to his wife. He wanted to let her know that he was starving, so that she would be sure to send him food.

He was afraid if he said much about the condition of the camp or complained of starvation, the German censor might stop the letter, so he wrote a nice, cheery letter, but in it he put "I hope at Easter you read my favourite verse, Luke xv. 17."

Of course, when she got this, the wife opened her Bible, and, turning up the place, she read, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger."

Do you know your Bible well enough to get you out of difficulties? There are difficulties and dangers even greater than those of this poor prisoner, and in them a knowledge of the Bible will help you.—*Messenger for the Children.*

KEEP YOUR WINDOWS CLEAN.

Keep yourself clean. Remember, you are the window lights through which you must view the world.

The clean man alone can see a clean world. The dirty window soils even the lily. Keep thyself pure! The men who go about bragging that they know the world and that it is hopelessly impure are only proclaiming their own corruption.—*Ex.*

THE JUNGLE POINT OF VIEW.

While the "Caspian" was getting under way, John Garland stood with the crowd upon the wharf and joined heartily in singing, "God be with you till we meet again," as he swung his hat in farewell to the half-smiling, half-tearful, enthusiastic group of missionaries on the deck.

"What, Garland, you here!" spoke a cynical voice beside him. "I was down this way on business, and heard the celebration going on, and so I stepped across to see what it was all about. I certainly didn't expect to find you here, and leading the band at that!"

"Look here, John, there's one thing about this business that doesn't look to me quite like a square deal. This missionary business looks very rosy to the young recruits on the deck there, with everyone praising them, giving them a send-off with songs and banners, and so on, but it will be very different when they get way out in the jungles of Asia or Africa, or wherever they are going. They are going out under a sort of deception."

John Garland took his friend by the arm, led him to the edge of the wharf, and pointed to the slowly receding ship, "Look there, Porter," he said, "do you see that gray-headed man with his hat off, swinging both arms at us?"

"Well, that's Doctor Kirman. Been a missionary in Assam—I suppose you don't even know where that is—for twenty-five years, and he's so glad to get back to the jungle after his furlough that he can hardly keep himself within bounds, but if you really want to know what the jungle point of view is, I can tell you."

"What do you know about it?"

"Nothing by experience. But Cronder, my old classmate, has been a missionary in Burma for over fifteen years, and I happen to have his last letter in my pocket. It was actually written in the jungle, while he was on a tour. 'I am sitting,' he says, 'in a native house, with a dreadfully dirty approach, but it is high up out of the worst dirt when once you get in.'

"'Alas, I do get tired of the dirt sometimes, but I never get tired of the people. I wish these children were as clean as they are dear. I have just been sitting on the floor among them, showing them my stereoscopes with the pictures. These and my stereopticon do a lot of preaching for me.'

"'But what went to my heart was the sweet voice of a girl that I overheard singing somewhere in the jungle, singing—a Karen translation, of course—"Pardon, peace and power." Such a song in such a place and by so sweet a voice reminded me that the kingdom of Jesus Christ is spreading, and that he is the Light of the world.'

As he folded up the letter the eyes of his friend sought the "Caspian," which was growing smaller in the distance. "I didn't think it would be just like that," he said quietly.—*Westminster Adult Bible Class.*

SOME GREAT FACTS.

(1) I am an "immortal," not in the sense of having my name preserved in some Hall of Fame after I have passed out into the night, as one who in life's brief day had fellow men take off their hats to me, but in a sense and meaning grander far, immortal in the only true sense, undying.

It is not merely that memory of me lives, as the memory of "Greyfriars Bobby" or any other dog might live in bronze or stone or story. It is I, myself, living forevermore. It is this life that I live to-day, thinking and feeling, loving or hating, rejoicing or sorrowing, thankful or regretful, never coming to an end.

(2) Another great fact is that the joy or sorrow of this immortal being, myself, depends now and always upon what I am; not upon where I am or what I have, but upon what I am. And further, it depends not upon what the passing part of me is, whether weak or strong, sick or well, but upon what the immortal part of me is, whether the ME that thinks, and feels, joys or sorrows, is in harmony in itself and with God.

(3) A third great fact is that the little time I spend here in this life shapes me for Eternity, starts me on the way of harmony in myself and with God—or the opposite—in which I will continue forever. The only change to which either reason or Scripture points in the future is growth, increase, intensity, along the line chosen here. This is the sowing time; the reaping, in myself, begins now, never ends.

(4) A fourth great fact, from any reasonable point of view, is that the first, the great question for me, as an immortal, especially since this life is so uncertain, is very plain. It is to get right with God, to do it here and now, and henceforth and always to live my life and do my work right with Him.

(5) A fifth great fact is that to be right with God helps in every right work in this life, and gives happiness and peace and rest that nought else can do.

(6) If these facts be facts, or even if they were only reasonable probabilities, the world cannot show in any other way or place folly so great, so colossal, so short-sighted, so blind, as to neglect or postpone getting right with God, by loving surrender to Him through faith in the atoning death of our Lord and Saviour Jesus Christ.

THE BEST KIND OF PEACEMAKERS.

"I was a peacemaker to-day, mother."

"How was that little daughter?"

"I knew something I didn't tell,"

Perhaps we have thought of the work of the peacemakers as the stopping of quarrels rather than their prevention, but how much better to stop a quarrel before it begins.

"Blessed are the peacemakers for they shall be called the children of God."

"SON, CAN YOU COME BACK CLEAN?"

"I'm standing alone against this squad and must have help soon or I'll fall, sure. I can't stand the spirit of that bunch, or listen to its conversation and keep clean much longer. Can't you fellows help me in this crisis?"

He was but a boy just passing eighteen. Having found a sympathetic listener, the boy continued to pour out his story: He had as fine a home in the North as any man. The day he was to leave it, his mother had taken him into the kitchen alone.

"Son, let me get your eye," she had said, putting both of her hands on his shoulders. "There, I'm looking you straight in the eye. It breaks my heart to see you go. I'm not afraid of bullets or rigid military discipline. I'm proud to have my boy give his life for our country, but I fear most the awful moral conditions.

"Can you come back, if God permits you to return, as clean as you are now? When you do return, we'll come into this kitchen to stand as we are now. You will not need to tell me if you are clean. I'll see it in your eye. Can you keep clean, my boy? Can you do it for your mother?"

His eyes blurred with tears, he had promised. Then, when she had given him a pocket Testament and urged him to read a part of it each day, assuring him that it would help him to keep clean, he had marched away with his head held high and with high resolves in his heart, knowing that her prayers would follow him.

"What about that Testament? Used it any?" queried the one to whom he was speaking.

"Just once, and the bunch was so mean and talked so filthy that I've never opened it again when anyone was around.

"You must begin where you left off that first night, if you would live clean. No matter how abusive the squad is, no matter how foul they make the air, can you exert enough manhood to carry out the promise made to your mother more than five weeks ago?"

"I'll keep my promise or die," answered the homesick boy with fervor. After they had prayed together, the two parted.

It was late when the crusader reached his tent. The squad had preceded him. Some were in their bunks, others were undressing.

The boy's heart almost stopped beating as he heard their lewd songs and profanity. Into that atmosphere he must go. If he kept his promise, opening his Testament, he must read from it in spite of all their abuse.

Setting his teeth, spurred on by his promise, by the thought of another praying for him, and by the conviction in his own heart, he lighted his candle, and, putting it on the edge of his bunk, began to read.

Almost immediately a well-aimed shoe, flying across the tent, knocked over the candle.

He relighted it, but again it was put out, this time by a big fellow in the middle of the tent, who spoke in such a way that the young man almost gave up in despair. He did not know what he had read, but he did realize that he was fighting the battle of his life.

"If I quit now, if I show yellow, it's my finish." So, quietly and patiently, he replaced his candle and continued reading. The talking grew less and less. One by one his tent mates fell asleep.

Soon all was quiet, and the boy on his back was still reading from Matthew by the light of the little candle, and at length sliding out of his bunk on to his knees, gratefully to offer his thanks and to pray for every man in that tent.

For ten successive evenings the young man came to recount his experiences of the evening and the day before, and to stiffen his courage.

Then one night he told his friend: "I haven't said a single word to any man about clean speech and clean living. But I have guarded my own tongue and each evening read my Testament and prayed for the men. Now four others are reading their Testaments, and putting the soft pedal on the cussing when we are around."

Later these five formed a Bible-study group with all but one of the squad as a member of it. Gradually profanity came to be almost unknown in the tent.

The day before the regiment was to be transferred, the young victor was asked, "Can you look your mother in the eye when you go home?"

"Thanks to your standing by me, I can look anyone in the eye."—*Ex.*

GOD CARES FOR THE HEATHEN! DO WE?

By DR. A. J. GORDON.

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service.

Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen, because of what you owe to Christ for redeeming you with His precious blood.

It will go hard with us when our Lord comes to reckon with us, if He finds our wealth hoarded up in needless accumulations, instead of being sacredly devoted to giving the Gospel to the lost.

THE HELPFUL SUNDAY AFTERNOON.

Many mothers of little children are ashamed to own that Sunday afternoon is the hardest time of the week. They think that there must be something wrong with themselves, because this is the case, but in reality it is a hopeful sign.

The earnest Christian mother who is seeking the best interests of her children is very apt to be discouraged, as she looks about at the numerous things to pull the child away from the Church, the home, and the Sunday calm, particularly when she is the kind of mother who longs to develop the spiritual side of their natures even more than the mental and physical sides.

So, instead of being ashamed of the feeling that Sunday is a hard day, the mother ought to thank God and take courage. Too many mothers take life easily, as concerns their children, seven days in the week, so it is well that the Christian women are awake to the gravity of the situation.

It takes hard work and plenty of it to make Sunday afternoon profitable, but it can be done. And it doesn't take a lot of money and leisure to do it either. These facts ought to help every mother to begin at once to get ready for the following Sunday.

Granted that the morning is spent in God's house, and is followed by a dinner not too elaborate, the mother can begin quite early in the afternoon with her plans. The babies sleep, and the older children are ready to enter into the quiet afternoon if wisely directed and managed by a cheery, sympathetic mother.

Many mothers lay aside through the week pictures, poems, little stories for Sunday, bringing them out one by one as the children tire of the first. Stories, songs, and quiet talks while away the hours. True, the close of the afternoon is apt to find the mother pretty well worn out, but after all it pays.

After that should come the "sing time" in which the whole family join, followed by the simple lunch and the early bedtime.

"And who is sufficient for these things?" That is what the tired, discouraged mothers think as they read this. "Why you, my dear, tired mother, you and all other mothers who will to make Sunday afternoon the best time of the week."

You don't have to have books telling you how to tell Bible stories. Just put the tales of Daniel, David, Saul, Moses, and all the other famous characters into simple, everyday language and tell them over and over. That is the beauty of telling stories to children. They want the same stories a thousand times, and they want them the same way.

They like the same poems hundreds of times, and the wise mother can put into their minds and hearts the lessons she wants them to learn without ever mentioning the moral, because the story tells the moral.

And it doesn't matter a bit whether you can sing well or not. The children will think the little songs wonderful, and their childish voices will help to drown yours if it is not all you would like it to be.

And what can you do if you have not the children to yourselves? Why, you will have to include part of the neighborhood, unless you send the intruders home.

I never knew the mother who made Sunday afternoon pleasant for her children who was not "bothered" with one or more lonely boys and girls, whose mothers take things easy in a kimono with a novel, or go off visiting on that occasion.

It is a part of the "hard" part of the Sunday, but also a part of the "profitable" part. I know by experience it is vexing, but it is safer by far to train these children along with your own than to let them run wild on Sunday afternoon, and try to lure yours away to doubtful pleasures a few years later.

We used to have a little girl with us regularly every Sunday afternoon, and it was not pleasant, but the poor, lonely little thing was so grateful that it helped over many hard places.

And don't forget the special treat. It won't hurt the children once a week to have a larger amount of candy or their favorite treat. Let them feel that you work and plan for the Sunday afternoon, and you will not find them teasing to go away as so many children do.

And when they grow up and slip away to homes of their own, there will be time and opportunity to rest every Sunday afternoon, only then you will not want to do so, for you will know that the hard time was the profitable time and the most pleasant of your life.—*Ex.*

BLESSED ARE THE BUSY.

One of the very great advantages of being busy and in earnest over the worth-while tasks of life is that then we haven't too much time and thought to give to ourselves.

It is the man who hasn't much to do, or who isn't devoting himself to what he has to do, with anything like enthusiasm, who has the time and the mind to give to nursing imagined wrongs and grieving over fancied troubles.

The man who is up and at the job of building God's great world in righteousness and truth, and building his own life into the divine purpose, cannot very well be conceitedly moping around worrying over the failure of the world to appreciate his gifts and graces.

To be thus saved from oneself, from one's little, mean, narrow, selfish self, is to be saved from some of the most wearying and bothersome troubles that life can have.—*Ex.*

The Children's Record.

A HAPPY CHINESE GIRL.

I have eight brothers, eight sisters-in-law (for my eight brothers are married), and six sisters. I am the youngest.

My mother loves me very much. When I was little she let me go to school, and I graduated from the primary. I had five slaves who waited on me day and night, and I had plenty of pretty dresses and ornaments.

Although I was so fortunate, yet my heart was never happy. Because I was not happy I was very earnest in worshipping idols, and sometimes I determined to commit suicide.

One day my father was very ill, and I took scissors and cut a piece from my arm. I put this in water and gave it to my father to eat, hoping he would get well. That day I nearly died with despair.

Because my heart was always unhappy, I learned to play cards. When I got out of bed then I began to play, hardly taking time to eat or sleep. Sometimes my slaves washed my hair while I played, but still I was unhappy.

One day I heard two Chinese girls speaking English and I suddenly determined to go to a Mission school, hoping that there I might learn English and to play the organ.

I did not like it that I had to study the Bible and after three months I left. Yet in that time no one spoke to me of the Gospel; they thought they did not dare because I was a Mandarin's daughter.

Later I entered another Mission school and as soon as I arrived I immediately asked, "I do not want to study the Bible or go to church; must I do it?" They said I must. The first Sunday I pretended to have a headache, the next week I had a stomach ache, and so on for four weeks. The teacher gave me medicine, but I was not sick and threw it away.

Afterward she said, "You are not ill and you must go to church." So I had to obey, but I hid in my pocket a novel, and while the service was going on, I was reading.

One day when I was outside playing, I looked under a large stone. There were centipedes, snakes and many insects and I was so frightened I ran away, but I heard a voice saying to me, "Daughter, you are like that; although the outside of the stone is pretty, underneath there are fearful things. Your face is pretty, but your heart is full of pride, cruelty and lies."

Then I was very wretched, and I went up to my room, kneeled, and prayed to God, "If in heaven or earth there is truly a God, I beseech you to help me."

After a year I received baptism and united with the church, but my family did not know about it. I wrote a letter to my sister-in-law and asked her to tell my mother.

When my mother heard it, for several days she wept and refused to eat. Then my brother sent for me to come home.

When I arrived, I saw my eight brothers sitting in the reception room as if they were going to judge a criminal, and my mother there, too, crying.

I happened to have a Bible and a hymn-book in my hand; my brothers were so angry they snatched my books, tore them up and threw the pieces in my face, saying loudly, "We have spent a great deal of money to send you to school, and now you have taken the foreigners' religion and made us greatly ashamed."

Oh, I shall never forget that day. I was so frightened; but I remembered what the Lord had endured and did not open His mouth, so I did not speak.

Sometimes when I was saying grace before eating, if they saw me, they would take away my bowl and say that I was sick and could not eat.

Once when I was in my room praying, a sister-in-law saw me and called all my sisters-in-law to come, saying I must be sick and they should call a doctor. I haven't time to tell of all the persecution.

After three months I begged my mother to let me go back to school. She was kind and promised I might. I am sorry that at that time I was a selfish Christian; I did not think of my brothers or my mother. I only thought that my mother was old, her eyes were dim, and she had smoked opium for thirty years. My oldest brother was a high official, of what use to pray for him?

Then one day I saw my mistake, that it was my duty to pray for my mother, and not only to pray for her myself, but to ask my friends to pray, too. We did that for three years.

Last year in June, my mother and eleven relatives received baptism. You may know how happy I was. What hard things are there that God cannot overcome? My mother not only stopped smoking opium, but she was baptized, and to-day she is very earnest in doing personal work.

I have believed in the Lord for five years and been doing Bible Woman's work for four. There is no other work that can be compared with this, and I am so happy in it.

Every year I go into the country for seven months and live in a tent. Sometimes I am invited by the village people to eat with them. They use large chopsticks, and it is all very different from what I am accustomed to, but my heart is full of happiness, very different from the time before I knew Jesus.

Sometimes I go into the prisons to talk to the women, and to the hospital to help the sick people, write letters for them, wash their heads and to preach the Gospel.

Once I was asked to become head teacher in a school of 700 pupils. It was not that I did not want to go, for I would have had a large salary, fame and honor, but I knew clearly that Jesus wanted me to be a Bible woman, and I am so happy in this work—nothing can compare with it.

Such is the story of Miss Chhoa as told by herself in English, to a missionary gathering in Amoy, China.

Her father is a vice-roy in Nanking and her oldest brother is also a high official.

The interest in her was partly, no doubt, because she is the daughter of a wealthy, high official and her story is an unusual one, but she herself has a bright, attractive face, and is a living demonstration of what an intelligent, strong-minded Chinese girl can do, through the transforming power of Jesus.—*In The Mission Field.*

DAVE'S SECRET.

Some years ago, in a poor schoolhouse in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go to the top of the class," said the teacher, "and see that you stay there. You can if you work hard."

The boy hung his head. But next day he did not miss a word in spelling. The brighter scholars hoped there might be a chance to get ahead, but there was not a single one; Dave stayed at the top. He had been a poor speller before, but now he knew every word.

"Dave, how do you learn your lessons so well now?" said the teacher.

"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school. And I go over them again in my mind, before the class is called up."

"That's the way to succeed; always work that way, and you'll do."

To-day Dave is manager of a large business. He always says his start was due to his teacher's words, "Go up to the top, and see that you stay there; you can if you work hard."—*Ex.*

HIS QUICK TEMPER.

In proportion as this mind of Christ, love for others and readiness to sacrifice to save them, is in a church or its members will that church be prosperous. Again, be it repeated that the size or numbers of a church, or its wealth or social standing, whether worshipping in city cathedral or frontier shack, whether giving in millions or mites, has nothing to do with its real prosperity.

Those who have a heart to do good never need complain for lack of opportunity.—*M. Henry.*

HOW "HIS NAME SHALL BE IN THEIR FOREHEADS"

"How will God write it, papa?"

"Write what?" said her father.

"See what it says," "And His name shall be in their foreheads," "It's out of the Bible," she added, "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book and took her on his knee. "God will not write it at all."

"Not write it! Then how will it come there?"

"Some things write themselves. When you look at grandfather's silver hair, what do you see written there? That he is an old, old gentleman, don't you? Who wrote it there?"

"It wrote itself."

"Right. Day by day, and year by year, the white hairs came, until at last it was written quite as plainly as if somebody had taken pen and ink and put it down on paper for you to read.

"When little girls are cross and disobedient, where does it write itself? Look in the glass next time you are naughty and see."

"I know," said Eva. "In their faces, doesn't it? And if they are good. In their faces, too. Is that what the text means?"

"That is what it means. Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out, but if we are good, that too will write itself there, and will tell that we are God's."—*The Christian Irishman.*

A GIRL'S CHRISTIAN LIFE.

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the church, the Sunday school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience" or marked change in the outward manner of living.

It is well for us all to recognise how simply and quietly the Christian life sometimes begins.

A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read, on Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life."

And after a little thought, she added, "And I should like to live such a life."

A few minutes later she knelt down and said, "Lord, I will try from this time."

The decision was made. She went on steadily, and is still a useful and influential Christian woman, honoured and beloved, and widely known for her beautiful and devoted character.—*Ex.*

"WHAT'S COME OVER MURRAY."

"What Christian Work Can I Do?"

By RICHARD S. HOLMES, D.D., LL.D.

A young man came to me recently, asking that very question. I said to him:

"What time do you rise in the morning?"

"At half-past six."

"What time do you have breakfast?"

"At seven o'clock."

"What do you do next?"

"Go to the offices where I work."

"What do you do there?"

"Work steadily until twelve o'clock."

"What do you do then?"

"Go to lunch."

"What do you do next?"

"Work steadily until half-past five, or six, or sometimes later."

"What do you do next?"

"Go to supper."

"What do you do next?"

"Read the paper, or some times go to a concert, or a lecture, or a play. Too tired to do much. Loaf around home generally."

"What do you do next?"

"Go to bed."

"Is that a sample of every day?"

"Yes, of every day."

"When would you do Christian work, if I gave you any to do?"

"I don't know."

"Murray," I said, "God has so placed you, so filled your day, that you don't see where you would get time for Christian work, and I don't see. I think God does not mean for you to add any Christian work to your daily burden."

Murray looked at me a moment, and said, "I guess that's so," and he rose to go.

"Wait, Murray," I said, "are there other men employed where you are?"

"Yes—many," he answered.

"How do you do your work; as well as the rest, or more poorly, or better?"

"Oh, as well as any of them, I think."

"Do they know you are a Christian?"

"Why, yes, I suppose so."

"Do they know you are anxious to do Christian work?"

"No, I don't think they do."

"See here, Murray, here's Christian work you can do; start to-morrow. Do your work better than you ever did. See what needs to be done as you never did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it. Will you?"

He thanked me, said he had never looked

at the question from that standpoint before, and went away.

Six weeks after I met the superintendent of his department in the offices of the great corporation where he worked. He said,

"Isn't Murray one of your men?"

"Yes," was my reply, "why?"

"What's come over Murray?" he said.

I could only say, "I don't know. I didn't know anything had come over him."

"Well, there has. He's the best clerk in the whole force, and has developed into that in the month past. He's the best influence about the whole place. The men all notice it. There's a different atmosphere in his department. He's a Christian now, sure; quiet, earnest and full of a spirit that imparts itself to others. Something has come over Murray!"

When young men begin to live in the circles where God has placed them the Christ life up to the measure of their power, there will be more real service done for Christ than this generation has seen.

The brotherhood that brothers up to unbrothered men in everyday life will accomplish more for Christ than any number of brotherhoods whose end is met by constitutions and by-laws and meetings and addresses and banquets and longings for opportunities to do Christian work.—*Ex.*

A SURPRISE PARTY.

In a certain church there was a member who had thought that he had done his full duty when he attended church Sunday morning. In some way his conscience became awakened and his heart was stirred up. He went to church Sunday night and found a very small attendance.

He spent the next Sunday afternoon in getting into communication with as many of the members of the church and others as possible. He said to each one: "Let us go to church to-night and give our preacher a surprise party." The idea took and they went.

The surprise of the preacher may well be imagined when he entered the pulpit and found that, instead of the pews all being empty, except a few seats occupied by the faithful standbys, the church was crowded to its capacity. There was a surprise for the people, too, for they said their preacher had never preached as well as he did that night.

Suppose somebody in each church would try to get up a surprise party for its preacher. People can go to church when they want to in most cases. Many do not realize how they fail in their duty, and what a privilege they miss when they stay away.—*Ex.*

Energy, invincible determination, with a right motive, are the levers that move the world.—*Porter.*

THE SECRET OF HAPPINESS.

Julia Kearn stopped halfway up the tenement steps. Some one was singing in the room above. It was a young girl's voice, and there was genuine joy in its lilt and cadence.

Julia had sought the place at the suggestion of one of the settlement workers, who had told her of brave Bessie McQueen and her helpless old father. Julia's heart had been touched by the story, and she had brought a basket of delicacies for the invalid, and was prepared to offer all sorts of sympathy to Bessie herself.

But the sound of her happy singing disconcerted her. Perhaps she didn't need sympathy. She might even resent it.

"I don't see how she can be happy under such circumstances," thought Julia, as she rapped lightly.

The door was opened by a bright-faced young girl, who greeted her cheerily. Julia introduced herself and offered her basket, which Bessie accepted with simple dignity. She gave a rapturous cry as she opened it and saw the contents.

"Just look, father dear," she exclaimed. "Some of the very things you've been wishing for. That's another thing to be happy for this morning, isn't it, father?"

"I'm glad," said Julia, "if it makes you happy. There are so many things in life to make us sad."

"Oh, yes, but there are so many more things to make us happy."

"But surely you do not have many things to make you happy?"

Julia had not meant to say just that. The words had slipped out of themselves. She could not be happy, she was sure, if her days were spent in two small tenement rooms, and she had an invalid father to care for and a younger brother to educate, all on her own meager earnings of ten or twelve dollars per week.

"Oh, but I do," insisted Bessie. "I am alive and well, and I have work that I can do here at home, so that I don't have to leave father. Brother Tom is going to school and standing the highest in his classes, and he and father both need me. And I can make these beautiful flowers that please so many women."

"I don't see how anybody can help being happy when they have pleasant work to do, and are able to do it, and have somebody to work for. Then there is always someone besides my own folks needing me. This is a big, fine world, I think, and there are so many you can do for, even if you don't have much money to give away."

"And everyone is so good to father. I'm sure I don't know how to thank you for the things you brought."

"Please don't try," begged Julia. "You have given me so much more than I have given you."—In *"The Comrade."*

A CHINESE SOLOMON.

When a man, in China is in trouble of the sort that leads him to apply to the courts, his case comes before a district magistrate.

Some of these men are very quick to read character, and keen in detecting fraud. The writer tells of one such, who might be called a Chinese Solomon.

Some years ago a Chinaman who owned a mill where he pressed oil from beans was visited by a neighbor who came to borrow an immense basket used by the oil man to receive the bean refuse after the oil had been extracted. The request was granted, and the neighbor, who was a miller, carried the basket home to use for holding bran.

Time went on, and the following fall the oil man asked for the return of the basket. To his surprise, the miller claimed the basket as his own. In spite of the fact that there were no witnesses, the oil man went to law, and the case came before the district magistrate.

The magistrate asked each man to tell his story, which he did. Each man also acknowledged that he could not produce witnesses. The magistrate recognized that his own reputation was at stake, and also that it was a case where a righteous decision would greatly enhance his own reputation.

"Bring in the basket," he said. He had already determined in his own mind that in all probability the oil man was in the right, for he felt that no man in his senses would be likely to go to law about so cheap an article unless it were really his.

As soon as the basket was brought in, the magistrate, with a severe frown, addressed it in these words: "Mr. Basket, each of these two men here in court claims you as his own property. There are no witnesses as to which is telling the truth. Now I order you to tell which of them you belong."

"What, you remain silent! Are you not aware that I am the magistrate of this country? If you do not reply at once I shall order you to be severely punished!"

"Still silent! Here sergeant, get your paddle, turn over this basket and give him a hundred blows!"

The underlings who were present had great difficulty in keeping their faces straight, but they had to obey, and accordingly the man who was wont to use the stick for beating unwilling witnesses proceeded to beat the basket. He had not delivered many blows before the oil, which had been concealed by the bran, began to ooze forth.

"Hold on," said the magistrate; "that is enough! I thought I should make this basket speak. It is evident that he belongs to the oil man. Take out the miller and give him five hundred blows, and you, Mr. Oil Man, carry home your basket.—*Sel.*

It is still true that "The soul that sinneth, it shall die."

World Wide Work

SUPERSTITION IN AFRICA.

By MRS. EMMA D. WOODSIDE, WEST AFRICA.

I once witnessed the performances of a witch doctor in one of my visits among the villages. The chief of the country was sick, and the doctor was giving him a massage treatment.

By sleight of hand he seemed to draw from the patient's side chicken's claws, feathers, bones, sticks, pebbles, etc. Some witch, it was supposed, had caused these things to grow in the man's body, with intent to kill.

It was evident to the astonished crowd which had gathered around that their king would probably get well, now that these things were removed. The doctor's bill was promptly paid, a thousand balls of rubber, ten pieces of cloth, and a large pig. An ox was slaughtered and a beer-drink indulged in, to celebrate the occasion and to appease any offended spirit.

Africans believe that "an ounce of prevention is worth a pound of cure," although they do not have that proverb in just those words. It is for prevention that charms are worn. If a person is cautious he will provide himself with a charm to hold in his hand while he sleeps, and then when the witches come in the dark night and wrest open the door and throw some powdered stuff on the fire to keep him asleep, he will awake and be safe.

While living at Bailundu I was, at one time, teaching school at the king's village. It was my custom to ring a small hand-bell to call the children together. One day, as I approached the village, I was met by a messenger who informed me that the king wished to see me. I immediately proceeded to his Majesty's apartments, wondering what this summons could mean.

He sat in his accustomed place on a great flat stone by the gate of the courtyard, surrounded by several of the old "men of state." After a friendly greeting he said to me, "Ondona, you must not ring that bell any more. We think it is keeping off the rain. It doesn't rain and the corn is drying up, and if the corn crop fails we'll have to sit in hunger next year."

I tried in vain to persuade him that it was not in my power, or that of any other person to prevent rain. I promised, however, to leave my bell at home in the future. Several days passed and still no rain, and a new cause for its non-appearance had to be sought. It was discovered to be in the dilapidated condition of the king's graves.

Each grave has a little grass-thatched roof over it, to protect it from rain. These roofs had become old and leaky, and the spirits of the offended royal ancestors were supposed to be keeping off the rain until the graves were repaired. Consequently, a day was set apart, and all the men of the

village and surrounding country were ordered to gather sticks and grass, and re-thatch the graves.

Again days passed and no rain. Then a great spirit-feast was declared. Oxen were slaughtered, great quantities of beer brewed, and the whole country gathered at the capital, where they had several days of feasting and carousing, until many were so wrought upon by excitement and passion that they seemed possessed by demons.

Old men and women, bowed with age and stiff with rheumatism, leaped and danced and whirled like nimble youth. Drums were beaten and the rain doctors were busy whistling and waving their wands, trying to induce the clouds to come in their direction.

Shortly after this performance, in the course of twenty-four hours, the rain fell in copious showers, and the country was jubilant over the success in "bringing rain."

We were having a house built at one time at the beginning of the rainy season. The rains were tardy in coming, and the people conceived the idea that we were holding off the rain until the house was thatched. Whereupon some of the men fell to work cutting and carrying grass so that the house could be completed in shorter time, and then they demanded that the rain be allowed to fall.

Early one morning, a man came to our house and told my husband that some one had been stealing things from him, and he wished him to divine who it was. He brought a piece of wax to pay for the information. My husband told him that neither he nor any other man could tell by divining who the thief was. The man looked into his face and blandly replied, "Wa kembera." (You lie !)

It is not strange that they should believe that the white man possesses magic power. He who has so many curious objects and can do things that *they* never dreamed of doing, why should he not be able to do at least as wonderful things as their own people ?

May we be helped in showing these superstitious people that there is a God in heaven who loves them and is seeking to save them from their sins, so that they will no longer believe the foolish things that their rain doctors tell them. There is a better day coming for these children of Africa.

Esau filled his life with regret for one day's trifling; Easter was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a moment.—*Maltbie D. Babcock.*

Difficulties are nothing to the man who knows that he is on the mission on which God has sent him.—*F. B. Meyer.*

GERMAN OPINION OF THE GERMANS.

The German soul is the world's soul, God and Germany belong to one another.—*"On the German God,"* by Pastor W. Lehmann, quoted in *H. A. H.*, p. 83.

If God is for us, who can be against us? It is enough for us to be a part of God.—*"On the German God,"* by Pastor W. Lehmann, quoted in *H. A. H.*, p. 77.

The enemy State must not be spared the want and wretchedness of war; these are particularly useful in shattering its energy and subduing its will.—*General V. Hartmann, D.R.*, vol. xiii., p. 459.

German Kultur is moral Kultur. Its superiority is rooted in the unfathomable depth of its moral constitution. Should it forfeit its moral purity, it would cease to be German.—*Prof. O. V. Gierke, D.R.S.Z.*, No. 2, p. 23.

If we are beaten—which God and our strong arm forbid—all the higher Kultur of our hemisphere, which it was our mission to guard, sinks with us into the grave.—*Prof. A. V. Harnack, I.M.*, 1st October, 1914, p. 26.

Germanism, when it rightly understands itself, and remains true to its nature, is childlike and manlike, at once tender and strong, full of genuinely human simplicity, and therefore of irreplaceable value to Kultur.—*F. Lange, R.D.*, p. 27 (1890).

Perhaps the greatest danger for us Germans—greatest because it does not threaten us from without, but within our own hearts—is our magnanimity. Oh, there is something glorious about this virtue, and we Germans may be quite particularly proud of possessing it.

Even if there were no question of vengeance, even if we were not demanding reparation for ancient wrongs . . . the crime (Frevel) of opposing the development of Germany is so great that the most trenchant measures are scarcely a sufficient punishment for it!—*D.B.B.*, p. 214.

What does right matter to me? I have no need of it. What I can acquire by force, that I possess and enjoy; what I cannot obtain, I renounce, and I set up no pretensions to indefensible right . . . I have the right to do what I have the power to do.—*M. Stirner, D.E.S.E.*, p. 275.

We are beginning slowly, humbly, and yet with a deep gladness, to divine God's intentions. It may sound proud, my friends, but we are conscious that it is also in all humbleness that we say it: the German soul is God's soul; it shall and will rule over mankind.—*"On the German God,"* by Pastor W. Lehmann, quoted in *H. A. H.*, p. 83.

We are not only compelled to accept the war that is forced upon us . . . but are even compelled to carry on this war with a cruelty, a ruthlessness, an employment of every imaginable device unknown in any previous war.—*Pastor D. Baumgarten, D.R.S.Z.*, No. 24, p. 7.

Whoever cannot prevail upon himself to approve from the bottom of his heart the sinking of the *Lusitania* . . . and give himself up to honest delight at this victorious exploit of German defensive power—him we judge to be no true German.—*Pastor D. Baumgarten, D.R.S.Z.*, No. 24, p. 7.

(This and the previous extract are taken from an address on the Sermon on the Mount).

The German people says with David: "Thou comest to me with a sword and with a spear and with a javelin; but I come to thee in the name of the Lord of Hosts," in the name of faith, right and truth. Great is his might who has these powers on his side; for the living God stands behind him.—*Pastor M. Hennig, D.K.U.W.*, p. 65.

The kingdom of God must now assert itself against the kingdom of all that is base, evil and vile: the kingdom of light against the kingdom of darkness. Against a world of superhuman evil . . . the power of superhuman justice, truth and love goes out to battle.—*"War Devotions,"* by Pastor J. Rump, quoted in *H. A. H.*, p. 125.

The German is docile and eager to learn. His interest embraces everything, and most of all what is foreign. He is disposed to admire everything foreign, and to under-rate what is his own. With foreigners it is just the other way. We Germans know about them, but they know absolutely nothing about us.—*Prof. A. Lasson, D.R.S.Z.*, No. 4, p. 34.

One thing, I think, is clear: God must stand on our side. We fight for right and truth, for Kultur and civilization, and human progress, and true Christianity, against untruthfulness and hypocrisy and falseness, and un-Kultur and barbarism and brutality. All human blessings, aye, and humanity itself, stand under the protection of our bright weapons.—*"War Sermons,"* by Pastor H. Francke, quoted in *H. A. H.*, p. 65.

We have become a nation of wrath; we think only of the war. . . . We execute God's Almighty will, and the edicts of His justice we will fulfill, imbued with holy rage, in vengeance upon the ungodly. God calls us to murderous battles, even if worlds should thereby fall to ruins. . . . We are woven together like the chastening lash of war; we flame aloft like the lightning; like gardens of roses our wounds blossom at the gates of Heaven.—*F. Philippi, quoted in H. A. H.*, p. 52.

GERMAN OPINION OF THE BRITISH.

No people has done so much harm to civilization as the English.—*O. A. H. Schmitz, D.W.D., p. 122.*

Abysmal hypocrisy . . . the (British) national vice, has been incarnated for us in Sir Edward Grey.—*Prof. G. Roethe, D.R.S.Z., No. 1, p. 14.*

England has nothing but the instincts of a beast of prey. This alone can explain her foreign and domestic policy of the past decades.—*K. L. A. Schmidt, D.E.E., p. 6.*

The untruthfulness and unscrupulous brutality with which the English Cabinet carries on the war place it far below the level of Muscovite morality.—“*Germanus*”—*B.U.D.K., p. 35.*

As soon as it comes to the sanguinary reality, the English hireling's heart drops into his breeches, and the English Scotchmen have not even breeches for it to drop into.—*O. Siemens, W.L.K.D., p. 19.*

White snow, white snow, fall, fall for seven weeks; all may'st thou cover, far and wide, but never England's shame; white snow, white snow, never the sins of England.—*G. Falck, quoted in H. A. H., p. 50.*

England is a Moloch that will devour everything, a vampire that will suck tribute from all the veins of the earth, a monster snake encircling the whole Equator.—“*My German Fatherland*,” by *Pastor Tolzien*, quoted in *H. A. H., p. 140.*

The unexampled sorrow and need begotten by the gigantic world war conjured up by England's brutal egoism—“the greatest crime in the whole world history”—has inclined many suffering people to suicide.—*Prof. E. Haeckel, E.W., p. 39.*

Another vice has been developed to its highest pitch in this war: to wit, lying. England in particular has established a record in this department, even as against the Father of Lies, the Devil.—*Prof. F. Delitzsch, D.R.S.Z., No. 13, p. 20.*

England's strength resides in arrogant self-esteem, German's greatness in the modest appreciation of everything foreign. England is self-seeking to the point of insanity, Germany is just even to self-depreciation.—*Th. Fontane (about 1854), E.B., p. 389.*

It is high time to shake off the illusion that there is any moral law, or any historical consideration, that imposes upon us any sort of restraint with regard to England. Only absolute ruthlessness makes any impression on the Englishman; anything else he regards as weakness. . . —*Prof. O. Flamm, E.B., p. 400.*

England is our worst enemy, and we will fight her till we have overthrown her! So may it please our Great Ally, who stands behind the German battalions, behind our ships and U-boats, and behind our blessed “militarism”!—*E. V. Heyking, D.W.E., p. 23.*

That foreign Kulturs offer us things of spiritual value, whether it be for our enjoyment or by way of a challenge, is true—always, of course, with the exception of England, which does not produce anything of spiritual value.—*Prof. W. Sembart, H.U.H., p. 137.*

That the blood-guiltiness of this “greatest crime in world history” lies at the door of England alone, and that she has for more than forty years been plotting the annihilation of her dangerous German competitor, has been established by numerous facts . . . and during the past three months, by the naive admissions of English statesmen.—*Prof. E. Haeckel, E. W., p. 113.*

The cunning and unscrupulousness of the pirate does, indeed, survive in the English sailor; he lies in ambush for neutral merchant-ships (!), lays mines in the fairway of neutral neighbour States, and commits deeds of violence of the most manifold kinds; but the resolution of the pirate, the daring intrepidity in attack, he no longer possesses.—“*Germanus*,” *B.U.D.K., p. 43.*

Death and destruction to the poison-mixers on the banks of the Thames! Cain, Ahab, Judas, and the disciples of these master assassins, whatever they may be called, are positive heroes in comparison with the ruffians who, jeering at all Kultur, have committed a crime against innocent blood which no words can characterize.—*Pastor B. Losche, D.S.E.S.D., p. 4.*

Our war expenses will be paid by the vanquished. The black-white-red flag shall float over all seas. The whole world shall stand open to us, to develop the energy of the German nature in unhampered competition. . . . We must break the tyranny which England, in base self-seeking and shameless contempt of law, exercises over the seas.—*Prof. O. V. Gierke, D.R.S.Z., No. 2, p. 23.*

We need not be ashamed of our hatred (for England). It is rooted in our love for our innocently suffering fellow countrymen. This sanctifies it. The Gospel does not say, “If anyone strikes my child on the right cheek, turn to him also the left cheek of thy child.” It speaks only of one's own cheek. But it also speaks of the hell fire of which the offender stands in danger.—*Prof. R. Leonhard, D.R.S.Z., No. 16.*

The Church Funds, West.

SUMMARY OF RECEIPTS.

	During April	Jan. 2 to April 30
Home Miss., Soc'l. Serv....	\$ 6,097.88	\$15,667.65
Foreign Missions.....	25,197.11	33,440.87
Widows' and Orphans' Fd.	200.00	558.00
Aged Ministers.....	156.00	577.00
Pte.-aux-Trembles	481.00	1,725.00
Deaconess Tr. Home.....	66.50	128.57
S.S. & Y.P.S.....	80.80	363.30
Montreal College.....	38.00	132.00
Queen's College.....	38.00	99.00
Knox College.....	39.00	284.00
Manitoba College.....	48.00	64.00
Saskatchewan College.....	26.00	326.00
Robertson College.....	15.00	125.00
Westminster Hall.....	7.00	36.00

\$32,490.29 \$53,526.39

RECEIVED DURING APRIL

At the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario.

Port Credit.....	\$199.00	Leamington.....	300.00
Goderich.....	355.00	Ethel.....	49.00
Harwood.....	22.00	Normanby, Kx.....	22.00
Hespeler ss.....	26.85	Bluevale.....	40.00
Niag Falls, Drd Hill	145.00	Brookville, 1st.....	367.50
Teeswater.....	200.00	Kinston, Chal.....	250.00
Peterboro frnd.....	25.00	Gordon MacGregor.....	10.00
Tor, St James Sq.....	300.00	A Friend.....	5.00
Rev Thos Dadds.....	28.60	Ptboro', St A, bc.....	25.00
Tor, Dufferin.....	75.00	Tor, Rosedale.....	1,000.00
Tor, Bonar.....	200.00	Rockside.....	36.00
Windsor.....	800.00	Mt Forest.....	168.00
Clifford.....	138.00	Branchton.....	108.00
Marvelvill.....	13.00	Branchton ss.....	23.00
Ashburn.....	55.00	Embro.....	213.00
Unionville.....	29.70	Cromarty.....	125.00
Weston, Wmstr.....	86.00	Clinton ss.....	18.00
Port Carling.....	25.00	Beaverton.....	426.95
Allandale.....	62.25	Keington, Chal ss.....	150.00
Ham, St John's.....	250.00	Carltn Pl, St And.....	270.00
Norwich.....	7.00	Columbus.....	30.00
Bayville.....	7.00	Hillsburg.....	77.00
Mt Hamilton.....	38.00	Galt, Central.....	400.00
Rev D Taft.....	7.45	Wmstr, 1st.....	225.00
Oro, Esson.....	23.00	Wmstr, 1st.....	15.00
Bury's Green.....	69.00	Canlachie.....	76.00
Fenelon Falls.....	137.00	Parkhill.....	150.00
Tor, Bloor.....	3,000.00	St Helen's.....	38.00
Dorchester.....	100.00	Rainy River ss.....	6.85
Inwood.....	24.00	Seaforth.....	120.00
Cumberland.....	40.00	Ethel ss.....	85.00
Arnprior.....	385.00	Burgoyne.....	23.69
Whitby.....	226.00	Rev E L Morrow.....	300.00
Winterbourne.....	19.00	Pembroke, Cal.....	50.00
Lon, New St Jas.....	600.00	Northcote.....	14.00
Avonbank.....	128.00	Eldon Station.....	200.00
Molesworth.....	112.00	Durham.....	34.00
Molesworth ss.....	2.00	N Kinloss.....	300.00
Est Wm Giles.....	100.00	Simcoe.....	420.00
Tor, Avenue Rd.....	600.00	Ottawa, Knox.....	35.00
Tor, Rhodes Ave.....	169.00	Melrose.....	116.00
Zephyr.....	55.00	Bowmanvil.....	33.00
Zephyr ss.....	22.00	Dundalk.....	67.00
Mr, Mrs W D Lockie.....	80.00	Ventry.....	5.00
Perth, Knox.....	307.00	Allensvil.....	12.00
Ayton.....	10.00	Holland.....	15.00
Port Credit ss.....	22.50	Doon.....	22.00
Ham, McNab.....	120.00	N Pelham.....	10.00
Glen Morris.....	83.00	Windsor abc.....	154.00
Dorchester yps.....	32.00	Strathroy.....	75.00
Rev W J Forbes.....	34.15	Thames Road.....	100.00
Seymour East.....	87.00	A Friend.....	13.00
Sudbury.....	195.93	Burford.....	10.00
Sundridge.....	14.00	Albert Ruthfrd.....	21.00
Mack.....	5.00	Ventnor.....	12.00
		Manitowaning ss.....	16.00
		Bell's Corners.....	

Almonte.....	300.00	Adjala.....	\$24.00
Spencerville.....	50.00	Temple Hill.....	32.50
Westwood.....	100.00	Woodstock, Kx.....	700.00
Thornhill.....	278.00	E Adelaide.....	19.35
Mrs A L Murray.....	10.00	Forest.....	65.03
Wingham.....	210.00	Brigden, ww.....	25.00
Schreiber.....	32.00	Stratford, St A.....	400.00
Scarboro', Kx.....	200.00	Smith's Hill.....	41.00
Malta.....	2.00	Goderich.....	457.00
Gordon Lake.....	25.00	Wallaceburg yps.....	24.00
Tor, Runnymede ss.....	38.00	Appleton.....	50.00
S Plympton yps.....	63.00	Scarboro', St A.....	150.00
Otta, St And.....	200.00	Brown's Corners.....	30.00
Tor, West ss.....	100.00	Erin.....	100.00
Tor, Bonar ss.....	300.00	Eramosa.....	71.00
Flesherton.....	30.00	Miss E V Johnson.....	6.25
Est Cathrn Cameron	723.85	Louth.....	8.00
Lindsay.....	446.00	Wmstr, St And.....	40.00
Peabody.....	20.00	Wmstr, St And ce.....	7.59
Ballinafad.....	16.00	Wallaceburg.....	126.00
Meaford.....	100.00	N Bruce, St And.....	100.00
Preston.....	106.21	Fort Wm, St And.....	31.65
Clinton.....	77.95	Keldora.....	11.00
Rev G B Ratcliffe.....	17.72	Rev G G Treanor.....	20.00
Kirkton.....	45.00	Fordwich las.....	53.00
Tor, Knox.....	1,500.00	Port Elmley.....	12.00
Hamlin, St And.....	310.00	Miss E B Hall.....	30.00
Crumlin.....	95.00	Port Arthur, St Paul's	750.00
Tor, St Enoch, bc.....	100.00	A Friend.....	5.00
Campbellford.....	394.90	Aurora.....	56.25
Alton Guild.....	3.00	Morrisburg.....	169.30
Owen Sd, Div.....	800.00	Winchstr Spgs.....	20.00
Wyoming.....	44.00	Barrie, Chinese.....	18.00
Claremont.....	44.00	North Bay.....	350.00
McGillivray.....	71.00	Tor, Dovrct.....	500.00
Rev A C Stewart.....	15.05	Fingal.....	86.20
Rev, Col, Mrs Dal cl	5.00	Vankleek Hill.....	200.00
Rev John Richrdsn.....	8.20	Westport.....	32.00
Smith's Falls.....	585.20	Glenvale.....	5.50
Tor, Deer Park ss.....	50.00	Long Branch ss.....	11.00
Shelburne.....	99.33	Claude.....	100.00
Mayfield.....	55.00	Flos.....	30.00
Wyevale.....	10.00	St Ann's.....	26.63
Auburn.....	23.03	Brooksdale.....	46.00
Stratford, Kx ss.....	60.96	Tor, Davenport.....	300.00
West Lorne.....	35.00	Lyn.....	25.00
Oshawa.....	1,039.20	Stirling.....	64.00
Kilsyth.....	63.00	Sonya.....	25.00
St Cath, Haynes.....	61.00	Cookstown.....	28.25
Nairn ss.....	21.00	Rockwood.....	49.00
Alvinston.....	155.00	Niag Fall, Dr Hill ss	10.00
Edmondville.....	124.00	St Cath, Knoff.....	384.00
Port Arthur, Kx ss.....	5.00	Ailsa Craig.....	188.00
Hampstead.....	9.00	Barton.....	28.00
Tor, Wmstr.....	700.00	Barton ss.....	10.00
Tor, High Park.....	800.00	Port Arthur.....	8.75
Kemble.....	56.00	Kinburn.....	30.00
Nestleton.....	3.00	Brooke, Chal.....	94.00
Caledon East.....	40.00	Port Wm, Kx.....	72.00
Caledon East yps.....	15.00	Turin.....	60.00
Sparrow Lake.....	13.00	Mr Gowanlock.....	100.00
Severn.....	11.00	Eadies.....	11.85
Washago.....	7.00	Lake Rd, Ravnswd	173.00
Baden.....	25.00	Picton.....	30.00
Hamlin, St Paul.....	500.00	Tor, Runnymede.....	183.00
St Cath, 1st.....	500.00	Cannington.....	57.03
Dundas.....	500.00	Vyevale.....	34.00
Thames, Alma.....	130.00	Waterdown.....	150.00
Thmes Rd ss.....	14.00	Springfield.....	40.00
Otta, Calvin.....	166.31	Yarmouth ss.....	6.00
Guelph, St And.....	100.00	Mitchell.....	380.00
Sarnia, St Paul.....	135.00	Gordon Lake.....	27.00
Tavistock.....	100.00	Tor, Old St And.....	500.00
Long Branch.....	12.28	Hillsdale.....	56.00
Bury's Green.....	15.00	Woodstock, Chal.....	200.00
Brussels.....	31.00	Tor Albert.....	16.00
Rev John Richrdsn.....	60	Cresswell.....	10.00
Tor, Eglington.....	500.00	Tor, College ss.....	10.00
Ingersoll.....	600.00	King Tp, 9th Con.....	8.00
Brooklin abc.....	15.00	Rev J Fraser Cocks	13.47
Grand Bend.....	7.00	Friend.....	5.00
Glensandfield.....	25.00	Est Jas Landsboro.....	50.00
Nairn.....	104.00	Ottawa, Chal.....	1,000.00
Comber.....	115.00	Cornwall, Knox.....	1,397.00
Fergus, Mel.....	218.00	S Plympton.....	54.00
Campbellvil.....	125.00	Teeswater.....	150.00
Thedford.....	54.00	Bothwell.....	25.00
Brucefield.....	217.04	Blenheim.....	200.00
Kitchener.....	500.00	Brooke, Chal.....	10.00
Niag Falls, St A.....	400.00	Streetsvil.....	70.00
Riversdale.....	37.00	Norval.....	50.40
Scarboro', Zion.....	20.00	Chatsworth.....	37.50
Elmsley, Beth.....	30.00	Cochrane.....	28.00
Vernonvil.....	38.00	Blytheswood.....	20.00
Tor, Alhambra.....	300.00	Rev P F Gardiner.....	10.45
Mono Mills.....	5.35	K C S M S.....	130.00

Quebec.

Mont, Calvin-Wmstr	\$200.00
Verdun ss.	50.00
St. Anne de Bellevue	85.45
Westmont, Melvil	500.00
Verdun	155.00
Fort Coulonge	250.00
Richmond	110.00
Pt Fortune	14.00
Mont, 1st ss.	72.00
Mont, Knsington	35.45
Lachine	400.00
Mont, Erskine	\$10,000.00
Campbell's Bay ss	30.00
Lachute	100.00
Mont, 1st	400.00
Miss Mrgt Woodrow	500.00
Bristol Cornrs.	38.00
Riverfield	165.60
Inverness	20.00
Gould Station	25.34
Elgin	6.00
Mont West	350.00
Cushing	20.00
Dundee ss	26.25
Athelstan	159.00
Rockburn	40.00
Valleyfield	50.00
Scotstown	14.00
Mont, Livingstn	62.50
Mrs A S Jamieson	10.00
Gore, Hinchbrk	30.00

Manitoba.

Lyonshall	20.00
Wpg, Home St ss	50.00
Boissevain	241.15
Mr, Mrs R T Logan	25.00
Alex McIntosh	5.00
Brandon, St Paul	615.55
Ochre Riv, Makinak	100.00
Wpg, St John's	300.00
Stonewall, Grassmere	
Brant	70.45
Wpg, Knox ss	75.00

Carberry	36.45
Wellwood	100.00
Wpg, St Giles'	400.00
Ninette	25.00
Treherne	33.00
Dauphin	250.00
Transcona	10.80
Shellmouth	6.00
Wpg, Rbrtns Mem	7.00
Virde	180.00
Arden	140.00
Wpg, Augustn ss	12.00
Miami	8.10
Miami ss	10.26
Hartney, St Paul	31.00
Carroll	10.00
Neepawa	198.20
Burnside	45.00
Springfield	23.01
Rev And Moffat	37.50
Wpg, Wmstr	1,352.30
Norwood	108.00
Wpg, Augustn	1,000.00
Birtle	175.00
Franklin	27.00
Oak Lake	32.00
Wpg, Carter Ave	11.25

Saskatchewan.

Moose Jaw, Minto	\$71.25
Assiniboia	71.25
Glen Ewen	2.00
Wilkie	30.00
Canon, Knox	40.00
Anulud ss	9.00
Dayvroyd	9.00
Silton	7.35
Saskatn, Wmstr	182.45
Longlaketon	42.83
Saskatn, Mrs McCl	5.00
Gull Lake ss	18.00
Wilcox	150.00
Quantock	20.00
Kamsack	40.00
Yellow Grass ss	50.00
Bladworth	25.00

Saskatn, St Thos	400.00
Woodrow ss.	20.00
Francis	46.10
Lumsden	116.15
Imperial	19.20
Simpson ss.	12.00
Central Butte	65.00
Glidden	20.65
Woodrow ss.	\$150.00
Ogema	8.00
Wolseley	90.00
Asquith ss	7.50
Battleford	160.00
Est Jno Carswell	303.17

Alberta.

Est Rev D McDonald	\$120.00
Edmonton S, Kx	400.00
Tees	10.50
Lougheed, Grovln	13.00
Ellice	5.35
Calgary, St And	100.00
Sarce ss	8.00
Rev W A Mason	6.70
Calgary, Knox	350.00
Rev A Esler	77.64
Wetaskiwin	41.00

Edmonton, Wmstr	400.00
Vermilion	32.00
Gleichen	24.50
Macleod	38.10
Edmonton, 1st	800.00
Innisfail ss	15.00
Wavy Lake	12.10
Strome	5.15
Patrick	300.00
Calgary, Grace	400.00
Vegreville	83.35
Garden Plains	25.25
S Calgary, Unid	27.35
Camrose ss.	8.00
Pollockvil	5.00

British Columbia.

Revelstoke	\$30.00
Vancr, St And	300.00

N Vancr, St Ste	69.00
Vanc, Mt Pleas	375.00
Vanc, Mt Pleas yps	25.00
Powell River	64.00
Rev W W Peck	14.00
Vancr, 1st ss.	33.00
Merritt	9.00
Powell River	15.00
Victoria, 1st	220.00
Golden	25.00
Golden ss.	5.00
Glemma, Falkld	10.00
Nanaimo	68.09
Kerrisdale	100.00
Victoria, Kx	98.70
Albarni	17.00
Saanich ss	6.50
Fort George	10.00
Victoria, St Pa	132.00
Armstrong	100.00
Kamloops	150.00
New Wmstr, Kx	6.00
Kerrisdale	40.00
Vancr, Robrtsn	12.00
Malakva	11.00

Nova Scotia.

Rev C C MacIntosh	\$8.75
Noel Shore ss	50.00
Rev Wm Girdwood	8.80

New Brunswick.

St, Jno, St A Home	
Dept.	25.00

Miscellaneous.

Rev Jas Andrsn	\$2.00
Rev Jno Mowat	17.00
Pres Ch of Engld	118.37
Per Agent, Hx.	794.80
Est A S Stewart	151.80
Per Agent, Hx	8,200.28
Rev A B MacLeod	8.60
Mrs M L Stoughtn	23.80
Per Jas A Fraser	150.00

The Church Funds, East

SUMMARY OF RECEIPTS.

	During April	Feb. 1 to April 30
Foreign Missions.....	\$595.00	\$1,463.95
Home Missions.....	142.25	309.25
College	718.00	839.00
Aged Ministers.....	10.00	15.00
Pte.-aux-Trembles Scs....	2.00	124.00
Home Missions, West.....	6.00	51.00
S. S. and Y. P. S.....	3.00	13.00
Assembly10	.90
Bursary	2.00	2.00
Library	66.78	66.78
Widows' and Orphans'.....	1.00	1.00
Social Service.....	11.00	16.00
	\$1,557.13	\$2,901.88

RECEIVED DURING APRIL
At the Presbyterian Offices, Halifax,
By Rev. Thomas Stewart, D.D.,
and Divided among the Funds
as Directed by the Donors.

Acknowledged	\$1,344.75	Chipman ss.	6.10
Cape George	4.00	Refund	20.00
Green Hill and Alma		Bedeque	100.00
Red Cross Soc.	50.00	Investor	12.00
George H Mosher	10.00	Rev Jacob Layton	5.00
Refund	6.25	Friend of Missions	150.00
Investor	13.00	Convocation Coll.	5.00
New Richmond	130.00	Charles Flemming	5.00
Rev J M Sutherland	20.00	Clyde River, N.S.	15.00
Hopewell, Un.	69.00	Brookfield, N.S.	100.00
Lunenburg ss	20.00	Rev J S McKay, Hamp-	
Principal MacKinnon		ton, P.E.I.	50.00
Refund	700.00		
Mr, Mrs Wm Ritchie	5.00		\$2,901.88

The Presbyterian Record

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Edited by E. Scott, M.A., D.D.

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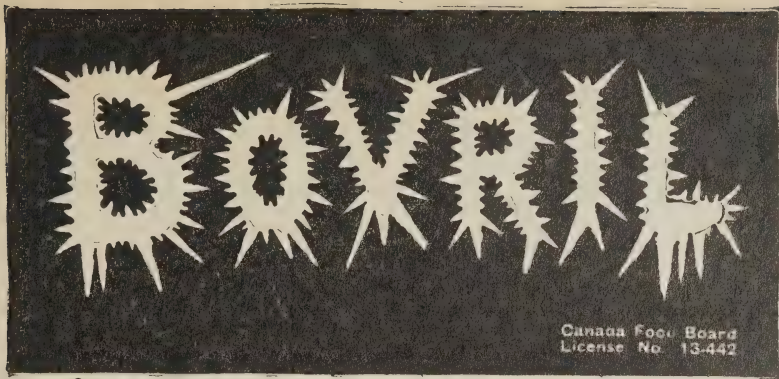
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Continued from Inside Front Cover

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CLEANINGS

Home is the first and most important school of character.

Character is, for the most part, simply habit become fixed.—*Parkhurst.*

No power on earth can make a man do wrong without his own consent.

If we can't get what we like, let us like what we can get.—*Spanish Proverb.*

Sorrows humanize our race. Tears are the showers that fertilize this world.

It is a greater thing to try without succeeding than to succeed without trying.

Break one thread in the border of virtue, and you don't know how much may unravel.

A sermon without the Atonement is a rope of sand thrown to one drowning in the sea.

Circumstances are beyond the control of man, but his conduct is in his own power.—*Disraeli.*

Courtesy is a coin of which we cannot have too much; with which we can never afford to be stingy.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Heart-keeping is like housekeeping. There must be a continual sweeping out of dirt and cleaning out of rubbish.

The great commission, "Go preach the gospel to every creature," is also a great permission.—*The Missionary Review.*

The benefit of life is not in the length, but in the use of it. He sometimes lives the least who lives the longest.—*Seneca.*

The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others is never lost.

The measure of our joy depends not on how much God is willing to give, but on how much our soul is willing and able to receive.—*Lyman Abbott.*

There is no such thing as standing still in this world. Each soul is either a little stronger or a little weaker, a little nobler or a little less noble to-day than it was yesterday.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One single sin indulged in makes a hole you can put your head through.—*Charles Buxton.*

When a new page is turned in our book of days, we should carry over no quarrels from the day before.

However few or how many our faults, the great thing is to be constantly conquering them, continually growing better.

In every part and corner of our life, to lose one's self is to be gainer, to forget one's self is to be happy.—*Robert Louis Stevenson.*

The man who says that he cannot succeed in business because he is too honest is a whiner and a coward, and dare not face his own real faults.

Nothing disgusts the outside world with religion more than for a professed Christian to be saying and doing little things that are unpleasant to others.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had or all the feelings I have ever performed.—*Parkhurst.*

The one who works all day get more out of life than he who began and finished in an hour. The satisfaction of having done something is more than all else.

Home is the truest interpreter of life. What one is at home is what he will be in eternity. There character reveals itself, and the real man is as he seems.

"I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light."—*A Missionary.*

The history of all the great characters of the Bible is summed up in this one sentence: They acquainted themselves with God and acquiesced in His will in all things.—*Cecil.*

It is a false notion that we must meet the world on its own level—drink to win the drinker; smoke to win the smoker, and play the world's games in order to win it to Christ.

Our lineage is heathen. Missionary enterprise rescued us from paganism. Gratitude for our own emancipation should move us with a mighty impulse to engage in missionary work.

Do we desire to grow up into the happiest of men and women—there is one sure rule, to give all the happiness we can as we go. There never is any happiness given that does not leave part of itself remaining in the giver's heart.

The man who gets no glimpse of heaven before he dies is not liable to be very much surprised after death. Eternity simply intensifies life. Those who delight in evil here take along their same characters when they pass into the hereafter.

The Presbyterian Record



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No. 7.



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The Presbyterian Record

VOL. XLIV.

JULY, 1919

No. 7

LETTERS FROM THE FORTY-FIFTH GENERAL ASSEMBLY, 1919.

LETTER 1.

Hamilton, Wednesday, 4 June.

Dear RECORD:—

On its pleasant slope, embowered in trees, leaning comfortably against its mountain, looking out complacently upon its Bay, fanned in these hot days by a gentle breeze from Lake Ontario, reclines this goodly city, just now extending, for the fifth time, to the General Assembly a cordial Hamiltonian welcome.

"For the fifth time"! 1878, 1886, 1899, 1909 and 1919! The welcome is always the same, but hosts and guests are changed. How greatly changed! Three hundred commissioners were present at that first Hamilton Assembly forty-one years ago. A dozen ministers and less than half a dozen elders are "All that are left of them, left of three hundred."

And the only two of those survivors, among the four hundred and fifty commissioners in the present Assembly, are two Roberts, a minister and an elder, Dr. Robert Campbell, of Montreal, Senior Clerk of Assembly, and Mr. Robert McQueen, of Kirkwall, Ont., both of them eighty-four years of age, the former fifty-seven years in the ministry, the latter sixty-three years in the eldership, both of them honoured and beloved.

St. Paul's Church, where Assembly meets, is on the site of the first Presbyterian Church in Hamilton, built eighty-five years ago. The present edifice lacks but half a dozen years of three score and ten, but it is still one of the most beautiful churches in Canada. Even the doors on the pews bring to the older commissioners sweet memories of dear old days when the pew door did not shut out the stranger but shut in a fond family circle, long since broken on earth and fast gathering where partings are no more.

* * *

The service begins. From the great congregation, led by organ and choir and the visiting chorus of four hundred Assembly voices, rises that majestic Hebrew hymn,

"Ye gates, lift up your heads on high;
Ye doors that last for aye,
Be lifted up, that so the King
Of Glory enter may."

Where but in a Presbyterian Assembly could the like be heard? It was thrilling, a fit introduction and setting for the sermon by Rev. Colin Fletcher, D.D., retiring Moderator, on the Lordship and Comradeship of Christ, from the text—"Henceforth I call you not servants.... but I have called you friends" (John 15 : 15.) It is now easy to understand how Dr. Fletcher has been pastor of one congregation for forty years, and how they might well wish a second term.

The sermon ends. A new Moderator is to be chosen. It is Chaplains' Assembly. With one heart and voice, Rev. John Pringle, D.D., of St. Andrew's Church, Sydney, N.S., is called to the Chair.

The Assembly meets in sorrow, but with a great gratitude; sorrow at the vacant seat on the platform, long filled by its honoured Junior Clerk, Dr. John Somerville, who, only yesterday, was laid to rest; and gratitude that the war cloud which shadowed the last four Assemblies is passing, and that peace is near. But even the coming of peace is sobered and saddened, for many members of Assembly have given for it their dearest and best.

Temporary provision is made for the clerkship by the appointment of Dr. Robert Laird, while Rev. R. B. Cochrane assists, as in previous years, the Senior Clerk.

Arrangements are made for the conduct of the business, hours of meeting, etc. The benediction! Good night!

E. S.

LETTER II. "HOME MISSION NIGHT."

Thursday, 5 June.

Dear RECORD:—

Long ere your monthly visit can carry these letters to your readers, many of them will have seen in the Dailies and Weeklies the sayings and doings of Assembly. So, instead of detailed reports of the work of some forty

Boards and Standing Committees of the Church, and the more than forty petitions, appeals and overtures from Presbyteries, with many another thing that filled the busy days till after ten at night, may I sketch a few of the issues of more general interest.

The first great task of our Church is her Home Missions, winning and keeping Canada for truth and righteousness. If that fails, all fails. It is the first of the great subjects taken up in Assembly, the business part of it during the day, and the impressionist in the evening.

One result of the business part of Home Missions, to-day, is that "East is East, and West is West" no longer in our Home Mission work. After the reunion of Presbyterianism in Canada, in 1875, the Church work, East and West, was still carried on separately.

More than twenty years ago, the Aged Ministers' Funds, East and West, were made one. Nearly half a dozen years since, Foreign Missions followed, and to-day it was agreed by the Assembly, on request of the Home Missions Committee, East, that the Home Missions of our Church should have one Fund and one Committee, all administration centreing in Toronto.

Some in the East regret these changes as lessening local responsibility and interest. Others believe that both interest and responsibility are thus widened, reaching out in Home Missions to all Canada, our common country, and to our "all the world" in all our mission fields. Whoever is right, it is done, and it now remains to make our Home work a great success.

* * *

Thursday night is always "Home Mission Night," when missionaries from different fields, from East to farthest West, in brief, terse, vivid address, pass in panoramic review the great Home work that calls for doing in Canada.

But to-night, after brief addresses by Rev. D. M. McLachlan, of Winnipeg, Rev. Colin Young, of Saskatchewan, and Dr. Geo. Pidgeon, Home Missions Convener, a lantern pleaded the cause of Home Missions, and did it well.

It happened in this wise. The Protestant Churches in the U.S.A. are making a new effort to overtake more efficiently their Home and Foreign Work, to keep their land for Christ, and win the world for Him.

The largest of these churches is the Methodist-Episcopal which, in its two branches, North and South, has just completed a great campaign, in thanksgiving for peace and to commemorate the Centennial of Methodism in the U.S.A., and has secured pledges for the enormous sum of one hundred and forty-two millions of dollars, some of it payable over five years, for the more worthy fulfilling of Christ's great commission—"The Gospel to every creature."

In educating their people for this campaign, the workers of the Methodist Episcopal Church, North, undertook a survey of their whole land. A given section, country or city, was taken. Its population, home born and foreign, their church connection, the provision for their secular and religious instruction, their social condition, etc., were all noted and placed on charts, and thence on lantern slides, to educate and awaken their own people to the gravity of the situation and the greatness of the need.

Our Home Mission Board had secured some of these slides for the evening, and a young Methodist Episcopal minister from the U.S.A., Dr. Diffendorfer, passed in succession upon the screen these pictures, and told their story.

* * *

Among their lessons from U.S.A., with warnings to Canada, were these three:

1. The growth of foreign populations, undigested, unassimilated, unevangelized, little Russias and Hungarys and Austrias and Germany's growing up all over the land.

2. The decline of religious life in regions still largely native American, as shown by deserted churches, by multiplied exorcences on the Church, such as spiritualists, holy rollers, etc., etc., and by increasing religious indifference, all owing largely to the neglect of religious education and training in the families and homes.

3. The replacing by foreigners of the native stock in rural U.S.A., especially in the Eastern and New England States. These States were once largely peopled by choice British immigration, and were in the forefront in intelligence, education, morality and religion. Old families are dying out or moving away, and the foreigner is coming in to till the vales and hills that once echoed only the English tongue and held only the best types and ideals of country and village life which usually accompany that tongue.

These same three changes are going on, more or less, in Canada, and they call for most earnest effort to safeguard the Sabbath—to establish the family altar in every home—to place in every community the school, with its instruction in the language and national and moral ideals of our country and Empire—and the Church with its Gospel of the Grace of God.

The great need is that the Christian people of Canada should realize these changing conditions, and this picturing of facts is one way of impressing them. Our own Church, through her Publication Board, is preparing similar lantern slides of conditions in Canada for the education of our people. For information regarding these slides and the securing of them for use, write to the Presbyterian Publications, Church and Gerrard Streets, Toronto.

A boat in the stream, its occupants self-centred, enjoying themselves, is unconscious of its drift till, perhaps, the nearing rocks and rapids tell too late the danger. Our future as a Church and Nation depends upon a knowledge of these changing conditions and meeting them in time.

E. S.

LETTER III.

FOREIGN MISSION NIGHT.

Friday, 6 June.

Dear RECORD:—

"Foreign Night" always follows hard on "Home Night." "Beginning at Jerusalem"—"into all the world." No pause between! No waiting to heal all ills at home before sending the cure abroad, for one of the greatest sins at home is keeping back sin's only remedy from the sin-sick heathen world which does not yet know of it.

Home work will be effective as foreign is undertaken, and foreign will prosper as the home fires burn. Universal humanity is the only limit to Christian obligation. "God so loved the WORLD that He gave"—and in proportion as we are like Him will we as widely love and as freely give for that same end, the world's redemption from sin.

Foreign night is usually high-water mark in the Assembly, and naturally so, having the widest, farthest outlook upon Christ's ideal and plan for the world. It gives courage and inspiration as men come down from the Mount to do their parts in carrying out that plan.

In two things, Foreign night differs from year to year. One change is in the speakers. Men whose story inspired in other years have finished their course; others carry on the work. Elijahs are "taken up" but Elisha's take up their mantle.

The other change, as work extends, is the ever-widening circle of vision, not of work to be done—because for years we have had in our seven fields our definite task—but of work attempted and done.

* * *

This change has been slow, especially under war conditions. Of our thirty-one men in North Honan, sixteen have been at the front, chiefly in charge of the hundred thousand men of the Chinese labour battalions, recruited by Britain in North China. Our missionaries, understanding the Chinese and their language, did in this way a great work that few others could have done, and in addition kept ever in sight their life work.

An incident! A missionary wished to hold a service in a Chinese camp. The officer to whom he applied said that he did not think there were any Christians among the Chinese, or that it would do them any good anyway. "But," said he, "I will send for — and ask him. He will know if any one knows."

The man came. "Yes, I am a Christian," was the smiling reply, "and I know a number more."

"I never was more surprised. That is one of the best men in the battalion," said the officer when the Chinaman had gone.

"You will generally find that the case," replied the missionary.

Besides the shortage of men in the field during the war, there has been shortage of funds. The cost of everything has greatly increased, and there was a considerable deficit on the Foreign Mission Fund last year. Had not some of our missionaries been employed and paid by the British Government, the deficit would have been greater. Much more will be required this year for Foreign Missions if we are to hold our own, and very much more if we are to make progress.

In addition to these other things, the small salary given to our missionaries must be increased. They cannot live on what they have been receiving. They are doing our work.

* * *

Our fifteen millions—two Canadas—our "all the world"—for whom we are respons-

ible, are in our seven fields,—Trinidad, British Guiana, Central India, South China, Formosa, Honan and Korea.

From most of these there came, this evening, a messenger and a message;—from Trinidad, Rev. J. C. McDonald;—from India, Rev. D. G. Cock;—from Formosa, Rev. Wm. Gauld;—from China, Dr. Donald Macgillivray and Dr. Auld;—from Korea, Revs. D. A. McDonald and A. F. Robb,—and from the Orient at large, Rev. A. E. Armstrong, just returned. Varied in colour like rainbow tints their messages blended into an intense white light—"Come over and help us."

Two echoes,—Seventy primary schools in Trinidad with thirteen thousand scholars."

"Twenty-one years since, our Maritime Synod sent out Mr. and Mrs. Foote, Dr. and Mrs. Grierson and Mr. D. Macrae to Korea; now there are 150,000 Christians as a result of our work there."

Two pictures by Mr. Armstrong. A bright one from South China. A city called Shekki needs, greatly, a hospital. Some men born there are now rich merchants in Hong Kong, not far away. Mr. Armstrong, with one of our missionaries of the South China Mission, went to Hong Kong, met a few of them, laid before them the need. They were interested, met and discussed it, and decided to give fifty thousand dollars, or as much as might be necessary to build the hospital, if our Church would send a doctor and nurse. And scarcely any of these men are yet professing Christians!

A second picture, dark and sad, was the story of the cruel and oppressive treatment by the Japanese military government in Korea. It parallels the Huns in Belgium. Japan has made promise of better things. May it soon be made good.

E. S.

LETTER IV.

THE ASSEMBLY SABATH.

Dear RECORD:—

Monday, 9 June

Midway of the Assembly, with four days usually on either side, comes the Sabbath, when a change and rest, with privilege of "hearing," is enjoyed by the city ministers and most Commissioners, a change to many of them as welcome as rare.

At the Assembly Church, the first feature of yesterday was the beautiful chime of bells, playing between ten and eleven o'clock a number of familiar Gospel hymns.

Who can tell how often these chimes, as through the years they have rung out "Rock of Ages," "Jesus, Lover of my Soul," and many another sweet and sacred melody, have awakened in the hundreds of young men and women—in hotels and lodging houses all over the city—memories of home and childhood, and perhaps led them to the House of God and saved them from temptation and ruin? Ring on, ye bells, waking holy memories and preaching the Gospel to many who, perhaps, never hear it in any other way!

Then came, at eleven, specially arranged for by the Assembly, a memorial service for the men who have fallen in the war. The sermon on "The Triumph of Life," by Dr. W. T. Herridge, was from 1 Cor. 15 : 26—"The last enemy that shall be abolished is death."

The whole service was a very solemn one, and in the final hymn, "Now the Labourer's Task is O'er," many full hearts could only silently join; while in like tense silence the whole congregation stood as Chopin's Funeral March brought to a close this Memorial and memorable service.

But, as one thought afterward of those for whom that service was held, a great host of the flower of Canada's young manhood, how poor and empty as a Memorial seemed any service of words. The only Memorial at all worthy is life-long deed, in this and coming days, by all Canadian people, in seeking the unselfish spirit of our heroic dead to make our country and Empire and the world worthy of the ransom price they paid.

A feature of Assembly Sabbath which becomes increasingly precious through the years, especially to the older men, as their former comrades pass on, is the Communion service at four o'clock in the afternoon. This year added one more to these sweet and sacred hours, with their holy memories and undying hopes.

After the evening service in the Assembly Church, a new thing, not in any former Assembly, was a series of views from our foreign mission fields, by Rev. A. E. Armstrong, showing the need and progress of our work there, a fitting reminder, on such a day, that Christianity consists not in the enjoyment of the good which Christ brings to us, but in passing it on;—that the Gospel is a trust;—that the Christian life is complete only as it follows Christ in seeking that which

was lost, and in obeying His last command—"Go ye into all the world and preach the Gospel to every creature."

E. S.

LETTER V. CHAPLAIN'S NIGHT.

Monday, 9 June

Dear RECORD:—

"Dulce et decorum est" to have an Assembly evening devoted to the returned chaplains and their message for the Church. More than a dozen of them in uniform were on the platform this evening, with others in the pews;—colonels, majors, captains, true men all.

The disparaging pew proverb, "What you are speaks so loudly that I cannot hear what you say," was reversed in its meaning to-night. They are heard "for their work's sake." The only other class who would so largely command the affectionate good will of the whole Assembly would be a band of our foreign missionaries. Both classes embody the idea of unselfish sacrifice for others, while many of the chaplains, in addition, faced danger and death.

"God Save the King," Scripture reading, prayer, and then the chaplains in turn, so long as time allowed.

Rev. Geo. Farquhar, who spent the winter with the British troops in Eastern Siberia, described the condition of Russia and told of his sympathetic relations with the Greek Bishop at Omsk, who gave freely the use of his cathedral for Protestant services, "for any who hold and teach the Deity of Jesus Christ."

Rev. Geo. Kilpatrick spoke of the origin, substance and purpose of the "Message" of the Canadian Chaplain Service. This "Message" was prepared with great care by a number of the Canadian Chaplains after the armistice, and has been sent, in a neat pamphlet, to the Protestant ministers of Canada. It is signed by eight Anglicans, five Presbyterians, and one each, Baptist, Congregational and Methodist, and has the approval of the great body of the two hundred Canadian chaplains who were overseas when it was prepared. It is clear, strong and true, what one would expect from men who have ministered so often in the face of death. I hope, at a later date, to have a summary of it for your pages.

Rev. T. Mothersill spoke of the spirit and life of the Canadian troops, the brave, unself-

ish manhood, with a mingling of not so good. But whatever their colour, they expect to find "white" men in the Church

Rev. Prof. Kent, of Halifax, outlined the administration and work of the service of Canada's Chaplains, four hundred and thirty-six of them in all, in English camps, French hospitals, and at the battle front. Their work, like that of Christ, was to help every need, spiritual and physical, to brother the men in their weaknesses and temptations, and to help them in all ways, in body, mind and spirit, in their wounds and blood and pain.

Rev. W. W. McNairn spoke of the moral and religious attitude of the returned men—"Coming home as they went away and more so." They do not want the minister to compete with the movies, and make the Church a place of entertainment, but to preach the Gospel, and the people to live it.

Principal MacKinnon told of overseas education, the effort to improve the soldiers' spare time, whether in hospital, camp or billet, by gathering them into classes for lines of study, secular and religious, the far-reaching and elastic "Khaki University." He paid a special tribute to Principal Oliver's work in France, while those familiar with the work in British Camps know what the origin and progress of this educational work there owes to Principal MacKinnon.

A few fitting, touching words from the Chaplain Moderator brought to a close an evening instructive, impressive, helpful. May the spirit of the true chaplain and the true soldier, passed on or returned, leaven the whole lump of Canada and Empire.

E. S.

LETTER VI. "INTER CHURCH" NIGHT.

Tuesday, 10 June

Dear RECORD:—

Like last night, this is something new in Assembly history. Commissioners have been all day wrestling with the question of "ways and means" for doing our share in the world's uplift. The Board of Finance had the forenoon and the Forward Movement Committee the afternoon, the former dealing with the Lord's Budget of our Church as it is; the latter with the making of that Budget what it ought to be.

Following such a day, the evening has been fittingly given to hearing from other Churches

of their plans and progress along the same line, because all the Protestant Churches in Canada are aiming at a movement forward in their work for the Kingdom of God.

The definite aim of our own Church is two-fold. The first aim is to raise, during this autumn, as a thank-offering for Peace and Victory, four millions of dollars,—to put all our work on a better basis,—to establish schools among our foreign populations that they may become helpful Christian citizens,—to build hospitals and schools in our foreign fields where the need is so great,—to enable the pension funds of our Church to do a little better for the Aged ministers who have given their lives to the work of the Church, and for those whom they may leave behind them,—and for other lines of work.

The second definite aim is to increase our Annual Missionary Budget by twenty per cent. yearly, for the next five years, doubling it in that time.

The total aimed at by all the Protestant Churches in Canada this Autumn, as a thank-offering for "Peace and Victory" is twelve millions of dollars, and the evening was fittingly given to delegates from other Churches regarding their share in this common movement.

Principal Gandier, chairman of the Assembly's Forward Movement Committee, outlined the great undertaking, and then introduced, one by one, the representatives from the other four Churches, from the Anglican Dr. R. J. Renison, from the Baptist Mr. J. S. Moore, from the Congregationalist Dr. W. T. Gunn, and from the Methodist Rev. J. H. Arnup.

That the one great aim of the Forward Movement is to enlarge the horizon of righteousness and peace and joy in Canada and the world, that there is abundant means to do this work, and that this means will be forthcoming as the need is known and realized, were great truths outlined on the horizon of the evening when it came to a close.

E. S.

LETTER VII.

"LABOR" NIGHT.

Wednesday, 11 June.

Dear RECORD:—

Still another new night. Each of the six evening sessions of this Assembly has had its specialty, "Opening," "Home" and "Foreign,"—"Chaplain's," "Inter-Church," and

now "Labor" or "Social" or "Industrial," which you will; three of them long familiar; three of them new in the work of the Assembly.

To-night was not planned but happened. The Report on Home Missions and Social Service, taken up in the afternoon, had proposed a resolution on the social and industrial unrest, which at once evoked keen discussion, and by consent the evening was given to a "free for all."

It was probably the liveliest "night" the Assembly has ever seen. Had he known what was coming, there would have been—for that evening at least—no question of "the laboring man and the Church." He would have been there, all of him that could crowd in, and would have enjoyed it.

On the whole, the benefit of the evening consisted more in relaxation than information, giving some pent-up feeling opportunity for expression.

The final result was the adoption of the resolution proposed by the Home Mission Committee, slightly amended, with instruction that it be printed in full in the RECORD, the official medium of the Assembly. It is given on another page.

E. S.

LETTER VIII.

THE FORWARD MOVEMENT.

Thursday, 12 June.

Dear RECORD:—

I have tried to glimpse a feature of each Assembly Day. But these are only a few of the many important matters, some of them extending over several sessions, on this wise:—Each morning, the Business Committee submits an order of business, a list of subjects. Some of them may not be finished that day, or even reached, and have to wait their turn in a later list, perhaps again to wait.

The most important of all these subjects, because it covers all else, has been "The Forward Movement." But what moves forward and whither? The whole work of the Church, if it can be moved.

The first step in that Movement is to raise, as a thank-offering for Peace and Victory, a sum of four millions of dollars, to be devoted to placing all our work for the Lord on a better basis,—to build and establish schools and missions and institutes among the great and increasing number of foreigners in our own land, especially in the cities,—to

build hospitals and schools in our Mission Fields, where they are so much needed, and many another line of work,—to try and make our Church, in all her service, more worthy of Him whose name she bears.

The Report of the Forward Movement Committee was presented by Principal Gandier, Convener, followed by others. The subject fills a part of each month's issue of the RECORD, and this letter can only touch it; but the great outstanding fact is that this autumn the thank-offering is to be made.

It sounds large, four times our Annual Missionary Budget. But over against that, think of what the thanks are for; Peace with Victory! Would anything small be fitting thanks? Would you offer a five-cent tip to one who, at risk of life, had saved your house from flames or your child from danger and death?

Think what Peace means! Think what Victory means! Think what defeat would have meant! Think what the men sacrificed who won the Victory! Think of Him whose blessing crowned their efforts! Think of the Christ who gave Himself! Then measure thanks by these things.

All the wealth made during war-time fairly belongs to that thank-offering. And if even a small part of it be given the goal will be reached. More, all that we have and are, all of peace and plenty and freedom and hope as a country, is owing to that victory, and every heart and life should reach very far out in expression of thanks.

E. S.

LETTER IX.

CHURCH ADMINISTRATION.

Dear RECORD:—

At present, a Board of Finance reviews the claims and needs of all the work of the Church, recommends to the Assembly the amount to be aimed at as the Budget for the following year, and the proportion of that Budget to be given to each expending Board, Home, Foreign, etc. Its function is to provide the money, theirs to use it to best advantage in the work; while between is the Treasury caring for and accounting for it in transit.

The lamented passing of Dr. Somerville, who was Church Treasurer and Assembly Clerk, has brought up the question of whether some better arrangement can be made by a closer co-operation between the Boards, and

a Committee has been appointed to consider the whole situation.

On its recommendation, Assembly has appointed Dr. Thomas Stewart, of Halifax, as Junior Clerk of Assembly, and has asked Mr. G. Tower Ferguson, an elder, a leading business man of Toronto, to take charge of the Treasury for the ensuing year until a more permanent arrangement can be made. He has kindly consented to do this, asking that his services be free. Both these appointments will give widest satisfaction.

The Committee is continued to consider more permanent arrangements.

E. S.

LETTER X.

THE FIVE-YEAR ELDERSHIP.

Dear RECORD:—

"Overture" sounds imposing, but it is simply a request dressed up for church. In Assembly, it means that some one of our seventy-seven presbyteries has asked for a change in some old thing or the putting in of some new thing in the church machinery.

To the present Assembly came an overture from the Presbytery of Toronto asking that the rules of the Church be so changed that ordination to the eldership will be for a five-year term of service instead of for life as at present.

The eldership, solemnly ordained or set apart for life, to that office, just as is the ministry to its office and work, is the central pillar in the organization of the Presbyterian Church; Christ the foundation, and the ordained eldership the chief human pillar. No other church in the world has a similar office to which men are ordained as they are to the ministry.

Our Church is fitly named after its main feature. Presbyter is the Greek New Testament word for elder, and from it our Church takes its name—the Presbyterian Church, the Eldership Church.

All through the centuries of Presbyterian history, since Paul, in founding his mission churches, gave instruction to Timothy to "ordain elders in every city" for the conduct of these churches, has the eldership been a chief feature and human mainstay. Ministers may come and go, but the band of ordained elders in a congregation remains, a permanent guard, recruited from time to time as the people choose new men to take the places of those who have passed on. A

faithful eldership is the backbone of a congregation.

Anything, therefore, that affects this office in any way—for better or for worse—is of first importance to the Church. Anything that would tend to increase its effectiveness would be a blessing. Anything that would in any way lessen its character, its stability, its spirituality, its efficiency, would be a disaster.

* * *

Some of the reasons given in support of the above overture were:—

That men could be more easily obtained for the eldership if it were for a short term.

That it would give variety in the Session and create a wider and more general interest.

That it would enable a larger number of men to have a share in the work of the Church in this important office and thus increase the active interest in that work.

That it would give older men a rest after a term of years and let others share the work, thus distributing the burden.

That it would enable congregations to drop out the older men, who might be conservative, unprogressive, with old-fashioned ideas of the Church, or the Sabbath, or the Bible, or many other things.

That by electing younger men, with up-to-date ideas, the Church would be kept abreast of the times and in line with modern progress and thought.

* * *

Some of the reasons given against the overture were:—

That the eldership, like the ministry, is a spiritual office, with Christian character as its first requisite,—that our elders are chosen for life on this principle by the people who know them best, whose choice, as a rule, we believe to be God's choice and His Call to them,—and that our eleven thousand elders, because they are thus chosen and ordained for life, are a chief factor in the stability and permanence of our Church.

That men usually shrink from the eldership, deeming themselves unworthy, only accepting it under a compelling sense of duty and relying upon God for promised help, thus bringing to the office the men who should be there.

That if the eldership were changed from life service to a five-year term, men would easily accept it as they now accept term service on a Committee, and would not be

constrained to it by the present compelling sense of duty and of the need of help Divine; and the distinctive character of the eldership, as the main human pillar in our Church, tending so greatly to its stable continuance, would largely disappear, involving permanent injury and loss.

That an elder can now resign at any time if he wishes to do so.

That a congregation can now elect to the Session, at any time, any new men or young men whom they wish to elect.

That in five years an elder is only beginning to get well acquainted with his duties, and if he is the right kind of man, as most of our elders are, he is then all the better fitted for his work, and his later years will be his best years.

After some discussion of the subject, the overture was referred to Presbyteries for their consideration and judgment.

E. S.

LETTER XI.

THE ELDER MODERATOR.

Dear RECORD:—

You remember the "Elder Moderator," who was instructed by our last Assembly to visit the presbyteries of the Church during the year and get their opinion of him. Well, only twenty-eight of them, a little more than one-third, reported approval to this Assembly.

But why? Is it ministers excluding elders? By no means. If the elders were at one in desiring it, there would be no question about it. It is because many elders do not think it best. In some of the largest presbyteries of our Church, the opposition of elders decided the matter.

But again, why? Why do either elders or ministers not think it best?

For answer, take an incident from U.S.A. A year ago, their General Assembly approved the elder moderator. Just before their recent Assembly, it was widely published that W. J. Bryan, who is a Presbyterian elder, might be chosen. This would have dragged politics into the Church. Democrat workers all over the U.S.A. would have used it in canvassing, and Republicans would have resented such use.

But Mr. Bryan was not present at the opening, and another elder, John Willis Baer, a banker, of California, was this year chosen Moderator of that Assembly.

Dr. Egerton Young was also nominated.

who has given his life, for forty years, to Home Mission work in Alaska, a missionary superintendent, a talented and devoted man. The banker received the largest vote, perhaps because it was the first time for an elder.

But here were two ideals, the missionary ideal and the financial, and many think that the missionary ideal, one whose whole life is devoted to the work of the Church, represents her more fittingly than the financial ideal, where banking or some other profession is the life work, with spare time given to the Church.

But yet another answer from this U.S.A. incident! Most of the ministers of that Church have in their congregations daily wage earners. A minister tries to persuade to the Sabbath worship a churchless "laboring" man.

"Go to church? Not much! The head of your Church is a capitalist."

In these days of unrest and strife, many ministers and elders and members think it more fitting that the Church be represented in her Moderator by one whose life work is in and for the Church, who is not identified, in any active way, with party or faction or class, involving social, political or industrial strife, but who comes with Christ's message of sympathy and comfort and help and hope, alike to all.

Whether they were right or wrong, this is one of the main reasons why the majority of our presbyteries did not approve of the "elder moderator" for our own General Assembly.

E. S.

LETTER XII.

THE HIGH COST OF LIVING.

Dear RECORD:—

Besides its individual pinch upon most of the commissioners, the high cost of living has been giving serious concern to the Assembly on account of the men in Home Mission fields and augmented charges who are partially supported by the Home Mission Fund, and are receiving the minimum stipend, twelve hundred dollars and a manse or rented house.

To buy everything needed,—to keep a horse, as most of them have to do,—to start their children in life with a fair education—for they have nothing else to start them with except good morals—to meet all the demands that a minister has to meet, cannot be done

by many of them on the present minimum, so the Assembly, after fully considering the matter, adopted the recommendation of the Home Mission Committee, that the minimum should be \$1,500 and a manse or rented house.

As representing the Church, the members of Assembly could not do otherwise for those whom the Church employs to do her work, and they trust the Church to implement their action by larger giving, in addition to this autumn's great thank-offering for peace.

Self-sustaining congregations that are paying less than the new minimum, will, of course, realize their responsibility to rise to that amount, and will at once take steps in that direction.

The great aim in life, the only thing worth living for, is to help the world as we pass along through it, and to leave it a little better because we were in it. Keeping up our churches, to keep God foremost in the life of the community, is one way of making our land a safer and better and happier one for those now living and those who come after, and of making our own lives worth while.

All this applies very specially to the smaller rural congregations, for these are the hope of both Church and State in the future. From the Christian country home, with its home training, will come most of the ministers of the future, and many others who will shape the course and destiny of our land. The country farmer who helps to keep up his little country church, helps to keep that community loyal to God, and is building greater and better than he knows.

E. S.

LETTER XIII.

THE AMENITIES

Dear RECORD:—

"All work and no play, etc."—and so the Assembly had at times a "stand easy." These were of two kinds, the friendly visits to Assembly of delegations from other Churches, and the pleasant outings given by some of the good people of Hamilton. Of the former there were two, Anglican and Congregationalist.

The Anglican delegation was the Bishop of Niagara and two of his clergy. He spoke along the same lines as did the Bishop of London at last year's Assembly, advocating a union of Protestantism, not by each Church

surrendering what it values, but by each Church bringing what it values as its contribution to the United Church. The contribution of the Anglicans would be the historic episcopate, with episcopal ordination; all future ministers of that united Church to be ordained by a bishop, and all present ministers coming in from the other churches to be also thus re-ordained by a bishop, if they wish to be recognized as in all respects on equality with their Anglican brethren.

These gentlemen are perhaps not aware that, by unanimous vote, Church Union is not at present discussed in our Assembly. Also, in discussing it, they do not seem to see the humor of the situation in that what they propose is simply absorption into Episcopacy, expecting other ministers to virtually repudiate the sufficiency and validity and complete equality of their present ordination, and to accept a dogma which they believe to be neither historic nor scriptural, and to be opposed to the spirit of Christian democracy, of which the Church should ever be the highest and purest expression and type.

However, it was all very enjoyable. "Behold how good and pleasant!"

The greetings of the Congregationalists were brought and received with the same cordial good will. One of them urged in vigorous style that in cleansing the State "the Church should be in politics up to the neck," concerning which a clever writer remarks that this "should be deep enough to suit the keenest follower of public affairs, —possibly deep enough to float the Church off its feet."

* * *

The outings were also two. The first was on Saturday afternoon. Street cars gathered near the church, carried commissioners and their hosts a mile or more to the wharf. Two or three hours' pleasant sail, landing at a beautiful grove! Bounteous refreshments! Return sail! Street cars waiting to carry and transfer all over the city. All, all, free through the kindness of a generous friend!

The second outing was on Monday, from four to six, a reception and garden party at a beautiful home and grounds on the mountain side, while a piper in costume made the groves vocal with melodies dear to men and women of Scottish blood, even to the third and fourth generation.

E. S.

LETTER XIV.

Dear RECORD:—

Your space is calling halt, and the Assembly, so full and rich, seems in these letters only touched. There is little room to tell you;—

Of the Assembly's kindly reception and approval of your own Report, with its sixty thousand copies monthly, and urgent resolution that—as the Official Medium of the Church—you should, especially in this time of Forward effort, be placed by congregations in every home;—

Of the S. S. and Y. P. S. Report, with 3,625 Sabbath Schools, 31,434 officers and teachers, 268,692 pupils, and contributions of \$87,233,—and with 1,170 Y. P. Societies and fifty thousand members;—

Of the Board of Publication, which supplies Sabbath Schools and Y. P. Societies with Lesson Helps and other periodicals, the best Helps and Literature anywhere for the Schools and Societies of our own Church;—

Of the Report on Public Worship and Aids to Devotion, and the Assembly's instruction that the Book of Prayers for Family Worship, now ready for the printer, be published at an early date;—

Of Pointe aux Trembles Schools, with an enrolment of nearly three hundred French pupils, but which are all too small, having to decline many applicants every year;—

Of the Missionary and Deaconess Training Home, with its twenty-six students preparing for their blessed life work, and doing no little of such work in their training course;—

Of Ottawa Ladies' College, in our Nation's Capital, with its 150 pupils registered during the past year;—

Of Moose Jaw College, which is doing so great a work for the boys of Saskatchewan;—

Of our eight Theological Colleges from Halifax to Vancouver, whose classes in recent years have been small because their students were at the battle front, but all of which are necessary, near our great university centres, when our college work gets its pace again;—

Of our National Service Commission and its work for soldiers in Canada and overseas;—

Of the Aged Ministers' Fund, with its ministry of justice and cheer to 135 annuitants during the year, but with a deficit on the year's work which calls for larger liberality;—

Of the Widows' and Orphans' Funds, giving aid and comfort, justly due, to 193 ministers' widows and their dependent families;—

Of the Board of Finance, with Budget receipts of over a million for 1918, an advance of forty thousand on the previous year, but still short of the needs, and requiring an increase of thirty per cent. in 1919, and forty per cent. in 1920 if the work which the Master lays to our hand is to be done.

E. S.

RESOLUTION OF THE ASSEMBLY ON THE SOCIAL UNREST.

The General Assembly recognizes that the prevailing unrest is a sign of the vital effort of the nation to adjust itself to new and changing conditions.

It also recognizes that this unrest is a belated protest against injustices that have been tolerated in our social system—the alienation of our natural resources—the tying up of land for the unearned increment in value—profiteering, especially during the war, the public indifference toward the conditions in which many of our people live and toward the wrongs they suffer—and call it earnestly for extensive reforms by parliamentary action, of the abuses complained of.

The General Assembly draws attention to the fact that selfish and vulgar parade of wealth at a time when all our resources are required to meet the needs of the world is one of the chief causes of discontent, and calls on our people for the self-sacrifice and earnest service that was shown by all classes during the war.

The General Assembly draws the Church's attention to this truth that service to the point of sacrifice was the ruling principle of the life of Jesus Christ, and that He requires His followers similarly to invest their lives in the service of their fellows. This principle has received new emphasis in the war, and must now be applied to every department of our social life.

Industry, which includes both capital and labor, exists primarily for service. In order to serve, it must pay, but the object of its existence is service. All parties in industry have their obligations to meet as well as their rights to secure, and the emphasis of the hour should be on the service rather than on its reward.

The Assembly desires to emphasize the truth that the interests of Capital and Labor are fundamentally harmonious, and, therefore, that any antagonism between them, instead of arising from the nature of things, indicates that something is wrong on the one side or the other, or perhaps on both.

The General Assembly would, therefore, remind both Labor and Capital that their first obligation is jointly to serve the people as a whole, and to give the best service possible. Any attempt to lower the grade of the service rendered, or to take advantage of the public need, or in any other way to make gain their first consideration, forfeits the public confidence on which their standing in the community depends.

The General Assembly would remind the management of our industries of their obligation to promote in every way open to them the welfare and the interests of those who serve with them.

The Assembly warmly commends movements now afoot in many of our industries towards the following ends:—

Towards giving the workers a voice in determining the conditions under which their work is to be done, and a proper share in the control of industry.

Toward giving the workers an equitable share in the wealth jointly produced.

Toward co-operating with the State and with the workers themselves in providing insurance against unemployment, accident and illness, and in providing pensions for old age and widowed mothers.

Toward securing for workers such hours of labor as will afford leisure for self-improvement and for service to their families and the community.

Toward providing, in every office and factory, those comforts and conveniences that will safeguard the health and brighten the lives of employes while at their work.

In the interests of efficiency, as well as of industrial peace, the Assembly would urge that such efforts be continued and extended.

The General Assembly affirms the sacredness of human personality, and would point out that such conditions of work must be secured as will afford to each worker the opportunity of the highest personal development.

In view of the tenseness of the present situation, and of the perplexities that face men in every branch of industry, the General Assembly urges all parties to be conciliatory in spirit as they approach their problems, and suggests that the representatives of Labor and Capital confer carefully about all outstanding questions, in order that strife, with its attendant losses, may be averted at a time when the situation can be saved only by mutual good will and production to the full measure of our capacity.

The General Assembly sympathizes profoundly with the efforts of organized Labor to secure conditions for a more abundant life for the great mass of our people, and is anxious to co-operate with all interested bodies to that end.

At the same time, the Assembly would point out that organized Labor is now and must continue to be only a part of the world's workers, and that the success of their cause depends on their winning the sympathy and confidence of the people as a whole. The Assembly holds strongly that the following measures are necessary to this end:—

Organized Capital and Labor should stand for each man rendering the fullest service of which he is capable.

Organized Capital and Labor should maintain the inviolability of agreements, both in spirit and in letter. Good faith is the foundation of all social stability, and when the representatives of Labor and Capital enter into agreements on the collective basis for which both parties contend, such covenants should be observed.

The General Assembly affirms its conviction that the right of the workers to organize

is fundamental in the present state of society, and that the right of the members of each craft to deal through their own chosen representatives with the management of the industries in which they are working should be recognized at once by their employers and by the State.

In view of the fact that the rights of the entire community are imperilled by general sympathetic combinations, whether of Capital or worker, the General Assembly urges the Government at once to provide machinery for the adjustment of the differences and misunderstandings between employers and employed, and for the maintenance of the rights of all classes in the community.

The General Assembly commends the Government for the appointment of the Mather's Commission, and urges further investigation into the causes of the present unrest, and immediate action to remove them as far as they can be reached by the powers vested in Parliament, especially in preventing profiteering and removing other artificial causes of the high cost of living.

The General Assembly would point out the danger in the present tendency to organize in groups and classes, each for the furtherance of its own interests. While such organization may be necessary to each class to protect itself against exploitation, still the spirit of faction and mutual suspicion can be avoided only by the different classes subordinating their particular aims in devotion to the common good.

In the grave difficulties and dangers of the period of readjustment and reconstruction, the Assembly would call on all our people to unite in the service of the nation as a whole, and to establish firmly those principles of justice and brotherhood which alone can bring us enduring peace.

Above all else, the Assembly, without attempting to dogmatize at length in regard to economic details, would affirm its belief that the only permanent cure for the evils of our time is the practical application of Christian principles to the whole conduct of life.

WHAT COUNTS.

It isn't what you mean to do a week ahead,
It isn't what you know you'll gain
When all annoyances have fled;
It isn't what you dreamed and planned—
Such hopes are but a phantom band—
The day's work counts.

The day's work counts—

It isn't much,
The gain of those few painful hours:
But be content if there is shown
Some product of those sacred powers
Which guide each mind, uphold each hand,
Strive with the best at your command—
The day's work counts.

—*American Messenger.*

RE "CHRIST AND THE VICTORY LOAN."

MR. T. H. SOMERVILLE, ST. JOHN, N.B.

This article in the December RECORD is good, and if every Presbyterian in Canada saw that RECORD and read it the Church might reasonably expect to receive \$3,000,000 for Home and Foreign Work in 1919, apart from the support of the local church.

I think you are too modest. It is quite probable that the Presbyterians in Canada took up \$200,000,000 of the last Victory Loan and, no doubt, \$16,000,000 in interest from Government Loans in Canada is falling into the lap of Presbyterians as the result of their investments in these securities.

Then the Government has been so thoughtful and kind to these thrifty citizens as to exempt this vast sum from Federal taxation, and they might well respond by giving the sum such taxation would represent to the Church, over and above what they might otherwise give, as in the past, for they would have left to themselves nearly five per cent. on their investment in Victory Bonds. Wouldn't it be great if the RECORD could impress this fact upon our people so they would see their duty clearly.

CHINA'S DIRE PLIGHT.

It is impossible for you to realize what it means for a nation to be without Christ.

Canada is not a Christian nation in the sense that all are Christians, or that our national life is a reflection of the mind of Christ. But Canada is Christian in this sense—that the spirit of Christ has lifted our nation far above heathendom.

Not so with China. No word but heathendom describes that which we see daily—a blinding materialism, the coarsest superstitions, no valuation or sanctity placed upon human life.

"To open their eyes that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith"—that is what we are here for.

Pray for us that we may know how to preach and to teach and, above all, to live that gospel which is the power of God unto salvation.—*Adapted from "The Missionary Voice."*

"THE BLOOD OF JESUS CHRIST."

Captain Hedley Vicars, when under deep conviction of sin, came to his table one morning bowed down and broken-hearted under a sense of sin.

"O wretched man that I am!" he repeated to himself, at the same time glancing at his Bible, which lay open before him.

His eyes suddenly rested on the words, "The blood of Jesus Christ His Son cleanseth us from all sin."

"Then," said he to himself, "it can cleanse me from mine," and he instantly believed with the heart unto righteousness, and he was filled with peace and joy.—*Ex.*

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward promptly to the Record, the Official Organ of the Church, the Calls, Inductions, Resignations, or Deaths in the Ministry. Also notice of Meetings of Presbytery so soon as appointed.

Calls from

Upper Londonderry, N.S., to Mr. Wm. McDonald of Barney's River, N.S.

St. Paul's, Guelph, Ont., to Mr. G. C. Little of Paisley, Ont.

Camilla, Ont., to Mr. Geo. Milne of Ilderton, Ont.

Belwood & Mimosa, Ont., to Mr. W. J. Booth of Hornby, Ont.

Kitchener, Ont., to Mr. G. B. McLennan of Yorkton, Sask.

Cornwall, Ont., to Mr. T. A. Rodger of St. Andrew's, Sidney, N.S.

Kew Beach Church, Toronto, to Mr. J. A. Cranston, M.A.

Rocklyn and Holland, Ont., to Mr. John Lennox.

Bethany & Rockingham, N.S., to Mr. W. J. McLeod of Clyde River, P.E.I.

Inductions into

Cranbrook, B.C., April 30, Mr. Hugh M. Lyon.

Alma and Zion Church, Nichol, Ont., May 2, Mr. W. G. Oliver.

St. Luke's Church, Bathurst, N.B., May 7, Mr. A. D. Archibald.

New London, P.E.I., Mr. Geo. Miller.

Boissegvain, Man., May 15, Mr. J. F. Stewart.

Great Village, N.S., Mr. D. H. MacKinnon, M.A., B.D.

Kindersley, Sask., May 16, Mr. J. Thom Gordon.

Gardiner Church, Battleford, Sask., Mr. J. C. MacLeod.

Pilot Mound and Floral, Man., May 20, Mr. A. R. Skinner.

Burns & Brooksdale, Ont., May 20, Mr. Jas. Hagen.

St. George, N.B., May 29, Mr. J. C. Mortimer.

Onslow and Belmont, N.S., May 29, Mr. John McDonald.

Glenholme, N.S., May 29, Mr. Wm. McDonald.

Guthrie Church, Harriston, Ont., June 17, Mr. Wm. J. Gallagher, M.A.

La Have, N.S., June 19, Mr. J. C. MacLeod.

Rothsay, N.B., June 19, Mr. J. J. Graham.

Bridgewater, N.S., June 19, Mr. J. C. MacLeod.

Scotia, Man., June 23, Mr. Leonard A. Bygrave.

Ashburn and Utica, Ont., Mr. A. McD. Haig. Gabarus, N.S., July 3, Dr. T. R. Davidson.

Orillia, Ont., July 10, Mr. Norman H. McGillivray.

St. Paul's Church, Guelph, August 1, Mr. G. C. Little.

Resignations of

Restigouche, N.B., by Mr. J. R. MacKay.

Dale Church, Toronto, Ont., by Mr. J. D. Morrow.

Robertson Church, Edmonton, Alta., by Rev. R. G. Stewart.

St. Andrew's Church, Ottawa, Ont., by Dr. W. T. Herridge.

Blind River, Ont., by Mr. W. S. Mabon.

Eramosa, Ont., by Mr. W. M. Kay.

Stettler, Alta., Mr. J. K. McKean.

Belmont, Man., by Mr. Joseph Hunter.

Southwold, Ont., by Mr. G. Munro.

Deaths in the Ministry.

Rev. J. Somerville, D.D., at Toronto, on May 31, in his seventy-fourth year.

Rev. Robt. McIntyre, late of St. Thomas, at Linwood, Ont., on May 27th, in his sixty-eight year.

MEETINGS OF CHURCH COURTS.

The General Assembly.

Ottawa, 1st Wed. June.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.

Montreal-Ottawa, Ottawa, 2 Tues. Oct.

Toronto-Kingston, Toronto, 2 Tues. Oct.

Hamilton-London, April 28.

Manitoba, Wpg., 1 Tues. Nov.

Saskatchewan, 1 Tues. Nov.

Alberta, 1 Tues. May.

British Columbia, Vaner., 1 Tues. May.

Some of the Seventy-seven Presbyteries.

Abernethy, Dubue, July.

Brockville, Kemptville, 1st Tues. Sept.

Inverness, Port Hawkesbury, 1st Tues. Sept.

Lacombe, Lacombe, Sept.

Lindsay, Lindsay, 16 Sept., 10.30 a.m.

Minnedosa, Rapid City, 2nd Tues. July.

Montreal, Montreal, 2nd Tues. Sept.

North Bay, Powassan, 2nd Wed. July.

Paris, Paris, 8 July, 10.30 a.m.

Quebec, Quebec, 9 Sept., 4 p.m.

Rock Lake, Morden, 2nd Tues. Sept.

Saugeen, Mount Forest, Sept. 9, 10 a.m.

Sudbury, Kagawong, 1st Tues. Sept.

Superior, Port Arthur, 9 Sept., 10 a.m.

Toronto, 1st Tues. every month.

Our Foreign Missions

IN A HONAN MISSION HOSPITAL.

BY REV. J. M. MENZIES, M.D.

As I neared one of the small wards, the other morning, in the ordinary round of morning dressing of the patients, I heard clearly the words, "in Bethlehem of Judea," "in Bethlehem of Judea," and pushing open the door, there was Mrs. Chang, sitting up in bed with a catechism in her hand, reciting aloud what she had learned, "Jesus was born in Bethlehem of Judea."

"Well, Mrs. Chang, you are feeling better to-day, aren't you? Foot not paining you to-day?"

"Oh, Doctor, you know it does not pain me since you took it off. I slept all last night and didn't waken at all, but before it was cut off many nights I could not sleep at all for the pain."

Mrs. Chang had been some weeks in the hospital with a very bad foot, a tuberculous mass of decayed bones, but she was so weak we were a bit afraid to operate on it at first.

Every day, as we dressed it, she cried and pleaded that we take off her foot, because another woman in a ward near-by had her foot taken off, and she was so happy after the operation all the patients heard about it.

There was no use trying to get Mrs. Chang to study then. "How can I study when my foot is so sore?"

Her mother waited on her and was always kind and ready to excuse her daughter's fretfulness.

But at length her foot was amputated, and she recovered rapidly from the operation. Visit her almost any time of the day, and you would find both of them busy studying the gospel catechism.

One day I said to her, "When you go home, Mrs. Chang, I suppose you will soon forget all you have learned here."

"Indeed I will not," she answered quickly. "Do you think I will go home to Hain Chen and not tell the people what the Lord has done for me in this hospital?"

We had promised to make her a wooden leg from the knee down. As she had lain so long in bed with the leg drawn up, the knee joint had become stiff, so we told her she might get up and learn to walk first with a crutch.

She said it would be fine to be able to get up, but she had no trousers to wear as she had not been out of bed for three years or more.

We suggested her husband or her father bring her a pair.

"My husband has been dead for nine years, and my father is only a poor pedlar. He owes food money at the food-shop here now, and can't come back till he has made enough to pay that."

I could not say that I never gave away old clothes, having a vivid memory of more than one of our lady patients arrayed proudly in made-over articles from my wardrobe, but this year we are going in rather strong for made-overs ourselves.

A bright idea struck me. We will give the Chinese church a chance to develop the grace of liberality.

Mrs. Liu, the nurse, thought the idea a good one, and she would have her husband, the elder, bring the matter before the church.

Mrs. Chang was greatly pleased, and so was I till I found the trousers were provided, not by the church, but by Mrs. Liu herself.—*In Honan Messenger.*

THE YEAR IN OUR BRITISH GUIANA MISSION.

The adverse conditions of the previous year continued through the past year. Eagerness for gain, drunkenness, and other kindred things have combined to hinder our work.

Definite advance in the direction of the training of evangelistic agents was marked by the holding of a two weeks' training class.

The men were gathered from the districts to Better Hope as a centre; and a fortnight was spent in study. Distinct benefit has been reaped by the men, and, through them, by the work as a result of this initial effort.

A Dark Picture—A Human Sacrifice.

Moral conditions in the Colony are revealed by gruesome disclosures in the course of a recent murder trial. A couple of years ago, the proprietor of a small coffee estate died, and the property passed into other hands.

Certain of the employees—East Indians—in their anxiety to secure themselves in continued employment, sought the aid of the "Obeah man" (sorcerer), in this case an East Indian. The sacrifice of a white child, and the use, in divination, of certain parts of its body was pronounced necessary.

The two-year-old girl child of the new proprietor was selected, and she was abducted, and done to death! In two years, the efforts of the police to discover the perpetrators were fruitless.

At length, a clue was obtained, one of the ringleaders turned "king's evidence" and the ghastly story was unfolded in the law courts.

Besides the "king's evidence" man, himself an East Indian, three East Indians and the wives of two of them, and two negroes, were immediately concerned in the plot, and it has been disclosed that a considerable number of persons were aware of the abduction; though it cannot be asserted that they knew the tragic end for which the child was being held.

So great is the fear inspired by the "Obeah man" that great difficulty was experienced in getting witnesses to come forward. The abominable practice is widespread throughout the Colony.

As a result of this trial, six of the men were condemned to death, and duly executed, and two of the women sentenced to penal servitude. This, it may be hoped, will have some effect in shaking the power of the Medicine Man in our midst.

Mr. Cropper's Field.

Mr. Cropper (Demerara) tells of the opening of a new day school at Windsor Forest, a thriving community of rice growers on the West Coast. This Coast was the scene of the labours of the late John Gibson, pioneer missionary of our Church in the Colony, evidences of whose work are still apparent. A site has been purchased and a commodious little building erected.

At Vreed en Stein, on the Demerara River, six miles beyond Wales, where for some time past services have been held in the open, a small building has been granted by the proprietors, and the work has been organized.

These are the only two points at which there has been expansion. The cause is to be found in the shortage of evangelistic workers. Along the West Coast, a stretch (the portion we occupy) of ten miles with a population of nearly 10,000, we have but one catechist. Along the West Bank—a distance of nine miles, with a considerable population,—only one catechist operates. In other parts of the district, also, a similar condition exists.

Besides the scantiness of the workers, there has been much sickness among the men and their families, so that not only has there been little or no extension work, but existing work has been maintained with reduced efficiency.

The men have been depressed. On the one hand, they have felt the financial strain in their own lives, while they have watched the prosperity of their fellow citizens. On the other hand, the apparent futility of their efforts in the face of the wave of worldliness and greed and the increase of drinking and gambling have depressed them.

Despite these adverse conditions, however, work has gone on. The "line" has been bent, but it has not broken, and every worker, in spite of his depression, inspired with confidence in the "cause" and trust in his Leader, maintains the struggle in his own little section, until the hour strikes for the great advance when the fruit of patient endurance will be won.

Crum Ewing Withdraws.

An incident worthy of note is the withdrawal of the name of Crum Ewing from the list of the supporters of the Mission. It was at the instance of Mr. Alex. Crum Ewing, father of the present bearer of the name,

that the Church resumed her connection with the Colony. Prior to the fall of sugar-prices, upwards of thirty years ago, Mr. Crum Ewing maintained, at his own charges, a chaplaincy on his sugar plantation, "Vryheids' Lust."

But when the flooding of the British market with bounty-fed beet sugar from the Continent brought to ruin many West Indian sugar houses, Mr. Crum Ewing felt he could no longer maintain the establishment. He, therefore, invited the Church in Canada to take over the work, offering an annual grant of \$480 and the free use of the buildings—church and manse and school and teacher's residence.

The offer was accepted, and in 1896 the Church resumed her work. Alas that it was ever stopped! We have been paying the penalty ever since! It is not out of place to put on record our appreciation of the liberal assistance continued through twenty-two years—some of which were very trying years, and of the unflinching courtesy shown to the agents of the Mission. The present representative of the family decided to close his connection with the Colony, and sold the estate. The property has been acquired by a local syndicate, and it is gratifying to be able to report that its goodwill has been secured.

Mr. Scrimgeour's Field.

Mr. Scrimgeour (Berbice) writes:—

"This, telling of my tenth year in the Mission, is written in the midst of the joy and the sorrow of taking into my hands again, after furlough, the many threads that are woven into a missionary's life here. I must express my very high appreciation of the spirit and service of Mr. Lockhart who so gladly came to my station that I might take my furlough.

"The regular work of the Mission in Berbice Country has been well maintained throughout the year. The native worker is at once the joy and the problem of mission-planning. Several new stations were definitely organized.

"One new building was opened early in the year. A catechist was placed to live on "Albion," one of the largest of our sugar estates, through the kindness of the owners in erecting a neat cottage for his accommodation.

Difficulties of transport have much interfered with a supply of Bibles from India, and lessened circulation.

The giving of the Station has been well maintained, though the severe drought and influenza had a bad effect in the closing months. The baptisms numbered forty, of which sixteen were adults.

"I have, with the very material assistance of Messrs. Pugsley & McLennan, carried on the work of St. Catherine's parish (Church of Scotland) as well as other supply work for them, necessitated by a serious shortage of their men.

"When our Staff is increased by Mr.

Irvine's arrival, I shall hope to do more for that parish, from which we are drawing more than half my support.

Mr. Fisher's Field.

"The representative of the Trinidad Foreign Mission interest continues his work in the newly-opened district. He had had to contend with the heaviest scourge of fever I have seen in the colony, but there are signs of a nearing day of harvest. To the Trinidad native church we extend our thanks and appreciation."

Mr. Fisher (Essequibo) reports two new stations—"Aurora and Hibernia," a small advance due to the provision of an additional catechist in 1918, and the increased supervision rendered possible by our motor car.

At Aurora, the work has been carried on in the building of the Church of Scotland, kindly placed at our disposal on Sunday mornings—as in the case of Huist Dierin—by the same authorities for many years past. At Hibernia we have no buildings as yet, and the work has been all done in the open air.

We regret a decrease of four in the communicant membership of the twenty-three mission churches in this District; but it is a matter for thankfulness that the decrease is not very much larger. In no previous year have we had the joy of receiving so many new members at the Lord's table (sixty for the year as against thirty last year, and an average of thirty-five per annum for the past eight years).

But our losses have been inordinately heavy. No less than thirty-eight per cent. of our communicants were carried off by the terrible influenza epidemic in December; and twenty-five per cent. more were lost by removal to other parts of the Colony,—a total loss of sixty-three per cent. in one year. Since 1910, no less than 310 have been added to our Communion Roll; but of these, and of the eighty then on the Roll, only 103 now remain.

Sunday Labor and Drunkenness.

That the average attendance at our preaching services shows but a slight decrease is also matter for gratification in view of the special difficulties of the year—the hook-worm campaign, the influenza epidemic and the extension of the rice industry.

As in the past, Sunday was the great day for labour in the rice fields, whole families trooping off together in the early morning, and toiling there all day long.

The increased prosperity attending on this and other labours was almost invariably thrown away in drunken orgies associated with tajah festivals and other so-called religious feasts and sports (all held on Sundays) and never during twenty-five years' residence in the Colony have we seen so many drunken East Indians!

Then, again, three new Mohammedan mosques and two large beautifully-domed Hindu temples, all substantial buildings, with concrete floors and brilliant painting—

have been erected during the year, in each case under distinguished patronage.

Nevertheless, some pleasing instances of sacrificial giving, and noble fidelity on the part of native Christians, and also of the remarkable conversion of a former opponent are recorded for the year, and the report continues:—

"The contributions of the Native Church have been well maintained, and but for our heavy losses in membership would have shown a decided increase. In one case, the members bound themselves together, and planted a rice-field for the Church, thus bringing in a considerable sum, with the prospect of more to follow.

"Three more of our assistant teachers were admitted this year into the training school in Berbice; but, owing to lack of adequate preliminary instruction all have proved disappointing.

"It is increasingly evident to us that, if our great and growing need of really efficient native workers is to be met by the Berbice Institution, a missing link must be supplied by the liberal provision of scholarships, costing about \$100 each per year, whereby the more promising youths of our elementary schools, whose parents cannot afford to clothe and feed them, even if free tuition were given them, may be taken direct from the primary school, and prepared for either catechist or teaching work. The present generous grant of the W.M.S. for teacher training is by no means adequate to meet this need.

"Women's work also still cries aloud for development here; and an orphanage is sadly needed, and would probably soon repay its cost from the standpoint alone of a training School for the next generation of native workers.

May we commend these needs to the F. M. Board, and our friends and supporters at home."

High School and Teacher Training Work.

Mr. Scrimgeour (principal) writes that "the year has been one of success in our work. We have had a good staff, and the enrolment has been as high as 62 in this, our second year. We were cheered, indeed, by the fine opening of a section of our new building on February 27th.

A grant of \$1,500 was made by the government to aid in starting the school, and we are not without hope that further grants will continue to be made. The Government has also made provision for four scholarships a year, tenable at this school exclusively, by boys from primary schools throughout the Colony." "I wish," writes Mr. Scrimgeour, "once again to express my high appreciation of the services of Mr. Pugsley and Mr. McLennan."

J. B. CROPPER, *Chairman.*

R. GIBSON FISHER, *Secretary.*

British Guiana Mission Council,
15th April, 1919.

LETTER FROM REV. J. G. G. BOMPAS.**OUR MISSIONARY IN WEIHWAI, HONAN.**

Early in the war, one-half our male missionaries in Honan volunteered for service in the British Army, and went to France as officers in the Chinese coolie battalions. They had their share of danger but were all kept safe during the war; and it was with keenest sorrow that we learned of the death of one of our number, Capt. Rev. T. A. Arthurs, in Havre, France, of pneumonia, after the armistice was signed.

These coolie battalions that went to France gave a good account of themselves. It is safe to say that of all the labourers working behind the lines in France none were found more satisfactory than the men who went from North China.

Of course, neither the Government nor the official classes in China had anything to do with this scheme, and it reflects no credit upon them. I think it goes to show that the hope of China lies not in the official classes but in the better working classes.

But even this hope must lie dormant for a while, till education becomes a little more prevalent, till the Chinese workingman, everywhere, is able to read. It is expected that the new system of phonetic writing, which I shall mention later, will help to solve this problem.

I have a hundred boys in my two schools this season, seventy in the boarding school, here in the compound, and thirty in the day school in the city, a mile and a half distant.

I have four teachers in the Boarding School. One of them, a graduate of our High School, is very good in English so he is teaching the three classes in English, and this leaves me free to teach most of the Scripture.

Every morning, I go to the Boarding School at half past eight, and teach Scripture for an hour and a half, then I wheel into the city for a class in English. At three o'clock, I have singing classes, four a week, two out here at the Boarding School and two in the city.

At five o'clock, every day, I go into the city to an evening class in English. I started this class last Spring with fourteen boys, all from heathen families, most of them well to do.

Some time ago, they asked me to teach them to sing our hymns, so I give them a lesson in singing once a week. Just lately, they have started coming to Sunday School, and when the school divides up to study the lesson, I teach the boys of my English class. We are reading the Gospel of John in English.

In our educational work, it is our policy to start primary schools throughout the country districts, as fast as we can get qualified teachers, wherever there are Christian communities large enough to control the school and make it a Christian school.

I am hoping that in time, when our missionaries get back from France and others come out from Canada, one man will be able to

give his whole time to the boarding school at the central station and the village schools that feed it. I think we must lay greater emphasis on our schools and on the training of the boys and girls.

It is fine to see old grey-haired men and women coming into the Church and professing faith in Christ, and inspiring to know that many young and middle-aged men and women are joining the ranks and becoming pillars of strength. But the greatest hope of the Church, in China as in any other land, is in the boys and girls.

To get the boys and girls into our mission schools when only eight or ten years old, keep them under Christian influence and give them a Christian education for eight or ten years, send half of them on to higher courses to prepare them for teaching or preaching, and let the rest go back and make Christian homes, is there any better way than this to Christianize China, and lay sure and strong the foundations of the Christian Church.

I have mentioned the new system of phonetic writing which the Chinese Government has adopted, and which will be put into use at once, not only by the Government but also by the Christian Church in China.

As you know, the Chinese have hitherto had no system of spelling. A character represents a word and one must learn thousands of characters in order to read. But in this new system there are about forty symbols, something like the twenty-six letters of the English alphabet, and with these Chinese words can be spelled and written just as we write English words.

We hope it will be a great help in our work among the country folk who cannot read. Books are being prepared now and will soon be ready for use. It is said that with these new letters people without any education will be able to learn to read the New Testament in a week or so. It may be that this will be the means of starting a great forward movement in the Christian Church in China.

OUR HONAN MEN IN THE WAR.

Sixteen out of the thirty-one men on our mission staff in Honan were at the front in charge of Chinese labor battalions. As these battalions were recruited from North China, our missionaries were almost the only English-speaking leaders available who understood their language, and their services were of greatest value at the front.

Though often where others were falling around them, they were all brought safely through, until Captain Rev. T. A. Arthurs, after the armistice, died, 4th December, at Havre, France, of pneumonia. The loss is keenly felt in the mission. He was in his early prime, just entering upon his best work, and was held in affection and esteem by all the mission staff.

The Forward Movement.

The Articles in these pages are provided by the Literature Committee of the Forward Movement.

CHRIST FOR INDIA.

By J. M. WATERS, M.D.

"If you want to take care of your Empire, take care of your Missions."

Christ alone can bring India to her own. Every thoughtful student of history can trace His hand in all the social and religious reforms that have taken place. Education is the foundation of all progress, and the Protestant Missions have stood pre-eminently for enlightenment.

The missionaries have been the pioneers in the field of education. To the wisdom and influence of Carey and Duff India owes her modern system of western education, which opened to her the great treasure-house of western literature and makes her at once fellow-heir with us of all our great heritage of Christian knowledge. Missionaries have given the Bible to many of the different races of India in their own tongue.

The students of our Mission Colleges, during their course, are well trained in the Bible and in practical social service. They come out from the colleges ready to take their places as good citizens in the community, whereas, too often, the graduates of the Government colleges, who receive no religious or moral teaching, turn out to be irresponsible firebrands of agitators.

An Indian Church Necessary.

The problem of surpassing interest is how to build up one Indian nation of all the diverse races and divisions. The picture of a united India fires the imagination of the young and rouses the enthusiasm of the older.

A great Indian Church is necessary to form a great Indian nation. The power of the Supreme Government may hold together in peace India's diverse peoples, but to weld into a nation with common sentiment and with a true sense of brotherhood, there is needed a great native force, which the spirit of Christ alone can give.

Women of India.

A nation cannot rise above the status of its women. The laws of Manu, centuries ago, reduced women to a position of degradation and servitude. Representatives of the Church of Christ have always valiantly championed their rights. Through the agitation of missionaries and social reformers, many of the intolerable burdens under which they have laboured have been removed, and

a new era is dawning for women. As yet, only one per cent. can read or write, but to-day there is an insistent demand for the education of girls and women.

Following the example of the missions, many schools for girls are being opened by the Government and native States. One Hindu Rajah has established a school for girls and has promised an annual endowment of \$330,000.

Recently, at a Hindu Conference, resolutions were passed saying that girls should be educated, that women should no longer be secluded in their own homes, that widows should be allowed to re-marry, and that the legal age of marriage for girls should be raised to sixteen.

The most spectacular demonstration of the marvellous transforming power of the Gospel is seen if you contrast the Christian women of a community with the members of a Hindu caste from which they have come. The Christian women are immeasurably superior—in education, in dignity of bearing, in frankness of manner and in the quiet strength and cheerfulness of demeanor.

The Christian Community.

The Christian community is a rising community. New standards of decency, comfort and education are set up. In many of the educational institutes, the most successful professors are those who have had very humble origin. Everywhere, they are found competing with the Brahmin and winning their way.

More tangible results are also being realized. An average of 350 are being baptized every day, or over 10,000 a month. That is more than twice as many as the total number of foreign missionaries in India.

But our force is wholly inadequate. The Presbyterian Church in Canada is responsible for 3,000,000 peoples centered in over 12,000 villages in Central India. To break the Bread of Life to these, we have sent only 83, including the wives of missionaries.

Our Duty to India.

The Church has in trust the priceless heritage of life and truth, which it is her stewardship to communicate to all mankind as their right, and the people of India are, indeed,

"Heirs of the same inheritance,
Sons of the self-same God,
Who have but stumbled in the way
We have so weakly trod."

OUR FIELD IN TRINIDAD.

BY WINNIFRED B. JAMIESON.

For fifty years, the Presbyterian Church in Canada has carried on mission work among the East Indians in Trinidad, which is narrowly separated from the Venezuelan mainland and is the second largest of all the islands of the West Indian group.

Rev. John Morton discovered the opportunity for work among some 20,000 indentured immigrants, working on the sugar plantations of the Island, and was therefore the pioneer missionary of our church to these people from far-away India.

An outstanding feature of the work in Trinidad is the exceptional opportunity the day school affords, reaching the children with the Gospel.

The first school was composed of the "Door-step Three," familiar in the annals of the mission. There are now some seventy schools, with an enrollment of over 14,000 children.

From the first, the schools have, under certain conditions, been supported by the Government. They have been taught in English, have followed the Government curriculum, and have been under Government inspection, but under the management and control of the missionaries.

How have these young people responded to the teaching and training? The above seventy schools are now taught, with the exception of a few who are West Indians, by an efficient staff of some 150 Christian East Indians.

They do not all have the same standing. Some of them are only pupil teachers, but they receive from the head teachers the instruction that is necessary to admit them to the Mission Training School. The majority of teachers are young men, but there are an increasing number of young women taking up the teaching profession.

The teaching staff are carefully trained to teach the Scriptures. For some years, a very comprehensive course in teacher training has been given. Professor Weigle's book, "The Pupil and the Teachers" is now one of the text books used. This training is of immense value, for in addition to the regular Sunday School held in the school building, which usually serves as a church on Sunday, the Bible is taught for an hour each day in all the schools.

Of the seven men recently ordained in Trinidad, the majority had once been teachers in the day schools. Of the present class of twenty-five or more theological students many were formerly successful head masters in the day schools. They felt the call to enter this needy field of service and leadership and have done so in the face of financial loss to themselves.

Many pupils have gone from these elementary schools to our own Naparima College, or similar institutions, for further education,

and some few have left the island for still further training for the legal, medical and other professions.

Many former pupils are now successful business men, while a goodly number hold Government positions.

Among the second generation of Christians will be found many homes of comfort and refinement. With several of this class there has been, as with so many of us in Canada, the tendency to be quite satisfied with a very circumscribed field of Christian activity.

And yet, in the larger centres, where there are organized churches, encouraging evidences of growth and activity are seen. There are always the faithful few who are behind such organizations, the Sunday School, the Missionary and Young People's Societies, making them a means of good to the community.

The Canadian Standard Efficiency Training Course has been adopted for the teen age boys in one congregation. There are also Trinidad girls in training according to the four-fold standard.

From the Girls' High School and the Iere Home, now united and enlarged, have gone forth many young women of promise, eager to serve the Master by making their lives and their homes witnesses to the power of the indwelling Christ. Much is expected from these girls who have been so trained, and much is being done by them, and this work of training the young women of Trinidad is only well begun.

Then there are the thousands who have been more or less influenced in our mission schools. Most of them are not professedly Christian, but they are certainly not orthodox Hindus or Mohammedans.

There is yet "very much land to be possessed." Until recent war conditions prevented, some 2,000 East Indian immigrants were added yearly to the population of the island, so heathenism has been steadily re-inforced. Christian progress and heathen degradation are at close grips.

Much emphasis, of late, has been placed on organized Bible study and prayer on behalf of every Christian as a preparation for personal service. The Trinidad Church is in an attitude of expectancy.

Men and money are needed for the extension of Christ's kingdom in this beautiful isle, but, more than all else, do they need our believing, intercessory prayer that God would so fill them with His Spirit, that they may catch the vision of service the Master had, and then go out to reap for Him the fields already white unto harvest.

David Livingstone, for three years, was preparing to spread the Gospel in China. In this purpose he was defeated. Soon he offered himself to Africa. His failure to reach China opened the dark Continent to light and truth.

THE CALL OF NORTHERN ONTARIO.

By JOSEPH A. IRWIN, HEARST, ONT.

Southern Ontario we know, but what of its North? We can, of course, easily examine its extent on a map and even get some approximate idea of the variety of its scenery. The railway lines will indicate the parts of the country being opened up, while the vast stretches of unoccupied territory suggest the richness of our unharvested resources.

The main interests of this northern land may be grouped around three of its chief products: ore, wood and fur. These, with the railway interests involved, are the most important factors to be considered in any adequate description of Northern Ontario as it now is.

Its Mineral Riches.

The discovery of silver at Cobalt, nickel at Sudbury, and gold at Kirkland Lake and in the Porcupine district, was the first magnet drawing the attention of outsiders to the North. Many towns came into existence and have grown steadily.

The temporary retardation of the gold mining industry in wartime is already passing away, and we can look confidently to its future development. Mining experts are continuously prospecting for new veins, and it is probably true that only the merest fraction of the mineral wealth of this part of the Province has been discovered.

Vast Forest Areas.

The traveller must also be impressed by the endless stretches of forest. Away to the north and the west are trees and more trees and again trees. Forest fires rage through them, destroying millions of feet of valuable timber. Thousands of wood cutters are laying them low.

The settlers build their log huts or frame houses with them, the paper-makers grind them into pulp, and the timber merchants saw them into sizes suitable to the needs of the industrial world. But all these together seem but to touch the fringe of the great tree-world of Northern Ontario.

The Wealth of Fur.

The third product is fur. One might easily travel through the whole north country and yet fail to see much of the fur trade, or fail to understand how profoundly it affects the outlook of some of the people.

The trapper may, or may not, be a very picturesque figure as he comes to the railway stations to sell his furs or renew his store of provisions, but he knows his own world well and can talk interestingly and endlessly of the adventurous life he lives away in the silence of the great forests. We feel like giving him a cheer as he passes on his snow-shoes or with his faithful dog team.

The Needs.

What are the needs of such a region? What can and ought the Church to do for

the miners, woodmen, trappers and railroaders who are laying the foundations of the country that is to be.

Men Needed.

The answer is not far to seek. The greatest need of the Church here, as elsewhere, is of strong, sane, sympathetic Christian men who are not easily turned aside from their task by indifference or discouragement or active opposition.

While there is not a little indifference and opposition, there is also, on the part of many, a deep interest in the welfare of the community, and a real desire to help the Church in her tremendous task.

The men who can deepen and draw out that interest, who count not the cost but give their best so that the foundations of God's temple may be well and truly laid, these are the types the north needs and is asking for.

The difficulty is intensified by the Church's general need of men. The older well-established congregations naturally claim the attention and services of some of our best students and pastors, but surely the silent needs of the outposts ought not to be ignored, nor ought they to be treated merely as summer mission fields. A four or five-months' mission is good, but better far is the cumulative, continuous work of a settled pastor.

The Need of Equipment.

The second need is suitable equipment. That means church buildings in all our centres of population. The pool-room and the "blind-pig" are ever ready to surround men with their evil possibilities. Why should not the Churches do their utmost to combat these evils in a positive and practical way? The Gospel that limits its operations to a Sunday service is rapidly being replaced by a Gospel that looks on all the days of the week as the sphere of its operation.

Men, equipment—what else do we need from the Church? Always and ever we need to know that the Church is interested in our warfare; we want to feel that we are being thought of and prayed for by the whole Church. Thus our isolation vanishes, and thus our work is taken up into the mighty sweep of God's redemptive purpose.

EVANGELISM IN INDIA.

Rev. J. Fraser Campbell, D.D., Rutlam, Central India, writes:—

In common with the whole Presbyterian Church in India, we had a Special Forward Movement, with preparatory classes and services, in connection with which we enjoyed our last visit from that beloved man of God, Rev. John N. Forman.

Then nearly all the Christian men and boys were divided into bands, each with its leader, and to each was assigned a part of the city in which to make special effort, by the dissemination of Scriptures and tracts and in other ways.

EVANGELISM ON THE PRAIRIE.

BY D. FRED. R. ROBERTSON, CARBON, ALTA.

The place and value of evangelism on the plains has long since been proved. An illustration is had in the special evangelical services held on the Manyberries field last fall.

The proposition was placed before the Medicine Hat Presbytery by the writer. An evangelistic committee was appointed with the result that two missionaries from the presbytery were asked to co-operate with the missionary on the field. Prayer in the home was urged from the pulpit, and the Mission was made the special subject of consideration at mid-week prayer meetings for three weeks previous.

The meetings were held in the church at Orion (Manyberries field), a hamlet of about seventy-five people, to which is tributary a good farming community.

A series of two weeks' services by another denomination was but shortly closed, with no visible result. It was with fear and anxiety, therefore, on the part of the missionary in charge, that the work began, but he comforted his anxious soul with the thought that having put his hand to the plough he should not look back.

We started Thursday evening with a conference meeting, and resolved to give large place to personal work. By Sunday we were fairly started. No sensational "stunts" were resorted to. The interest grew slowly but steadily. The middle of the second week brought a climax when six responded to the invitation to come out on the Lord's side. Our hearts were filled with gratitude.

The next night dampened our spirits. None responded and for another week there were but few. We were very anxious, for we knew that several men of the community were deeply moved; but it is hard for men of forty years and over to turn.

We pleaded with all earnestness, both with God and man. These men would meet in a machine office after each service and discuss together the matters that were pressed home to them.

One man admitted for several days that all was clear to him. He knew he had to make the stand but still he held back. How we feared he was putting off too long.

Before the end of the third week, the glorious climax came. The meeting had been unusually calm and impressive. The invitation was given as before. One or two had made the great resolve and responded at once.

Then, thank God for such a sight, several men who had been fighting the pleadings of the Spirit came to their feet almost simultaneously, with a firmness and decision that was born of careful and deliberate purpose.

About thirteen made the supreme choice that night, and I shall never forget the sensation of those quiet moments, as I looked upon the faces of that little company of people,

some with the joy of the new birth, others with thanksgiving because of answered prayers.

It was, indeed, an overflowing soul that united our hearts in a prayer of thanksgiving and consecration following. This was the final meeting when decision was pressed home. Over thirty-five, in that little rural community, came into the full communion of the Church. A most gratifying result was the large number of men who came forward.

The following week, we had a baptismal service in a home, at which time a father, mother, grown daughter and three young members of the family, a grandchild and an infant nephew were baptized. Such experiences on a mission field of the Alberta prairies will not soon be forgotten.

PREPARING FOR TO-MORROW.

Every act of to-day is fashioning and influencing to-morrow.

Every step taken to-day, nationally or individually, is, whether for ill or good, a preparation for to-morrow.

The question of questions that faces us is the nature of this preparation. Weighty and suggestive words were those uttered by Henry Morgenthau, the New York Jew, former United States Ambassador in Turkey:

"The moral issues of this era are the gravest in the history of the world. If it turns out that we are morally unprepared as we are physically unprepared, I tremble for the future of the world."

Moral preparation for to-morrow is therefore what Canada vitally needs. Therein consists the value of all religious teaching, of all ethical education, of all moral reforms. If the results sought were only or merely for to-day and for this generation, they would be of the essence of selfishness; but if the generations yet to be are included in plan and prayer, if the needs of To-morrow are as clearly recognized as those of To-day, then our Forward Movement, and all similar efforts will be justified, and by operation here and now become a preparation for a greater to-morrow.

SOME SUGGESTIONS.

That definite plans be made in every church for the distribution of the "Forward Movement" and other literature.

That distribution at church doors, or by personal visitation, or by mail, is preferable to placing copies in the pews;

That the valuable leaflets issued by the Committee for free distribution be fully utilized;

That each church secure a set of the paper charts for local use;

And that each pastor and Sunday School Superintendent keep congregation and School informed regarding the Movement.

THE MASTER'S CALL TO MEN.

BY CAPT. REV. D. WALLACE CHRISTIE.

One of the hopeful signs of our Church to-day is her dissatisfaction with her present state and attainments. A need, long evident, has been recognized, and the response is the Forward Movement. The very name is an inspiration. It asserts life. The Church of Christ breathes and is awake. The dawn of opportunity is come, and the Church moves to meet the present task with honesty and determination.

Difficulties there are, but not despair. Problems can be solved by working at them. With a militant attitude of soul, the Church is on the march to the front line.

For it is a Forward Movement. Men get tired "marking time," which is movement without progress. To get somewhere and to do something worth while for Christ is the purpose of the Forward Movement. And thus it appeals to dynamic manhood.

It has a special significance for the man from overseas, because it puts the emphasis on real, religious issues. Its genius is akin to his own. Coming, as he does, from an experience which has probably changed his point of view, and given him a sense of his own personal worth, he meets a movement which calls for HIM, gives him a job in the Church and a message for the world. He is in it.

While he feels the pull of a great cause and a worthy objective, he is met first with the claim of Christ upon himself. He is asked to do the biggest thing in life, to give himself again completely to Christ Who has "mirrored Himself in the mind and spirit of man."

It is an act of faith and courage. He understands that he is pledging himself to Christ and all He would have him do. For is not the Sacrament a soldier's vow, the broken bread and poured-out wine received as the outward sign of his allegiance?

Most men know that the Christian life is not easy. It requires self-discipline, self-restraint and self-giving. He lives the simple life within and the strenuous life without. He serves Christ, under active service conditions, in a real warfare against the world-power of sin. "For our struggle is not against enemies of flesh and blood, but against the powers of Evil, against those that hold sway in the darkness around us, and against the spirits of wickedness on high." (Eph. 6 : 12).

The Armageddon calls for the concentration of all the powers of redeemed manhood. Men must train, race, wrestle and fight. If "our backs are to the wall" to-day, the sense of victory through our Lord Jesus Christ will send us on and bring us through the "big push" of the Forward Movement.

Then there is the appeal of Patriotism to men of vision. We love our country most when we best serve her needs. When men return from overseas, their souls are thrilled with devotion at the first sight of the beloved

shores of Canada. They breathe a clear, fresh air, look to higher altitudes and across farther stretches of hopefulness in this fair land of distances.

But it is also a land of diversities and opportunities. Among eight million people are eighty-five languages and dialects, at least fifty-three nationalities and seventy-nine religions. Great non-Christian communities have settled among us and are looking for leadership.

It is not enough that the Church "grip the problem of Canadianizing these alien multitudes." To make them responsible and worthy citizens of His Dominion, the Church must also Christianize these strangers within our gates. Our missionary opportunity has come right to our doors.

Here lies a man's job, for which heroic men are needed, whose souls are filled with the love and vision of Christ. Who will give himself to this glorious work of winning Canada for Christ? Will you?

And then our task is not completed, nor our responsibilities exhausted. On the strength of our pledged love to Him, our Captain has sent us on the conquest of the world, and we must obey.

This is not a matter of personal debate or capricious inclination. It is a command, to neglect or disobey which is treason to Christ. The Christ-less lands lift up longing eyes to God. "Go ye into all the world and make disciples of all nations," Jesus says to Canada's Church.

We must catch the heroic spirit of His enterprise. We must put into our loyalty the self-sacrifice of His leadership. India, China, Japan, the very ends of the earth, are committed to our care. Our faith and love can overcome every obstacle, personal, institutional and financial. To this work we give ourselves.

A man can give himself by giving himself. If he cannot go himself, he can give himself by giving his prayers, his money and his service through the Church; which is the coalition ministry behind the front-line missionary.

No other cause has in it so much romance, adventure, and heroism. The deeps of the world's need call to the deeps of your dedicated manhood to give to all mankind the saving Gospel of Peace, the ideals of the Kingdom of God, the Christian Federation of the whole human race. What are you going to do about it?

Christianity is a religion of a cross. Sacrifice is the central law of God's creation. No great cause can be advanced without it. Place it as the price of any undertaking worth the consideration of serious-minded men and it will be eagerly sought. For the human heart has an instinct for self-giving and self-sacrifice that will pay the greatest price.

Life and Work

THE GENIUS OF PRESBYTERIANISM.

By JAMES H. SNOWDEN, D.D.

(In *The New Era Magazine*).

The genius of Presbyterianism consists in the dominant ideas and aims that constitute its inner life and creative principle. Every Church has impressed upon it, by its founders and leaders, a distinctive spirit which grows with its growth and strengthens with its strength.

Presbyterianism puts great emphasis upon doctrine as the foundation of duty, believing that creed precedes and creates conduct; yet, having planted the root of right doctrine, it insists that it shall grow and bring forth good fruits.

The Sovereignty of God.

The fundamental principle of Presbyterianism is the sovereignty of God. It believes that there is a central and supreme throne in the universe that controls every atom and swings all the stars in their courses, and that the will of God is the primary fact and ultimate issue of all things. Nothing happens by chance, no atom ever slips out of its appointed place, and even rebellious creaturely wills work out divine purposes.

Yet, the divine will is never capricious or arbitrary, but is rooted in wisdom and love, and is the expression of the divine character. It discerns His wisdom and power in the material world, and views nature as the garment of God.

But it sees in this revelation only the dawn that ushers in the rising of the Light of the world. It holds to the real divinity of Jesus Christ as the Son of God and Saviour of the world; he that hath seen Him hath seen the Father.

It has a strong sense of sin as guilt and vileness and ruin which only divine grace and power can pardon and cleanse away.

The person and work of the Lord Jesus, His heavenly character and lofty teaching and holy life, His atoning death and glorious resurrection, are the ground and means and pattern of our salvation; he that followeth Him shall not walk in darkness, but shall have the light of life.

Loyal to the Word of God.

Presbyterianism has always been loyal to the Word of God. It believes that holy men spake as they were moved by the Holy Spirit, and that these things were written for our example.

It holds that the Bible is a human construction into which many hands and ages have built their various parts, and yet that it is a divine temple in which burns fire from heaven.

It is very jealous of the truth and honor of God's Word. The law of the Lord is perfect,

converting the soul. It believes that the Bible should be studied honestly but reverently, and that we should prove all things and hold fast that which is good.

Man's Infinite Worth.

Having exalted God to the supreme throne, Presbyterianism next exalts man by emphasizing his infinite worth and clothing him with the high powers of free agency and moral accountability. It gives him a responsible part in redemption and calls upon him to work out his own salvation, while it is God who works in him both to will and to do of his good pleasure.

It, therefore, has always stood for human freedom and for civil and religious liberty. It has a conscience that refuses to be bound by mere human authority and power. It fears God, and then it fears nobody else. Kings and councils have never been able to control it. It has steadily pushed the people forward into power.

John Calvin's pulpit in Geneva was the nest in which the American eagle was hatched. The seeds threshed out by the Westminster divines, when sown on American soil, germinated and blossomed into democracy.

Our national constitution shows structural affinities with the Presbyterian Form of Government, and it is known that the one was influenced if not shaped by the other.

Calvinism is deeply rooted in the brain and has been a fruitful force in education. It is the mother of popular education in Europe and America. Presbyterianism has always had an educated ministry. It has everywhere planted schools, and Presbyterian pioneers can be tracked by the academies and colleges that sprang up in their path.

Fruitful in Service.

The chief glory of Presbyterianism is that it preaches a dynamic gospel and has a passion for saving souls. While its system of theology is complex and it has done much profound thinking, yet its preaching is simple and practical, addressed to the common people and laying hold of the conscience and life. It does not indulge in theological speculation for its own sake, but holds that truth is in order to goodness.

It has everywhere produced a type of character that is recognized by its solid righteousness and practical beneficence. Its granite rock has grown green and velvety with verdure and bloomed into flowers.

It is active along every line of service. It has able scholars in its colleges and seminaries, earnest ministers in its pulpits, a host of workers in its churches and Sunday-schools, and missionaries in every quarter of the globe. Great wealth has been entrusted to it, which it has poured forth in manifold benefactions.

It knows what is going on up in the high places of speculative thought, and it is not a stranger down in the slums of great cities. Its ministers are equally at home in the stately church, in the extemporized wooden tabernacle, on the street corner, or out in the woods and fields.

It is conservative in the things that cannot be shaken, and progressive in the things that grow. It has a history starred with illustrious names and splendid achievements.

It is not a dying or decadent or medieval Church, but is intensely modern and alive and alert, and in this new era is just beginning to develop its latent power.

It is loyal to its own Church, and yet it is loving towards all other Churches, and recognizes itself as only one member of the body of Christ.

It is not devoted to denominational aggrandizement, but has its vision fixed and its heart set on building the Kingdom of God in the world.

Of course, Presbyterianism has its imperfections and failures and faults that should be considered and corrected, but we are not thinking of these just now.

The Presbyterian Type.

These principles, it is true, are not peculiar to Presbyterianism, for they are the common heritage, in greater or less degree, of all Churches, and are the substance of Christianity, but they are peculiarly combined and emphasized in that type of Christianity known as Presbyterian doctrine and life.

It is a privilege and honor to belong to such a Church, and we should appreciate our inheritance and press our opportunities in this new era to their large possibilities.

Presbyterianism is our just pride, but only as it saves and serves men and builds the Kingdom of God in the world and crowns Jesus Christ Lord of all.

A FAMILY LESSON IN PRAYER.

The mother of two children, one five, the other seven years old, felt so completely exhausted one evening recently that she was compelled to retire before bedtime.

The father, who is usually on the road, made it a custom to see the children to bed whenever he was at home; thus he saved the mother this added care and work, and at the same time enjoyed the comradeship of his children.

They knelt by his knees and said their evening prayer. Part of the prayer they had memorized through frequent repetition; part of it was more or less their own, though uttered about the same way evening after evening.

When the customary petitions had been presented, the father asked the children if there was not something special they wanted to talk over with Jesus. The children thought for a moment, but nothing of particular interest occurred to them.

"Do you know of some one you love very much and who needs God's help?" queried the father. At once the children knew. They wanted to pray for mother.

It was not easy for them to frame the exact words; their father had to suggest the idea and also to give a word here and there. But the prayer was the children's own.

When, on the following morning, their mother was able to be about, one of the children remarked, "Mother is better this morning because we asked God to make her better." There was triumph in her voice. They had prevailed with God.

It was a happy moment for that father and mother when they noted the simple faith of their little ones.

* * *

But the happiness was not unalloyed. It had pleased the heavenly Father in this instance to answer the prayers of these children in exactly the way they wanted; but was it fair to lead these growing, eager minds into the notion that whenever they ask of God for a certain thing, he would surely give them what they ask in the way they ask it?

The father and the mother took time to go over the matter together very carefully. Then they took their children in their arms and said something like this:

"How good our Father in heaven is to listen to our prayers and to make mother better! He likes to have children bring to him all their wishes. Nothing is too small or too great for him. And whatever is good for us he will give us. This time our wishes and the things God knew to be best for us were exactly the same; so God heard our prayers and answered them exactly as we had hoped.

"But this is not always so. Here in the Bible it says, 'For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' At times we will pray God to do something that is not best. Maybe it is not really good for us, or it might not be good for some one else.

"You see, God knows so much more about things than we do, that he can decide much better than we can. And sometimes he answers our prayers in an entirely different way from what we had expected. But we ask him for things that seem to be good for us and we tell him what we have in mind, just the same."

The children looked at each other while their parents explained; then they looked into the faces of father and mother. They understood.—*Sel.*

If the chosen soul could never be alone in deep mid-silence, open-doored to God, no greatness ever had been dreamed or done. Among dull hearts a prophet never grew. The nurse of full-grown souls is solitude.—*James Russell Lowell.*

HER BEST INVESTMENT.

Mrs. Watson, now left a widow, was planning the investment of her money. While Hiram lived he paid the household expenses, his wife's clothing bills, practically everything, by check at the end of the month, so Mrs. Watson had never mastered financial problems.

As the good lady was cautious and understood that women sometimes invest their funds unwisely, she had Hiram's lawyer see to the reinvesting of most of her money.

One small investment, however, was made without consulting the lawyer. In fact, she supposed she "gave" it. She had been led to invest fifty dollars in a woman—a simple, earnest, village woman in India.

At first, Mrs. Watson was rather indifferent to that insignificant investment over in India. But presently she began noticing more about that part of the world.

As the months passed, she came to think with a strange, possessive interest of the work in which she had invested. Again and again she heard or read some reference to it.

A missionary in the district where Mrs. Watson's investment lived took occasion to write her a letter, with a message from the Indian woman: "Does my American lady pray for me? I wish she would pray much."

Mrs. Watson had prayed once in a while, but henceforth she prayed oftener. It was marvelous how those prayers brought her into sympathy with the stranger woman across the seas.

Then one evening a lecturer, who had no idea how close home his words came to one of the audience, mentioned the very woman on whom Mrs. Watson had risked that fifty dollars! It seemed she had been making a record in her neighborhood, this ordinary little Indian woman; and Mrs. Watson, though she said never a word, went home with heart uplifted and eyes alight.

By and by there came a day when Mrs. Watson found herself in a place where all financial investments seem trivial incidents of a long, long ago.

No, not quite all of them. One of Mrs. Watson's exceptions was the fifty dollars a year invested in the Indian woman. And there, at last, the two partners from across the seas met with happy recognition. The working partner attempted a report:

"You know I never was good at figures; I haven't an idea, really, how much your money has realized—but it is a wonderful sum, wonderful! I did keep a partial account for a while, but soon it got quite beyond me. I believe it might have been beyond even the wisdom of my American lady!" she exulted.

"Indeed it is. It is! Nobody but the great Chief Accountant is equal to reckoning it," smiled Mrs. Watson.

Then there came a shade of sadness to her face. "If only I'd understood things better, I should have put so much more into this.

Most of the things I did invest in were a disappointment. Anyway, I've forgotten all about them now—they don't seem to have any interest accrued up here. And none of them could bring such beautiful *living interest* because I had invested in just *things!*"—*Woman's Missionary Friend.*

TEACH SELF-CONTROL.

Because of an accident, I found myself, some years ago, within a Rest Cure.

One rule was that only cheerful things should be discussed; not personal ills or separate sorrows.

Yet there were times as we gathered about the dining-room table when conversation certainly approached the ragged edge! Then with a meaning glance at the Matron, some patient would suddenly choose a safer topic.

The Matron listened patiently. Not once did she question. Not once did she intrude. Try as I would to read beneath her calm—I ailed.

At last came a day when we found ourselves the two remaining diners. Suddenly she rose, stood close by my chair and laid her large capable hand upon my shoulder.

"Mrs. White, don't worry about smock frocks, Dutch cuts, or whether your children speak French or German! Instead, teach them One Thing! Just One Thing! Self-Control!

"I have cared for hundreds of sick people, men and women. Before they leave me, always at one time or another, they explain to me their lives. The causes of their unhappiness with husband, wife, family, friends, or with the world at large.

"Always, their troubles date back, often without their knowledge, to lack of Self-Control in their own childhood. They were delicate, therefore not made to do those things which they should have done. They resembled a little sister who had died, and so were exempt from duties disagreeable. Parents were absorbed with business worries, thus lesser problems, such as correcting and advising children, were postponed to happier times."

How shall we teach our children Self-Control? By controlling ourselves. By giving them an example.

One cannot teach that biggest thing in one day or in two. But if we have the patience, you and I, to keep at it day by day and year by year—we will insure these precious little people of ours not only against sanatoriums and rest cures but from divorce courts and from the deepest heartaches of all.—*Ex.*

A strong body is good, but a strong soul is better. The former cannot be attained by all, the latter, in Christ's strength, whosoever will may attain.

WATCHMAN, WHAT OF THE NIGHT?

From Orient lands and islands fair,
 Long shrouded with the gloom of night,
 Breathes through the dark and silent air
 The cry of longing for the light.

O, watchman, who on Zion's hill,
 Dost search the skies with eyes intent,
 What of the night, so long and chill?
 When will the weary hours be spent?

What of the night of sin and grief,
 The night of ignorance and fear?
 Is there no dawning of relief?
 Doth not some morning-star appear?

O, yes! lift up your longing eyes!
 The morning cometh swiftly on;
 The Sun of Righteousness doth rise:
 The shades of night will soon be gone.

But soul, thou must thyself awake,
 And welcome his first dawning ray;
 Else will the light thy heart forsake,
 And leave thee to thy darkening way.

And, Christian, thou must not forget
 To send afar the Gospel light:
 Lest, though "the morning cometh," yet
 Of thee be said—"and also night."—*Sel.*

TAUGHT TO LIE.

A boy of twelve years of age was brought up before the police magistrate at Jefferson Market Court recently. His mother had placed him as a servant with a lady at Long Branch, and he ran away.

On being arraigned, the justice asked:—"Did not the lady treat you well?"

"Yes, sir," the boy replied.

"Did she give you a good home?"

"Yes, sir."

"Then why did you not stop with her?"

"Because she made me tell lies!"

"Tell lies! How did she make you tell lies?"

"When people called to see her she made me say to them that she was not at home, when she was at home," replied the little fellow.

The boy was sent to the juvenile asylum, but nothing was done to the lady who had taught him to tell the fashionable lie.—*Ex.*

TWO SIDES OF BUSINESS LIFE.

Religion and "Short Weight."

Two brothers once ran a store in a small western town, where they had quite a large trade in wool on barter.

Eventually, one of the brothers became converted at a revival, and it was not long before he was urging the other to follow in his footsteps.

"You ought to join, Jake."

"I know, Bill, an' I would like to join, but I don't see how I can."

"Why not? What is to prevent you?"

"Well, it's jes' this way, Bill. There has got to be somebody in the firm to weigh this here wool."—*Ex.*

THE KEY OF HAPPINESS.

The joy and happiness and satisfaction of our lives depend very much more upon ourselves and the kind of people we are than upon the kind of things that happen to us.

It is the kind of will I carry around with me, and the attitude of my mind and the temper of my spirit that decide whether my life shall be happy and hopeful, and not the things that come to me.

Given the right kind of will, the sane attitude and the wholesome temper of soul and I will be able to adjust myself to life with some comfort and satisfaction, no matter what its accidents and incidents are.

I carry the key of my own happiness myself and no one can give it to me or take it away.—*Ex.*

THE VIRTUE THAT OUTWEIGHED.

The long writing table was piled high with circulars to be folded and envelopes to be addressed, a weary work for a day hot, stifling, breathless. To Caroline Warner, hard at work with unresting pen, the toil seemed unending.

"How hot it is here! Never mind, two weeks more of it, and then little mother and I will rest for a whole fortnight."

Jim's voice interrupted her. Jim was the new office boy, pathetically anxious to learn. That his wages were needed at home quite as much as hers were, Caroline had very soon learned.

"Miss Warner, are those envelopes ready to mail?" he asked, waving his hand in the direction of another huge corner heap.

"Yes, Jim," and not until the next day did she realize that those particular circulars should have been held back a week. Still she hoped perhaps no harm had been done.

Five days later, Mr. Thorpe, her employer, stood beside the long table, an open letter in his hand.

"I'm afraid we shall have to part with Jim. He did seem to be learning, but he mailed the last circulars nearly a week ahead of time, and here I have a fiery letter from a once probable customer, saying that the public doesn't want to be snowed under by several circulars a week. Jim will have to go."

Caroline Warner thought quickly. If she told, she would probably say good-bye to her position. But then, Jimmie and his mother—and it was his first chance.

She looked up, then took her courage in both her brave hands. "Jim was just following orders," she said, simply. "I was thinking of something else, of my vacation, and I told him to do it. So it's me you must discharge."

Mr. Thorpe was silent a moment.

"On the whole, Miss Warner, I rather think this firm needs you more than ever. Such unswerving honesty as yours is the outweighing virtue."—*Youth's Companion.*

The Children's Record

THE KOONSU'S WIFE.

By A LADY MISSIONARY IN KOREA.

I first came to know her in this way. While holding a Bible Class in the country I was entertained in the home of a Christian carpenter.

Early one morning I was startled by the most awful sounds of quarrelling and abuse I had ever heard. It was the voice of a woman in a neighboring house. I was told it was the house of the magistrate and the woman was his wife. She had first entered the home as his second wife, but now that his first wife is dead she is the only wife he has.

At eventide I saw her out in the yard and slipped over to make her acquaintance. After greeting her in Korean style, I remarked, "You must feel very weak after having expended such a great amount of strength this morning."

Then she told me her story. She had lost her temper and constantly did so because her daughter-in-law did not obey her. I told her of the One who could save her from that.

She promised that even though she was not ready to believe on Jesus, she would not quarrel that way again, but making good resolutions does not work.

After that, for a time, all seemed to be quiet, but I heard her again early one morning and knew only a miracle could change her heart.

Months later I visited the place again and prayed to God that He might let me see the miracle worked.

Early in the morning after prayer, I opened my door and looked across the street. There she stood in the yard with her grand-child on her back, so I beckoned to her in Korean style and she came over to my room.

After a little visit I asked her to come to the morning service, and she told me it had been her longing to come.

My world that morning was the unit—the "Koonsu's wife". My Bible lesson and the story of Bill Pickle were all for her. She listened attentively. She grasped the story and said to me "I am a greater sinner than Bill Pickle ever was." "I want to become a new person. I am going to believe on Jesus." I thank God the miracle has begun.—*From the "Korea Mission Field."*

JUST SUPPOSE?

A little country girl, who some years ago was terribly injured in a railway accident, is much interested in the welfare of the soldiers. She wanted to do something to help, and insisted that she could learn to knit as other children were doing.

To gratify her a friend supplied needles and yarn, and the little girl's courage and ingenuity have accomplished the difficult task. and she is happy in the thought of helping.

What a world this might become if everyone in his place were possessed of a spirit of courage and purpose equal to that of the young girl!—*Sel.*

STORY OF A HINDU PRIEST.

A missionary in Khandwa, India, received a delegation of men who had walked twenty miles to tell him that they wanted a preacher in their village.

The next morning, under a big tree, hard by one of the village shrines, the missionary preached to the villagers, most of whom listened with eager interest; but all through his talk he was conscious of the presence of an old Hindu priest who sat beside the heathen shrine, his head between his knees, meditating, motionless.

When the service was over and the people had returned to their work in the fields, the old man still sat there in the shade. The missionary was wondering how he might, without offence, break in upon his meditations, when, to his astonishment, the priest raised his head and said:

"Do you know, I have not been worshipping idols for a year. I have been praying to Jesus Christ."

The missionary asked him if he would like to be baptized. The old man shook his head. Generations of Hindu teaching and the habits of a lifetime made it difficult to abandon the silent, hideous gods of his nation.

The next night the old priest was again present, sitting in the same place, with his head between his knees.

After the service was over the old man arose slowly and said, "Now I am ready to be baptized."

He turned his back to the shrine and the god of mud, the missionary baptized him, and he went away with his face shining.

Eight months later the missionary, sitting in his study, looked up to find the old priest, wan and shaking and hollow eyed, standing in the door.

"I am dying," he said simply. "I have the fever. All my family wanted me to go back to the gods of India and ask them to save me. But I would not. For I know that Christ will save me."

With shaking hands he drew out a worn copy of the Bible and read the story of the birth of Christ and of the glorification.

"Is it not wonderful that He died for me?" he said, and not long after that he passed away.

The relatives who had followed him from his home and had seen him die went away with wonder and desire in their hearts, saying, "He died with a smile on his face. We must learn to die that way."

To-day, almost all the people of that village are Christians.

THE STORY OF THE DAYS.

"Where do the days come from, mother?"

"The days come from God, my son. A new day comes to us each morning. It is God's gift to us. Each day comes new and clean and fresh, so that we may fill it full of golden deeds, happy thoughts and kind words.

"Nobody's days are alike; your day is different from mine, and mine is not the same as yours. I can't fill your day for you. I can help you and father can help you, but that is all we can do. Your day is your very own—God's gift to you—and you must fill it yourself in your own way."

Robert was very quiet for a few minutes, and then, "Where do the days go, mother?"

"They go back to God as we have filled them. Each morning comes to us like a clean, white sheet of paper, and at night it goes back to God filled with the pictures and the stories that we have lived into it."

Robert stood and looked out of the window for a long time before he spoke again. His mother saw that he was thinking, and she did not interrupt him. At length he turned with a sigh and looked up at his mother, and smiled.

"What is it, dear, that troubles you?"

"I was just thinking that I wish I could get back some of the days I have lived. I am sorry for every ugly thing that I ever put into any of my days that went back to God. I didn't think about it."

"Yes, dear, mother understands and loves you, and I am sure that God understands, and will forgive and go on loving you just as mother does, only more, because he understands better. I am sure it will help us all, though, to stop and think each morning that the day is the gift of God, and at night it will be folded up and sent back to God for him to see how we have spent his day."

"I am sure it is going to help me think about it," said Robert, "and I mean to try to have my days better than they have ever been."

DICK'S GOOD MORNING.

"I had a curious thing happen to me this morning. As I crossed the street I saw one of my Sabbath School class. 'Good morning, Dick. How are you?'"

"He did not hear me, but a poor mulatto boy, dirty and ragged, rose from the curbstone, and made a bow.

"'Mawnin', mistis; I's poo'ly 'nuff dis mawnin'; thank 'ee for yer kind axin'."

"He evidently thought I was speaking to him when I said 'Good morning, Dick,' and I did not tell him I meant Dick Howell.

"I stopped and chatted with him, and found him, as he seemed to think, without any friends. I hope I encouraged him some."

That was Mrs. Northern's side of the little story. One of us heard the rest of it from Dick himself.

"I done lost my place, 'cause I was sick;

and I was pow'rfully fretted 'gainst my hebbently Fader 'bout bein' sick. 'bout losin' my place, 'bout 'most everything. Seemed to me lak nobody cared. Well, here comes along one o' dem high-steppin' ladies, and says out loud and cheerful like: 'Good mawnin', Dick.'

"How come she know my name? I dunno. Anyhow, I got up and made my bow, and told her how poo'ly I was, and she just stood dar in de sunshine, talkin' to Dick lak he was de President.

"Cheer up, Dick, says she.

"Den she giv me a card wid her name writ on it.

"You take dis down to Baker and Northern, says she, 'an' ax 'em to give you some work to-day.'

"I took myself down dar in a hurry, an' when I showed dat scrap o' white card de gen'lum smiled kin' o' pleasant, and set me to rightin' up his lumber room.

"I'll haf ter lock dat lady up, Dick, says he; ef I don't, she'll send me all der city."

"'Best let her 'lone, master,'" says I; 'ef I hain't mistaken de great Master set her doin' dis work; else how she come ter know Dick's name? I want yer to 'splain dat, sir.'"

Dick was right; the "chance" that made the kind voice call out "Good morning, Dick," was one of God's "chances," one of the kind that keeps the sparrow from falling to the ground till God's best time.

HOW NICE, IF?

How nice 'twould be if knowledge grew
On bushes, as the berries do;
Then we could plant our spelling seed,
And gather all the words we need.
The sums from off our slates we'd wipe,
And wait for figurs to be ripe;
And go into the fields and pick
Whole bushels of arithmetic.
Or if we wished to learn Chinese,
We'd just go out and shake the trees.
And grammar then, in all the towns,
Would grow with proper verbs and nouns;
And in the gardens there would be
Great bunches of geography;
And all the passers-by would stop
And marvel at the knowledge crop.

—*Progressive Teacher.*

THE TEN COMMANDMENTS.

1. Thou shalt have no gods but me,
2. Before no idol bend thy knee.
3. Take not the name of God in vain,
4. Nor yet the Sabbath day profane.
5. Give both thy parents honour due;
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean,
8. Nor steal, though thou art poor and mean.
9. Make not a wilful lie, nor love it;
10. What is thy neighbour's, do not covet.

HOW A LITTLE GIRL LED TO A GREAT BIBLE SOCIETY.

"Oh, Father! only think! I've at last got enough money to buy a Bible of my very own!"

"Well done, Mary, it is more than six years since you began to save up in that little money-box I made for you."

Mary was a little Welsh girl who lived years ago, when Bibles were scarce and dear, and only a few families possessed a copy.

When only seven years old she used to carry the lantern for her mother as they walked across the hills to the evening meeting, where they *heard* the Bible read, but it was so difficult to remember more than a few verses at a time!

When she was ten, a school was opened in a village some distance from her home, and here Mary learnt to read.

And then came a day when, at Farmer Evans' house, *for the first time*, Mary was allowed to turn the pages and read for herself from the copy of the Bible which was so precious. "Search the Scriptures," she read.

"I will! I will! And I must have a Bible of my own, if I have to save ten years to get one."

And then she set to work to earn the money. She helped a busy mother, she gathered firewood for a neighbour, she sold the eggs from the hens that Mrs. Evans had given her; and now, at last, she had saved enough in her money-box.

But where could she buy a Bible?

Her father did not know, but told her to ask their minister. He said perhaps Mr. Charles, of Bala, might have a copy to spare, but Bala was twenty-five miles away. There were no trains in those days, and Mary would need to walk; but she had made up her mind and to Bala she must go.

So one spring morning, Mary set off to Bala. As she ran along, she thought of David tending the sheep on the hillside, and she remembered the words, "The Lord is *my* Shepherd."

Her way now lay along a dusty road, and Mary grew more tired, for the sun was hot. A woman gave her a drink of milk, and she finished the bread that she had brought, but it was late before the lights of Bala came in sight. She found the house where she was to stay; but it was now too late to see Mr. Charles that night.

Before dawn Mary was wakened by her kind host, and told that a light in the window showed that Mr. Charles was already in his study at work. They went across the road and knocked, and the door was quickly opened by Mr. Charles.

"Come in, friends. What brings you here so early?"

It was explained that Mary wanted a Bible in Welsh.

"A Bible in Welsh! Come in and tell me all about it."

Bit by bit he heard the story of the long walk the day before, of the years it had taken to save the money Mary carried with her, of the passages she had learnt by heart from reading or hearing the Bible read, and of the great wish to have a copy of her own.

"But, alas! Mary, I have only got one or two copies of the Bible in Welsh, and they have long been ordered by other people, so I fear I cannot give you one."

"Not give me one!" and her eyes filled with tears. She turned her head away and sobbed as if her heart would break.

Mr. Charles and her kind host looked at the sobbing girl, and then at one another. "It must be done," said Mr. Charles, and going to a shelf, he brought a copy of the Book that Mary wanted.

"You have waited so long and worked so hard that I feel your desire must be rewarded, and I think the one for whom this Book was got will be glad for you to have it first."

Mary looked up and her face brightened. Untying her purse, she counted out the coins, and the precious Book was put into her hands.

She warmly thanked Mr. Charles and her kind host; and very soon she was on the road again, this time hurrying home with light step and happy heart. Her desire was fulfilled.

Mr. Charles and his friends, touched by the story of Mary Jones, and feeling the great need for more Bibles, not only in Welsh, but in many tongues, started the great British and Foreign Bible Society, which has printed the Bible in over five hundred languages, so that now many people in many lands are able to possess a Bible of their own.—*Messenger for the Children.*

A GREAT BIBLE CLASS.

Fifty years ago a layman started a Bible class in a humble kitchen in Rutherglen, Scotland.

A dozen years afterwards it was transferred, at the request of the minister and session, to the West Free Church, where it still meets Sabbath afternoons.

The membership is seven hundred, and the founder still conducts it with enthusiasm and energy. Many thousands of lads and girls have passed through his hands. He has influenced for good the lives of many.

Who can estimate the value of the service which this Christian man has rendered to his community and to the cause of Christ? His name is Samuel T. Baker.—*Ex.*

You many not influence many lives, but who is there that cannot influence one life for good? And to do that is something worth living for.

HOW RUTH WON OUT.

"Haven't you that waist ironed yet?" and Sara snatched up the feather duster and started for the dining room. "I'll show you how to get through a room in no time."

"I've seen Sara's dusting and I've seen Ruth's, and I prefer Ruth, if you please," said Hugh.

Ruth's plain face flushed. "But I am slow, Hughie dear. Sara's so much quicker and brighter and prettier and everything. Sometimes I get discouraged!"

"Don't you care, little sister. See if you don't win out in the end."

It wasn't often that Hugh spoke so decidedly, and Ruth went about with a happy smile all day. Hugh was the idol of both his orphan sisters' hearts, and even the aunt who kept house for them would do anything for the boy who in taking his father's place had become a man before his time.

* * *

The next day at dusk Aunt Sally Bristol sat rocking at her window, and suddenly cried out: "They're bringing in Hugh and he is dead! Oh, oh!" Whereupon she wrung her hands and laughed and cried by turns.

Sara rushed to the door. "Bring him in bring him right in. He is my brother and I will nurse him till I drop!"

The men who were bringing in Hugh Bristow's limp figure paused. If the frantic sister and the hysterical woman at the window were to be his nurses, perhaps they would better take him to the hospital as they had at first intended.

Just here a small but firm hand pushed Sara to one side, and Ruth said: "Rest a moment on the hall couch while I get a bed ready. Have you sent for the doctor? Sara, see that there is plenty of hot water. Aunt Sally, bring some light wood upstairs for the fireplace."

Ruth was not slow in getting upstairs, nor in making up the bed which she had felt sure Sara's shiftlessness had left undone.

"Come right up," and there was something in her clear, steady tones that made the men glad they had brought the sick man home.

"He is badly hurt, but it isn't fatal, miss; it isn't fatal. He got caught in a machine he was repairing, and some idiot set it to running."

"The doctor's sent for, miss, and if you just take care of him yourself he'll come out all right. But keep that light-haired one away, miss, and the nervous old lady. You've got the nerve for a nurse, miss, you have."

Very soon the doctor came, and after a long examination told the waiting group below that they need not be alarmed, but that it would be a long time before Hugh would be entirely well.

"I shall send over a man for night duty and the lifting, and one of the men who brought Hugh home says he has a sister whom I can trust to relieve the nurse."

"Oh, yes, doctor; I would die for Hugh," said Sara.

"He doesn't require that," said the doctor, shortly, turning to Ruth. "You will take charge in the sick room, Miss Ruth. Here are the directions for the medicines, and"—a few words in an undertone told Ruth what her duties were to be.

* * *

It was very strange to see how the grouping of that family picture changed. Ruth was in the foreground, calm, firm, and restful in the sick room, gentle to the nervous aunt, who seemed to feel that her part in this trouble was to weep and wail and to torment them all with fearful forebodings, and thoughtful about the housekeeping.

Sara, the brilliant one, slunk miserably into the background, not allowed in the invalid's room since the day she forgot to give the medicine twice, in her ardor in soothing her brother by reading poetry.

It was one day when Hugh was sitting up that he called to Ruth to bring her little stool. "Ruthie, do you know there's some one who is glad you're slow—some one who wouldn't be getting well so fast if it wasn't for the patient, quiet, little nurse he has had."

"And do you know what the doctor said this very day? That he wished every family had in it a girl like our Ruth, for it wouldn't matter much what happened to them, she would be sure to help them out."—*Abridged from "Adult Bible Class."*

ROBBER AND CHRISTIAN IN KOREA.

In Northern Korea, on the borders of Manchuria, is a robber-infested district.

One evening a Korean Christian man was hastening homeward when suddenly a stalwart bandit confronted him with a pistol, bidding him "stand and deliver."

The Korean took from his wallet five cents, and handed it to the robber saying, "I am real hungry and was tempted to buy some food at the inn a mile back, but decided to wait for food till I get home at midnight, and so save this money to contribute at the church service to-morrow morning for it is all I have."

The bandit scanned the other's face a moment and then stretching out his hand said, "Here, take back your money, I do not want it."

HIS CHIEF BUSINESS.

For several years an eminent surgeon in Baltimore has devoted himself to the preservation of the Sabbath.

At one place, after the meeting had been closed, a physician asked: "How can you get time from your busy life to do this sort of work?"

His reply was: "This is my chief business, to do the Lord's work. When this is done, then I engage as far as I can in my professional duties."

The Church Funds, West

SUMMARY OF RECEIPTS.

	During May	Jan. 2 to May 31
Home Miss., Soc'l. Serv.....	\$5,868.77	\$21,536.92
Foreign Missions.....	4,574.49	38,015.36
Widows' & Orphans' Fd.....	29.00	587.00
Aged Ministers' Fund.....	105.00	682.00
Pte.-aux-Trembles.....	297.50	2,022.50
Deaconess Tr. Home.....	23.66	152.23
S. S. & Y. P. S.....	47.00	410.30
Montreal College.....	1.00	133.00
Queen's College.....	8.00	107.00
Knox College.....	17.00	301.00
Manitoba College.....	30.00	94.00
Saskatchewan College.....	6.00	332.00
Robertson College.....	10.00	135.00
Westminster Hall.....	—	36.00
	\$11,017.42	\$64,543.81

RECEIVED DURING MAY

At the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario

Tor. Cookes.....	\$300.00	Glen Morris.....	15.00
Annan.....	40.59	Rv Jas McCrean.....	15.00
Gordonville.....	12.00	Tor. Queen E.....	300.00
Tor. Cowan.....	200.00	Pt Alexander.....	3.30
Rv R McGillivray.....	7.75	" W Y.....	25.00
Metcalf.....	30.00	Proofine.....	48.00
Atwood.....	250.00	Rv C N Paddon.....	20.98
White Lake.....	30.00	Est Catherine Cam- eron.....	723.68
Woodstock, Chal. y lad.....	60.00	Friend.....	25.00
Woodstock, Chal. tbg cl.....	10.00	Elizabeth Armstrong.....	50.00
Napanee.....	50.00	Silverwater ss.....	1.70
Millbank ss.....	1.77	Motherwell.....	99.70
Ham. St Giles.....	800.00	Motherwell yps.....	5.00
Tor. Chal.....	1,000.00	Parry Sound.....	147.50
Mono Mills abc.....	5.00	Parry Sound ss.....	30.00
Mt Pleasant.....	32.00	Rylstone.....	30.00
Chalk River.....	25.00	Churchill.....	75.00
Brockvil, 1st ss.....	104.73	Caradoc.....	42.00
Harrowsmith.....	1.95	Peterboro, St Pa.....	50.00
Shelburne yps.....	25.00	Whitby ss.....	12.50
West Monkton.....	67.00	Uxbridge.....	112.00
S Nissouri.....	20.00	W Adelaide.....	17.00
Schreiber.....	43.15	Hampden.....	60.00
Ft William, St And.....	42.20	Port Arthur, Kx.....	15.00
Gorrie, ypb.....	5.00	Rv J A E Armstrong.....	9.25
Bear Creek.....	17.00	Lonsdale.....	20.00
Markham, St And.....	57.85	Swansea.....	60.00
Markham, St A, mem		Creemore.....	27.25
Mrs Pool.....	10.00	Amos.....	85.00
Camilla.....	41.00	Tor. Riverdale.....	298.00
Waldemar.....	26.00	Tor. Doverst ss.....	100.00
Seaforth.....	92.00	Gravenhurst.....	80.00
S Ste Marie, St And.....	350.52	Owen Sd, United.....	27.00
Rv J G Stuart.....	7.45	Long, Ham Rd ss.....	88.00
Victoria Hrbr.....	50.00	Chesley.....	30.00
Schomberg.....	15.00	Carrie ss.....	25.00
Shannonville.....	1,000.00	Tor. Bonar.....	200.00
Arthur ss.....	16.00	Rv J F Cocks.....	10.00
Margaret Shiell.....	18.00	Fordwich.....	44.50
Friend.....	1.00	Salem Ch.....	30.00
English Settlement.....	65.00	Franktown.....	40.00
Mrs Jas Mitchell.....	4.00	Petrubrough, St Pa.....	900.00
Caledon, St And.....	15.00	Midland.....	339.06
Tor. Evangel bs.....	34.00	Woodstock, Chal ss.....	26.70
Kintyre.....	135.00	Iderton.....	20.00
Chatham Tp, Chal.....	60.00	Elizabeth Le Pan.....	10.00
Dunbarton.....	8.00	Kingston, Chal.....	190.00
Queensville.....	126.00	Tor. Dufin abc.....	10.00
Palmerston.....	65.00	Fenelon Falls.....	45.00
Tait's Corners.....	100.00	Torbolton.....	70.00
Whitechurch.....	50.00	Bishop Mills, E Oxf.....	21.00
Culloden.....		Gamebridge bc.....	16.00
		Galt, Knox.....	750.00

Clinton.....	42.16	Plumas, abc, jr bc.....	106.00
Rv R Wiseman.....	10.00	Wpg, Riverview.....	200.00
Sturgeon Falls, Un ss.....	5.87	Lenore.....	8.00
Carlisle.....	150.00	Humesville ss.....	15.00
Hullett.....	117.00	Elm Creek, Culros.....	
Coldsprings.....	114.10	Wghm.....	132.00
Tor, St Enoch's.....	300.00	Deloraine.....	105.00
London, St And.....	1,000.00	Franklin.....	16.00
Beechwood.....	98.00	Clanaboye, etc.....	30.00
Bridgen.....	35.00	Kildonan.....	204.00
Port Frances.....	67.68	Bradwardine.....	18.50
Prt Arthur, Kx grc.....	3.25	Tarbolton.....	13.05
S Portage.....	50.00	Wpg, King Mem.....	268.00
Depot Hrbr.....	27.00	Brandon, Kx.....	75.00
Embro.....	240.00	Oak Lakes.....	15.00
Woodstk, Chal, sen bc.....	30.00	Wawanesa.....	80.00
Est John McGeachy.....	697.88	Ethelbert.....	62.00
Est Thos Wilson.....	2,000.00	Miss M McDiarmid.....	70.00
Allenford.....	36.00	Gilbert Plains.....	68.00
Niag Falls, Dr Hill.....	50.00		
Stratford, Kx.....	500.00		
Cochrane.....	21.00		
Caledonia.....	200.00		
Dr. W H Sedgwick.....	16.30		
Guelph, St And.....	150.00		
Arkona.....	8.00		
Fort Wm, St And.....	48.46		
Banks.....	25.00		
Ottawa, Glebe.....	400.00		
Napier.....	49.00		
Delaware.....	6.00		
Caradoc, ymps.....	18.00		
Sunderland.....	50.00		
S Ste Marie.....	42.00		
Mrs A L Murray.....	10.00		
Wales.....	25.00		
Trenton.....	100.00		
Sundridge ss.....	30.00		
Oil Springs.....	40.00		
Streetsville ss.....	25.00		
Goldsmith.....	51.00		
Strangfield.....	74.00		
Tor, Emmanuel.....	30.00		
Harrington W.....	36.00		
Campbellford.....	30.00		
Ennotvil ss.....	34.00		
Woodville.....	150.00		
Beckwith.....	25.00		
Rv J M MacDonald.....	21.12		
Bolsover.....	37.22		
Barrie.....	492.00		
Tor, Glebe ss.....	59.51		
Tor, Victoria.....	600.00		
Teeswater.....	150.00		
McIntosh.....	68.00		
Centre Road.....	237.00		
Tor, Old St And.....	300.00		
Est Ann Hadden.....	100.00		
Collingwood.....	400.00		
New Glasgow.....	44.00		
" Thankoffering D.....	100.00		
Rv A MacLean.....	10.47		
Ham, St John's.....	250.00		
Whitby.....	150.00		
Tor, St David's.....	150.00		
Renaud Line.....	30.00		
Rv S G MacCormack.....	50.00		
Kx Coll Students.....	3.00		
Misses Deachman, Mc- Lellan.....	9.00		

Saskatchewan

Bailey.....	\$14.73
Sceptre.....	6.00
Stewart.....	22.00
Wiwa Hill.....	14.00
W R Sutherland.....	65.00
Readlyn.....	10.00
Amulet.....	10.00
Kingsland.....	10.00
Amazon.....	5.00
Moffat.....	125.00
Bradwell ss.....	10.00
Hanley.....	148.50
Leross.....	20.00
Lemberg.....	20.00
Rv J G Stephens.....	18.55

Alberta

Davisburg.....	\$6.30
Bassano.....	75.00
Bassano ss.....	17.00
Red Deer Lake.....	8.60
Calgary, Bankvw.....	107.78
Peace River ss.....	10.00
Okotoks.....	75.00
Med Hat, St Jno.....	95.00
Rv Thos Wilson.....	40
Edmonton S. Kx.....	175.00
Edmonton S. Kx ss.....	25.00
Leduc.....	50.00
Gem ss.....	25.00
Strome.....	2.20
Ardrossan.....	31.00
Partridge Hill.....	45.25
Calgary, Bankvws ss.....	100.00

British Columbia

Victoria, St And.....	\$300.00
W Point Grey.....	50.00
Prince George.....	15.00
Fernie.....	61.59
Pt Coquitlam ss.....	5.00
Fernie ss.....	14.87
Benvoulin, Rutland.....	12.25
Tor Langley.....	5.00
J W Rayfield.....	4.49
Thankful Sharer.....	10.00
Grand Forks.....	43.65
Prince George.....	20.00
R F Adams.....	2.00
Soda Creek ss.....	5.00

Nova Scotia

Hopewell ss.....	\$50.00
John Bacchus.....	15.00
Inverness.....	250.00
Baddeck.....	120.00
Rv Allister Murray.....	120.00
Miss M McLeod.....	36.00

New Brunswick

Rv Geo P Tatttrie.....	\$10.20
Rv J F MacKay.....	9.80
Chatham, St Jno.....	184.00
Chatham, St And.....	366.00
Loggieville.....	269.81

Manitoba

Wpg, Home ss.....	\$33.00
Lizard Point Res.....	20.00
Wpg, St Paul.....	25.00
Berton.....	70.00

Miscellaneous

Per Agent, Hx.....	\$352.10
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The Church Funds, East

SUMMARY OF RECEIPTS.

	During May	Feb. 1 to May 1
Foreign Missions.....	\$493.00	\$1,956.95
Home Missions.....	87.00	396.25
College.....	30.00	859.00
Aged Ministers.....	10.00	25.00
Pte.-aux-Trembles Scs.....	102.00	226.00
Home Missions, West.....	16.00	67.00
S. S. and Y. P. S.....	—	13.00
Assembly.....	.85	1.75
Bursary.....	5.00	7.00
Library.....	—	66.78
Widows' and Orphans'.....	2.00	3.00
Social Service.....	29.00	45.00

\$774.85 \$3,676.73

RECEIVED DURING MAY

At the Presbyterian Offices, Halifax,
By Rev. Thomas Stewart, D.D.,
and Divided among the Funds
as Directed by the Donors.

Acknowledged . . .	\$2,901.88	Kenetcook and Gore	100.00
Bridgeport	100.00	Bridgewater	21.00
Bridgewater	40.00	M J Morrison, Tarbot	
"Investor"	45.00	Vale, O B	2.00
A Friend of Missions . .	30.00	Barney's River	56.00
Thompson & Oxford		Mr. and Mrs Oscar	
Junction	100.00	Chase, Canard	100.00
Orwell	13.85	Mr Robert Chase, Ca-	
Summerside	20.00	nard	10.00
Mrs. Caldwell, McPhee		Canard	40.00
Corner	2.00	N B Bearisto	3.00
Mrs F Gleam, Chene-		A member of Fort Mas-	
rie	10.00	sey, Halifax	25.00
"Investor"	12.00	Refund	20.00
Bequest, Miss Mary			
Grant, East Gore	25.00		\$3,676.73

In Memoriam

S.S. & Y.P.S. War Memorial

Received from Sabbath Schools and Young People's Societies, for the Purchase of Victory Bonds for a Memorial of their Members Who Have Fallen in the War.

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Most rules have exceptions. There are even white mice but the most of them are well—mouse colored.

Boys seemingly good have turned out bad men.

Boys with little promise have become good men, but it is a poor start for the best manhood.

The boy who races for the summit by coasting down hill is not a likely winner.

Boys with a poor start have become good men, but there are two sure things about their manhood:—

First, they are never the men they might have been if they had started right, and

Secondly, they will always regret their wasted, misspent boyhood, which can never come back again.

“Boys are good to make men of,” and—
as a rule—like boy—like man.

BEGINNING AT JERUSALEM.

One minister in the West was apathetic regarding the Forward Movement, but all at once an idea struck him:—“I do not quite know what this Movement is, or what it is aiming at, but I’ll use the name, anyway, to waken up my organizations right here in my own church.”

So he got the Ladies’ Aid to promise to double the attendance at the morning service within six weeks. Within a week, ‘phones had been busy, and a personal letter sent to every family, urging attendance of the whole family, without fail, at the morning service.

Then the minister got the choir to undertake a similar responsibility for the evening service. He also prepared a Forward Movement in finance, and placed it before the Board of Management, with the result that, whatever the Forward Movement amounts to in the larger sense, it has made a great beginning in his own congregation.

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GLEANINGS

"Fishers of men!" Much depends on the bait.

God's best gift to us is not things, but opportunities.

God can get along without me, but I cannot get along without Him.

O child of the tired heart, the Master knows, and sympathizes, and helps!

At night God sometimes chases sleep away in order to have an opportunity to speak to us alone.

A good book is a good friend, always at hand when one wants it. The Book of books is the best of all.

Wisdom is knowing what to do next; skill is knowing how to do it, and virtue is doing it.—*David Starr Jordan.*

Everyone is to bear his own cross, not his neighbor's; and his cross of to-day, not of yesterday or of to-morrow.

The man who talks much about himself is advertising a poor article and one in which the public is seldom interested.

If you want a man to do another good act commend him for the one he has already done. Commend him in any case.

One beauty of the Christian life is that we can begin it anew each day. One day's mistakes need not spoil a whole life.

Tell me how a professor of religion spends his Sabbaths, and I will tell you in what state his soul is.—*John Angel James.*

"I can't" does not sound well from a Christian's lips, except where sin is concerned. Then it is a mark of strength.

The strength of a nation is in proportion to the number of its virtuous homes, founded upon supreme affections.—*Joseph Cook.*

To be loved, one must be lovable. The Beatitudes show the way to character so sweet, so noble, that it commands love.

"Fools make a mock at sin," says the Bible. Sin is not a joke; it is a serious matter, dangerous and terrible in its end.

The men the world calls "lucky" will tell you, every one, that success comes not by wishing, but by hard work bravely done.

To try to make others comfortable is the only way to get right comfortable ourselves, and that comes partly of not being able to think so much about ourselves when we are helping other people.

The world does not owe any man a living but every man owes the world a life.

Joining the Church does not mean that we think we are very good, but that we want to be good and are trusting Jesus to help us.

There is no freedom without religion, no religion without worship, and no worship without the Sabbath.—*Count Montalembert.*

A boy in his early teens is not too young to understand the noblest thoughts. The finest Christian men begin young to serve Christ.

The world takes off its hat to the man who does things, while it has only a smile of contempt for the chap who is always going to do something.

The child is in the market-place, and the dealers in alcoholic liquors are bidding for him. Stop this auctioneering for their own and the mothers' sakes.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word or making a friend.

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is every-day life. The commonplace hour is where the battle is lost or won.

"Other religions have risen out of man's search for God, but Christianity is God's search for man. And we have received it only to give. It has made us what we are, and from us it must go to others.

If you ask a man for ten dollars for missions when he is accustomed to do business in tens of thousands for his own benefit, he despises the smallness of the enterprise. It is belittling to the Kingdom of God."

A man with the rheumatism joined the Christian Scientists. He was asked, six months later, "Did Christian Science cure you of rheumatism?" "No, but rheumatism cured one of Christian Science.—*Life.*

Experiments have shown that even a pint of beer will lower intellectual power, impair memory and retard simple mental processes, such as addition. This amount of alcohol will also produce interference in the habitual association of ideas.

A certain wealthy church was described as being the most aristocratic and exclusive in the city. Is such a thing possible as an exclusive Christian church—an exclusive body of Christ, who died for the outcast, the poor, the degraded, an exclusive fellowship of sons of God, of brothers in Christ?—*H. C. Tolman.*

The Presbyterian Record



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AUGUST, 1919.

No. 8.



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Delegates attending from almost every country in the World. Laymen and Ministers interested in Brotherhood work who are contemplating visiting Europe this summer are invited to correspond with the undersigned with a view to being appointed as an accredited delegate. We would like to communicate with Societies and Churches in Canada suggesting that delegates be appointed to attend the Conference and arrange expenses.

For information with regard to date of sailing and other information please write to

THOS. HOWELL, Gen. Sec.,

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922 Somerset Block, Winnipeg, Man.

The reason why we speak of so many of life's experiences as "losses" is because we fail to take account of the gains of which these so-called losses were the price, and which we never should have obtained without them.

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No. 8

THANKSGIVING FOR PEACE

Five years to a day, from striking the match that lit the torch of war, 28 June, 1914, when in Serbia, a student shot the heir to Austria's throne, to 28 June, 1919, when at Paris, the treaty of peace was signed and the fire stayed!

The war did not actually begin until days later when nations moved and armies marched, nor does it strictly end until national Parliaments endorse the terms of peace, but in history these are red letter days. But redder still in our Empire's calendar are August 4th, 1914, when she drew the sword, and 11 Nov. 1918 when she sheathed it at Germany's surrender and armistice signed.

Those awful years none can tell, nor can any live them again. The world was in its Gethsemane and "being in an agony" it "prayed more earnestly" and its "sweat was as it were great drops of blood falling down to the ground."

The valley of the shadow of death cannot be retravelled or relived. Nor would it be well. Once is enough. Its one memory to be kept evergreen is of Him who accompanied all the way and who wrought deliverance, the "Angel at Mons." "In my distress I called upon the Lord and He heard me"—"I was brought low and He helped me"—"The Lord hath done great things for us, whereof we are glad"—

"Unto the ends of all the earth

War into peace He turns;

The bow He breaks, the spear He cuts

In fire the chariot burns."

Nor can the blackened trail of desolation and waste be measured or told, the manhood cut off by untimely death, or maimed in body or mind, the widowed and orphaned, the empty hearts, the ruined homes and cities, the desolated countries, the wide spread suffering and want. Nor does it profit now to dwell upon this desolation, save to repair it as fast and as far as is possible to do.

But as there was earnest prayer for deliverance there should be thanksgiving as earnest for that deliverance. "Twere unworthy of a people who sacrificed and suffered for the

right, to pray in trouble and not to give thanks when their prayer is heard and answered.

The governments of the various countries are having their "Days" in celebration of peace. Our own Empire Peace Day was 19 July.

How much of thanksgiving amid the rejoicing of these days God knoweth. Christ once healed ten lepers, and His after plaint was—"Were there not ten cleansed; but where are the nine? There hath not returned to give glory to God save this stranger!" Must He still utter the same sad plaint, or be gladdened by a grateful remembrance of His goodness.

But gratitude speaks in deeds, and ours will have its opportunity. Our Church is aiming to raise this Autumn a special sum of four millions of dollars, as a Thank Offering for Peace. This is a first step in a great Forward Movement towards larger and better and more worthy effort to extend the Kingdom of God.

This special Thank Offering for Peace is to be devoted to the Lord's work at home and abroad. In gratitude for deliverance from world bondage we are asked to help save the world from bondage to sin, and to enthrone in all the world the Prince of Peace.

This amount seems large, but it is a very small interest return to God on the amount entrusted in stewardship to the Presbyterians of Canada. It is trifling in proportion to the amounts spent upon themselves in useless indulgence. It is insignificant beside the deliverance for which it gives thanks. It is wholly inadequate in view of the work to be done, the winning and keeping of Canada and the world for Christ. It seems smallest of all when compared with what Christ has done for that same work and for us. He gave Himself.

But it is large compared with the giving and doing of the past, and to make it a success will require—on the part of most—a new conception of giving to God—and a new practice.

HOW TO MAKE SUCCESSFUL THE THANK OFFERING FOR PEACE.

The membership of our Church is 343,436. The special thank offering to God for giving Victory and Peace, at which our Church aims, is \$4,000,000. This is an average of about twelve dollars per member, and may seem to many a small amount and easily attained.

But that average per member has nothing to do with the matter. To be guided by it would insure failure. The only true average, the only one that God sees, is in proportion to what He has entrusted to us, with a larger percentage from the larger trusts, and in His sight ten thousand dollars from one member is less than one dollar from many another member. Let none say "I will give the average and thus do my share." This would be to kill it at the outset. Your true average may be a thousand times that much.

The following scale of giving fairly represents what will be necessary if this Thank Offering is to succeed.

NO. OF PERSONS GIVING		NO. OF DOLLARS GIVEN BY EACH		TOTAL
3	at	\$100,000	each	\$300,000
5	at	50,000	each	250,000
10	at	20,000	each	200,000
15	at	10,000	each	150,000
20	at	5,000	each	100,000
100	at	2,500	each	250,000
250	at	1,000	each	250,000
500	at	500	each	250,000
1,000	at	250	each	250,000
2,500	at	100	each	250,000
5,000	at	50	each	250,000
20,000	at	20	each	400,000
40,000	at	10	each	400,000
80,000	at	5	each	400,000
100,000	at	2	each	200,000
100,000	at	1	each	100,000
349,403				\$4,000,000

To make up the amount according to this scale, it will be necessary to find "three mighties" who will give \$100,000 each.

It is safe to say that there are Presbyterians in Canada, more than three of them, who made more than one hundred thousand dollars on account of the war, and perhaps made it legitimately. But to all such gain this Thank Offering has a special right. It is in a sense the "price of blood" and should not be held as personal gain, but used to right the world's wrongs.

But apart from such special profiting there are Presbyterians in Canada—more than three of them—who can give one hundred thousand dollars as a Thank Offering for Peace and be richer by doing so,—richer in character and happiness for life,—richer in the sweet consciousness of good accomplished while living here,—richer in other lives saved by their gift,—and richer forever in themselves in the eternal consciousness of God's "Well done." It would be literally "treasure laid up in heaven," money invested that would bring to them forever dividends of peace and gladness in knowing that they had thus helped to bring heaven on earth and earth to heaven.

Having found "three mighties"—or more—it will next be necessary to find five others besides them who will give \$50,000 each.

Then setting aside these eight, ten more must be sought, to give \$20,000 each.

Having thus gathered out eighteen of the richest in the Church, comes the search for fifteen more who will give \$10,000 each.

Then with thirty-three of the strongest in the Church already picked out and set aside, comes the search for twenty more who will give \$5,000 each.

Already fifty-three, having the largest possessions, are counted out and the search begins for one hundred others to give \$2,500 each.

Over one hundred and fifty of the strongest have now been removed from the givers of the Church, but two hundred and fifty more must be sought who will give \$1,000 each.

The givers have now been depleted by more than four hundred but five hundred others are needed who will give \$500 each.

Nearly a thousand of the richest givers have now been taken out, and the search must now begin for another thousand who will give \$250 each.

Nearly two thousand of those most able to give are now removed and if the Thank Offering is to succeed there must be another two thousand five hundred persons willing to give \$100 each.

The Church is now closely combed. Nearly five thousand of the largest givers have been taken out, and yet five thousand more are needed who will give \$50 each, if success is to be attained.

And yet twenty thousand more at twenty dollars each; and after them forty thousand more at ten dollars each; with another still

larger host of eighty thousand at five dollars each.

The one dollar and two dollars each are for children—or for grown-ups who have little, but who would like to share in the great Thank Offering for Peace. To some of them a dollar means more than the large amounts to others. It means self denial, doing without something they need.

The above figures may be varied. In adjusting persons and amounts some may be increased and some lessened, but they show what will have to be done if our Thank Offering for Peace is to be made a success.

It is no child's play, to be put off with a trifling gift, but an earnest undertaking, which will require a new conception of giving to God and a new practice of that conception on the part of most. It should be something worthy of the great deliverance, something that we are not ashamed to lay before God to further His work among men in return for what He has wrought for us and entrusted to us.

The way to study the above table is not to pick out a certain amount and decide upon it as easily paid, but to study the whole scale and seek to decide to which class in ability we belong, to so place ourselves that if every other member of the Church were to do as we do, according to ability, the Thank Offering would be secured.

In view of the above table it will be a strenuous task to raise the four millions of dollars, but the Methodist Episcopal Church, U.S.A. North and South, in a similar effort just concluded, has received promise of thirty five times as much, one hundred and forty two millions of dollars, some of it in pledges extending over five years. Some men gave to it a considerable part of their fortunes, investing in men and women, in country, in the Kingdom of God.

NOTES ON THE CHAPLAINS' MESSAGE.

1. No summary can do full justice to a paper already so carefully condensed as is the Chaplains' Message. Sap may be boiled down, but not sugar. Yet, on the whole its thought and teaching are fairly set forth in the synopsis given on a following page.

2. Its most important lesson is that no new Gospel is needed, or can be found to take the place of the Old. The great Facts and Truths of Christianity which have been central from the beginning are central yet. The centuries

still circle round the Cross. The "Christ and Him Crucified" of Peter and Paul, of Luther and Calvin and Knox, of Wesley and Whitfield and Moody, and the faithful men who well and truly laid the foundations of our Church upon that Chief Corner Stone, must still be the preacher's central theme, alike in camp and trench, in frontier cabin or city cathedral, if he would reach the human heart and satisfy its longings.

This firm "conviction" of so large a body of men, under conditions more testing and amid realities more awful than the world ever knew before, should be complete answer to the fancies of theorists who perhaps never accompanied a soul to its meeting place with death.

3. The experience of the chaplains as to sugar coating religious services with amusement, or sandwiching them between a cinema show and a band concert, does not promise success for the type of pulpit advertisement sometimes seen in the Saturday newspapers to catch the curious.

4. The reference to the use of the Apostles' Creed and the dropping of obsolete terms in worship is evidently suggestion to their own Church from the Anglican chaplains, for other Churches as a rule do not use the Creed in worship. The same is true of the recommendation as to interchange of pulpits, wider fellowship in communion, and co-operation in social work, for these things have long been the practice of other Churches.

5. One point on which there will be some divergence of view is with regard to "The Church's Social Programme." War conditions and home conditions are different. At the front the chaplain had to do with men only, and these were under the special stress of war conditions, cut off from recreation in almost any form. At home there is abundance of recreation of all kinds and from many sources. Moreover at home the ministers' work is not only with men, but in very large part with religion in the home, and with the young, that life in its beginnings may be patterned after Christ. The minister in Canada has demand for all his strength in the more spiritual side of his work. In this is ample scope for his wisdom and zeal and in this is his hope of success.

Kamloops, St. And. is vacant. Rev. T. R. Peacock, Chase, B.C., interim moderator.

See "An Opportunity" on page 233.

The Chaplains' Message

THE CHAPLAINS' MESSAGE.

After the Armistice a number of the Canadian Protestant Chaplains overseas decided to send a Message to the Church in Canada, based upon their experiences in the war.

It was carefully prepared, sent out to the other Chaplains still overseas, received almost unanimous approval, and was then published in pamphlet form for distribution.

In length it would fill about eight pages of the Record and is signed by sixteen names of "Senior Chaplains" and "Directors of Chaplain Services," about half of them Anglican, the others of other denominations.

It is of permanent value as representing the carefully considered judgment of the great body of the Canadian Protestant chaplains who has most and longest experience in the war. The following summary is given for most part in the words of the Message itself:—

"We believe it is our duty to set before the Church convictions concerning the work of the Kingdom of God, which result from our experience in war."

These convictions are then given under nine heads:—The Church's Purpose;—The Church's Ministry;—The Church's Educational Responsibility;—The Church's Faith;—The Church's Worship;—The Church's Unity;—The Church's Social Programme;—The Church's Citizen Soldiers;—The Church's Vision.

(1) The Church's Purpose.

"The purpose of the Church we conceive to be co-extensive with the world's hope and need. There is no limitation to her mission. It can be nothing less than the establishment of the Kingdom of God on earth. The Church of Christ is the great agency for the fulfilment of this Divine Purpose.

"She is not merely an Institution, a repository of Creeds or Confessions, but the Power House of God among men, whence radiates that divine energy, that dynamic of love, which alone can bring salvation to our world.

"As such she must be forever related to the source of Divine Power, even Jesus Christ. Her purpose can only be achieved through the presentation and teaching of our Lord.

"We believe with a new conviction, that Christ if He be lifted up, will draw all men unto Him. The uplifting of Christ therefore

is our supreme duty. Apart from the preaching of the Cross the Church is without power to fulfil her mission. In our ministry of reconciliation the one and only source of saving power is Jesus Christ and Him Crucified."

(2) The Church's Ministry.

"No subject is of more importance than this. The future of the Church depends largely on securing the right men for her ministry, in suitable numbers, and then training them thoroughly for the great privilege and responsibility of placing the Christian Message before the world. To do this the Ministry should be kept before young men at the most splendid investment of life."

Three things are named as "the chief aspects of this problem":

"(1) Greater care in selecting candidates for the ministry. Our experience has taught us that where the Church has not won the allegiance of men it is frequently due to the failure of her ministers to present in their own lives that witness of the transforming power of faith which is a first essential to a successful discharge of their duties.

"(2) Greater emphasis upon the strong and virile in the Ministry, so that it may make its appeal to the vigorous young manhood of our country.

"(3) A careful and thorough training, with no undue haste to admit to the ministry; a minimum of seven years of University and theological instruction;" the Theological Colleges kept in touch with the Universities, for the sake of the students in both.

The Message also claims that it is the duty of the Church to awaken, develop and train men not only for the Ministry but for Christian leadership in all phases of human activity.

"The war has clearly shown us the need of consecrated men and women in the realm of education, social service, industrial spheres, politics, civil endeavour. Leaders with high ideals, lofty principles, and dedicated enthusiasm are required in all branches of work. The Church must awaken a sense of mission in these directions and equip candidates for leadership."

(3) The Church's Educational Responsibility.

"(1) The fact of a very widespread ignorance about even the simplest truths of Christianity has been one of the most painful discoveries made by the chaplains during the war. Thousands of men do not even seem

to know even the elementary meaning of the Christian Faith.

"(2) The causes of this wide spread ignorance are to be sought:—(a) In the decline of Bible reading and religious instruction in the home. The daily portion has been neglected and the family altar forsaken. (b) In the inadequate nature of Sunday School instruction. (c) In the excessive demand made upon the pulpit for 'popular sermons.'

"(3) The chaplains brought so unexpectedly face to face with this lamentable ignorance of religious truth, would respectfully urge upon the Church at home the imperative need of clear and simple teaching in the great verities of the Christian Faith,—and suggest:—

"(a) That each denomination supply its people with a series of cheap little booklets on the great principles of Christianity, free from all controversy, couched in easy language. Such literature has been distributed through the army with surprising results. The men have shown themselves eager for it and have prized it enough to send it to their homes.—(b) That pains be taken to secure the right kind of teacher in the Sunday School.—(c) Above all, the teaching function of the minister must be restored to its former importance. What a debt the world has owed to faithful catechising!"

(4) The Church's Faith.

"However the Church may emerge from the testing of the War, we are entirely confident that her fundamental Faith has more than met the situation and justified itself to all men."

"The Fatherhood of God, the Saviourship of the Lord Jesus, and the abiding Presence of the Holy Spirit, have been the unfailing power and comfort of all who have sought the consolations of religion, while the glorious Gospel of Eternal Life has for thousands lit up the valley of the shadow of death."

The Message would approve, in addition to the existing symbols of the Christian Faith, such as the Apostles Creed, etc., having a "Supplementary statement of the Christian Faith in the terms of today," not as displacing the old but supplementing it; not to teach differently, but to restate the old truths in terms of today's thought and life, that they may be more easily and fully understood.

(5) The Church's Worship.

"Public worship under active service conditions—in barns, huts, dug-outs, in the open, a strange experience for all! It surely lends new emphasis to worship that it was able to survive the depressing circumstances of four years war. As the war progressed, public worship increased in favour. The first objections to parade service to some extent

disappeared and voluntary services grew both in number and attendance.

"We believe the war has taught us something about the motives and impulses of worship. In these days when strange devices are used to draw men to the House of God, we desire to express an opinion that men do not need to be tempted to worship by bribes and cajolery. Soldiers have frankly resented any attempted camouflage in our service. The experiment of preceding an hour's worship by a cinema show, or holding out the inducement of a band concert after the services has not been justified by results. It cheapens religion and lowers the ideal of worship. The Church is surely cutting at the foundations of worship when she resorts to questionable methods for the assembling of her children.

"The one constant requirement in all worship is reality. The war has stripped away every disguise and brought us face to face with things as they are. Men have grown impatient with the least suspicion of insincerity in our devotions. They are intolerant of make belief and all unreal utterance.

"Our services have taught us two further things. We have learned the value of liturgical forms when judiciously used. To those unaccustomed to a set liturgy before the war, our parade services have revealed the helpfulness of common prayer and praise.

"On the other hand the value of informal and spontaneous worship has been impressed upon those whose experience previously had been confined to a liturgy. Our voluntary services have been found rare hours of delight."

(6) The Church's Unity.

"In our army ministry, owing to the organization of the Canadian Chaplain services, we have actually achieved a unity both in worship and service. To be explicit we have done three things:—(a) We have allowed men of all denominations to come to our Communion.—(b) We have had united worship at Church Parade, which involved our preaching to men other than those of our own Church.—(c) We have worked together in all matters affecting the social and spiritual welfare of the troops."

The Message urges that these things, learned at the front, should be "authoritatively sanctioned when they return to Canada, and become the general practice of the Church."

Chaplain, Major Geo. Kilpatrick, who is one of the signers of the Message, in speaking upon it before the Assembly was careful to emphasize the fact that this part of it had no reference to organic Union but to spiritual unity and recognition of brotherhood and oneness.

The unity and intercourse above mentioned has long been the practice of the Protestant Churches in Canada, apart from

the Anglican; and now this Message, in which Anglican Chaplains had so large a part, shows that they too are prepared for a similar expression of the unity which should ever mark the Church of Christ.

(7) The Church's Social Programme.

"No phase of our experience as Chaplains has brought us more urgent lessons than our social work among the soldiers. At the outset our duties were considered by many to consist chiefly in the arrangement of parade services and burial of the dead. As time passed we became concerned with every phase of the soldier's life. We shared his dangers and discomforts and rejoiced with him in his hours of relaxation.

"This enlargement of our duty has won for the Church a deeper sympathy. It has shown men that religion is not a thing for stated times and seasons, but that it should permeate every relation of life.

"Interpreting this our experience we are convinced that the Church should now branch out into larger social activities. The problems of pleasure and entertainment, of housing and hygiene, of capital and labour, of civic and moral reform, of national development, are her concern.

"We need to recover something of the passion for civic and national righteousness which stirred the hearts of the Ancient Prophets. They had a glorious vision of the nation redeemed by God. National sins were rebuked, national undertakings were directed by them. The Kingdom of God is a social organization and we must become passionate prophets in the new city of God."

(8) The Church's Citizen Soldiers.

"It is essential that the Church should adopt the right attitude towards our citizen soldiers now returning to their country. There are many classes of them, with very different conceptions of the Church, ranging from genuine and devout attachment to a complete indifference. It is probably safe to assume that none will return with the same attitude toward Christianity as when they left for the Great Adventure.

"It is probably true to say that the great majority of them are not fully conscious of their need of Christianity, but nevertheless not only do they need the Church but what is of greater moment the Church needs them, and so it is of the utmost importance that there should be no doubt about the religious value of the service that the soldiers have rendered. In fighting to uphold the principles of justice and freedom they have in very truth been active in the extension and establishment of God's Kingdom on earth."

"Facing the question of how the Church may best evince her interest in our men and most readily enlist their service, we have three suggestions to offer:—

"(a) The Church must open wide her doors in welcome to all returning soldiers. By a warmer hospitality, an increased cordiality she should make clear to them that there is a place in her life for their hours of recreation and pleasure as well as for their work and service.

"(b) The Church must support the soldier's demand for justice. There should be no uncertainty on this point.

"(c) The Church should with greater earnestness than ever place before our returned soldiers that moral equivalent of war which consists in devotion to the claims of Jesus and a readiness to respond in active service to His calling."

(9) The Church's Vision.

"Where there is no vision, the people perish.' In an age which specializes on administration it is all too easy to become engrossed with details and miss the vision of the great ideal, the world for Christ, which is at once the goal and inspiration of all service.

"In this war we have seen how great a loyalty an idealism may command. All the sacrifice and the heroism have been, in the last analysis, given for unseen but eternal realities. For liberty, honour, righteousness, men have attempted and achieved great things. Our citizen soldiers were ready to brave and to venture everything for our cause.

"If for the work of the future we would enlist the qualities of their splendid manhood, it will be through the presentation of an ideal great enough to capture their imagination and fire their hearts.

"Here surely is the opportunity of the Church to be true to her vision. In her keeping is the Gospel of Jesus Christ. Our men will not be slow to give themselves to the greatest cause that ever challenged the heart of man, or to follow the peerless Leader in the heroisms of active service for His Kingdom.

"We lay our Message before you with one desire, that the fruit of our experience may be given to the Church to be used of her in the further work of the Kingdom.

"Realizing something of the immensity of the task that awaits us, we nevertheless hold fast to our faith that there shall yet be a day when through all the world 'Every knee shall bow and every tongue confess that Jesus is Lord.'"

THE TRIUMPH OF TRUTH.

When courage fails and faith burns low

And men are timid grown,

Hold fast thy loyalty, and know

That Truth still moveth on,

Who follow her though men deride

In her strength shall be strong,

Shall see their shame become their pride,

And share her triumph-song!

ONE WOMAN'S WORK.

Dr. Margaret O'Hara's medical work, with her native assistants, in the mission hospital at Dhar, India, for one year, shows:—

New Patients.....	7,407
Treatments.....	23,503
In-patients.....	253
Anti-Plague Inoculation.....	1,810
Operations.....	351
Maternity Cases.....	26

In addition to these figures is all her work outside the hospital in touring, teaching and healing.

Think of what that one year's work means of relief from suffering in a heathen community which has no other skilled medical help!

Think what it means to the women and children in a land where woman is degraded and childhood uncared for, pain and suffering oftentimes knowing only the release of death!

Think of the religious teaching which accompanies that medical work and the new hope of life immortal that has come to these people with that medical help!

Think of the twenty eight years of such life that Dr. O'Hara has given and what it means to the people of India!

Think of what it will mean to Dr. O'Hara herself—when all that is left of life is its memories—to have forever treasured up such a life memory, a treasure never growing less but ever greater, as she sees from the life beyond the results of her work spreading in ever widening circle!

That is indeed laying up treasure in Heaven. Like earthly treasure it must be wrought for, often in weariness. Unlike earthly treasure it can never be lost.

* * *

But she is only one of many. Think of the other medical women who have given years of similar service in our Mission fields:—Dr. Margaret McKellar of Neemuch, India, twenty-nine years:—Dr. Jean Dow of Changte Honan, twenty-four years:—Dr. Kate Mac-Millan of Hamheung, Korea, eighteen years:—Dr. B. Chone Oliver of Banswara, India, seventeen years:—Dr. Elizabeth McMaster of Indore, India, fifteen years:—Dr. Jessie McBean of Kongmoon, South China, thirteen years:—and others more recently gone forth!

Think of other medical women who have finished their work and passed on, Dr. Marion Oliver, India, twenty-eight years:—Dr. Agnes Turnbull, India, fourteen years, and others!

Think of the women who have given up all else and gone as teachers and evangelists to the heathen—Miss Blackadder, Trinidad, thirty-eight years, and still resident there;—Miss A. J. Archibald, Trinidad, thirty years, and still on the staff; and the long and noble list, like-minded, in all our fields, some still at work, some at rest from their labours, their works following!

Think of the women who have gone forth with their husbands and taken their share of the common work in addition to their own special burdens:—Mrs. Morton of Trinidad, fifty one years, and still there:—Mrs. Dr. Campbell of Rutlam, India, forty-three years and still there:—Mrs. Annand and Mrs. Robertson, forty years in the New Hebrides, the former now living in Nova Scotia the latter in Australia.

Besides these are the many still in the field, and others who served till failing health compelled return, or who have passed on.

All these women apart from bringing health to the body, and life and hope to the immortal spirit, are the world's real "social leaders," for they are bringing in a new social order in great world Empires, leading the women of these Empires from their age long depths of ignorance and degradation to their rightful place as centres of Christian homes and moulders of national life.

What a wonderful future will be theirs when the only thing left of life is its memories! How poor and empty and unsatisfying to all eternity, will be the backward look, the memory, of a life spent here in idleness or pleasure! How rich and full and satisfying beyond the telling will be to all eternity the life memory of one of these real "social leaders" who has given her life to the uplift of her heathen sisters!

But this work is not theirs alone. Think of all the women at home, who by their work, their gifts, their prayers, in their mission bands and circles and auxiliaries, have made possible all this work for women and children in heathen lands! These are all sharers in that work and will be sharers in the blessed memories when memory is all of this life that remains.

These lines have grown far beyond an intended paragraph on "One Woman's Work" but as they unconsciously developed from that heading let it stand.

OUR ALIEN PERIL

The foreign problem with its perils is similar in Canada and the U.S.A., for the alien in multitudes is here; alien too often not only in national but in moral and spiritual ideals. In the following by two prominent Ustadians, substitute "Canada" for "America." It has for us its lessons.

"For generations many of these immigrants, especially those from Southern Europe, have been kept in ignorance, and oppressed both by Church and State, and if we would win them it is of utmost importance that we should show that our brand of Christianity is different.

"We must not, however shut our eyes to the fact that in many of our great cities, men of foreign birth and parentage hold the balance of power, and do not always use it in the best way.

"In Chicago, recently, some of our best men and women made personal investigation of the public dance halls, particularly those having permits for the sale of liquor. The revelations were shocking, and showed that thousands of our young men and women begin in these resorts lives of sin and shame.

"The daily press made these facts universally known, yet, shortly after, the city council defeated an ordinance forbidding the sale of intoxicants at public dances.

"In the discussion, prior to the vote, alderman Tolman said: *'In the name of the foreign vote of this great city, I ask the council to vote that liquor may be sold at the public dances.'*

"Forty-three voted for the sale of liquor in the dance halls, of whom thirty-three (judging from their names), were foreigners or of foreign descent.

"In the Chicago Telephone Directory over 6,000 of our saloon keepers are registered, and over ninety per cent have foreign names. The signs on our streets (and in cities generally) show plainly that the saloon trade is practically in the hands of men, who, in their home-land, thought the sale and use of liquor entirely legitimate.

"Continental ways of Sabbath observance have also largely been introduced by our foreign friends, who often choose God's day for picnics and excursions, and help to make a moral atmosphere quite unlike that of our fathers.

"Every man and woman who loves America ought to take to heart her peril, and realize that God holds us to see that these great multitudes of foreign men, women and children have a chance to become good Americans and Christians, and that they are protected from the evil influences surrounding them."

The world's battle for freedom is won, but a great battle for truth and right awaits us at home, and will require utmost effort if it, too, is to be won, and our country kept

"God's country," where His Name, His Day, His Word are honored and loved, and His Law obeyed.

TEN YEARS IN EVANGELISM.

BY REV. D. J. CRAIG.

Ten years ago, when beginning work under the direction of our Assembly's Board of Evangelism, there was still, in some places, as a result of past experiences, not a little prejudice against "revivals," and a lack of confidence in evangelists.

Two classes in the Church have hindered this work. One class has made too much of the special mission and the evangelist, and has not realized the importance of the pastor and his work, and the regular teaching and preaching of the Word of God. The other class has no sympathy with special missions nor with evangelists. Its motto is "All things decently and in order."

I believe in order, but there is something more dangerous than a little disorder, and that is the order we find in some churches—the order of the grave-yard.

In a Western town, a leading merchant told me that when the pastor announced the Mission, the business men said, "We will go as usual on Sunday, but you will not find us on week nights at meetings of that type."

What was the result? They came on Sunday, returned Monday, and after a few evenings closed their places of business and never missed a meeting. The R.C. priest came and advised his people to come. Some of them made their decision for Christ.

Once, when requested by the Ottawa Presbytery to conduct special services in a town where our people were prejudiced against revival meetings, one of the leading city pastors was present to introduce me. When he stated that I had been sent by the Presbytery, there was quite a change of attitude.

Then, when the General Assembly set its seal by making Evangelism a branch of the Church's work, and appointing and sending men out under the care and the direction of the Church, a great deal was done to destroy prejudice and remove suspicion.

* * *

To obtain the best results in this work, there must be co-operation between pastor and evangelist. In 1 Cor. 12, we find that God is sovereign in the bestowing of gifts. In Eph. 4 : 11, we see that He gives each worker with his gift to the Church, and all are members of the same body, so that the evangelist cannot say to the pastor or the teacher, "I have no need of thee."

In special meetings, the evangelist may lead to the final step, but through the teaching and influence of parents, pastors, Sunday school teachers and others, the preliminary steps have been taken. The greatest results have followed meetings which were preceded by the faithful teaching and preaching of the Word of God.

Another reason for the change of attitude is that when our Church took up the work of Evangelism, it was united with Social Service, from which true Scriptural Evangelism can never be separated.

One of our Church Secretaries approached a business man for a subscription to help purchase a home for rescue work. "So you intend to stop singing 'Rescue the perishing,' and get on the job?" as he gave handsomely to the work.

* * *

But in all such work we seek to put the emphasis where Jesus put it: upon the spiritual. Genuine social regeneration must be preceded by individual regeneration.

Results in Evangelism are not always what might be desired. We believe, however, that the best and greatest results are often unknown to the worker.

Yet some definite results have followed.

Missionaries who have been working in backward places for years, faithfully sowing good seed, have been greatly encouraged. They have testified that their faith in the power of the old Gospel has been strengthened by seeing decisions for Christ, and they have taken up their work with new courage.

Estranged church members have been reconciled. In one town, two elders had not spoken to each other for nearly two years. One evening, about the end of the first week, one of these men under deep conviction came to the pastor and asked him to call a meeting of session. This was done. These brethren confessed their faults and were friends again.

Many Christians have renewed their vows, have received a fuller assurance of their personal salvation, and have shown more interest in the Church and in the salvation of others.

Many have increased their givings to the Church and have read the Bible as never before.

Family altars have been established in a large number of homes.

* * *

One of my first missions in the West was in a country school-house. One evening, a boy of fourteen years decided for Christ. I asked his mother if she had a family altar in her home.

"No."

"Can you lead in prayer?"

"I used to; I am a minister's daughter."

"Will you start a family altar to help your boy?"

"I will."

I was at that home a few nights later. The mother told me that she agreed with her boys that if they would read, she would pray. So the family altar was started.

Before this Mission closed, the husband, a leading farmer, made his decision and united with the Church.

In most places, one of the chief results of the work is that decisions are made for Christ, and open confession made by uniting with the Church. In some places there have been very large increases.

I have noted that in a few places, where little or no preparatory work had been done, the two weeks' mission comes to a close with few outward results. This work has been largely preparatory. It may seem to be a failure while not really so.

In one small town, results seemed to be disappointing. But when the pastor had visited those who had signed decision cards, and others also, he wrote me saying, "I never thought we had such a revival in our midst, so many anxious ones waiting to be spoken to and instructed in how to trust in Christ as their personal Saviour."

The meetings had created a new atmosphere, and if this minister had not been faithful in following up the work, much might have been lost.

I am thankful for the privilege of laboring together with so many of our pastors during the past ten years; for all hearty co-operation; for any increase that God has given through the watering of seed sown by others, and, deeply conscious that much more and better work might have been done, would earnestly ask that those engaged in this important work may be daily remembered in prayer.

THE BREATH OF GOD.

When the breath comes, how then? The breath of God converts an organization into an organism; it transforms a combination into a fellowship, a congregation into a church, a mob into an army.

That breath came into a little disciple band, a band that was worm-eaten by envy and jealousy, and weakened by timidity and fear, and it changed into a spiritual army that could not be checked nor hindered by "the world, the flesh and the devil."

When the same breath of God comes into a man of "parts," a man of many faculties and talents, sharpened by culture, drilled and organized by discipline, it endows him with the veritable power of an army and makes him irresistible.

"And Peter filled with the holy breath!" How can we compute the value and significance and the power of that unifying association? Peter himself became an army, "an army of the living God."

If the Church were filled with men of such glorious spiritual endowment, what would be the tale of exploits, what new chapters would be added to the Acts of the Apostles?—*"Things that Matter Most."*

Remember that God demands, and where God demands he enables, and where God enables, he expects us to fulfill.—*H. W. Webb-Peploe.*

THE W. M. S. HOSPITALS IN CANADA.

By MRS. J. M. KIPP, TORONTO.

Hospital Secretary, Women's Miss. Soc.

The story of two of these W.M.S. houses of mercy, at Atlin and Teulon, sixteen hundred miles apart, at the two extremes of the Great West, the former in the Northwest corner of British Columbia, the latter in Southeast Manitoba, both of them doing a needed and blessed work, was told by Mrs. Kipp in the May RECORD.

In this article she tells of two* more, in the other two Western provinces, one at Vegreville, in Alberta, a little east of Edmonton, and the other at Wakaw, near the centre of Saskatchewan, Ed.

* * *

The town of Vegreville is near a foreign colony of forty thousand people, and a W.M.S. Hospital of twenty-two beds was opened there thirteen years ago, in 1906. It was given by Mrs. Boswell of Elora, Ont., in memory of her husband, hence its name, "Rolland M. Boswell."

As this was the first hospital in the town of Vegreville and the only one, for years, to minister to this large colony of foreigners, we again led the way to the service of public health.

In a recent report, our missionary says:—"We are quite busy and the work is greatly worth the effort."

"Occasionally, we have a very pathetic case in the wards. Peter Olsen, a young Swede, came, with sixty dollars, to this country, to work for a man. He contracted a heavy cold. After a time, he was brought to the hospital in an advanced stage of tuberculosis and passed away in six weeks.

"A little Ruthenian girl of eleven had a limb severed in a binder. For weeks, it seemed impossible to save her, but now she is almost completely recovered.

"A Galician was brought in recently with a compound fracture of the leg; he had lain for days in a bunk, with soiled wrappings about it, hence the infection. A cure was effected after a time.

"These are instances of practical Christianity, in which, with God's help, we are able to share."

* * *

Another hospital to be opened in 1906 was the "Anna Turnbull," at Wakaw, Sask., where for years it was thirty-five miles from a railroad. Dr. Scott writes:—

"In the district around Wakaw, until the coming of the railway, there were a good many somewhat inferior homesteads available. These have now been taken, and, as one result, there are a number of new settlers, most of them very poor, as they spent all their means in

getting up their shacks. Without implements or stock, and with increasing families, they have felt the pinch of hard times, and many of them have been generously helped at the mission.

"Owing to the number of applicants for help, I have systematically questioned all of them and have, in many cases, refused to give. I have found that in this district, while there are very poor people, some of them are not doing their best. I have tried to teach a lot of them this lesson, that there is a limit even to charity, and that it is far better for them that they learn self-reliance and independence.

"Many are unfortunate. There are at least a dozen widows, some of them with families of little children, who have been helped by us. To such we give gladly and freely. Other families, in which there is chronic and hopeless illness, have received similar help.

"There are still in Wakaw, and apparently will be for years, many who will need help for the cold winters. For the generous supply of clothing received from all quarters, we wish to thank the givers. Many lives have been made more comfortable as a result of gifts of clothing.

"There is evidence that the hospital will be called on to meet a continually growing need. This past year, we have had more to do, by far, than during any year in our history. Our patients have been of all nationalities and creeds, and we seem to have the hearty goodwill of all classes in the district. Our nurses have done the work in the hospital, and also given service in many of the homes of the people."

In 1918, Dr. Scott, our medical missionary, travelled 10,000 miles in a Ford car, visiting the sick and performing his duties as Medical Health Officer for that large foreign community. Truly, our medical missionaries in Canada live strenuous lives.

OUR CHINESE WORK IN CANADA.

It is estimated that there are a thousand Chinese children, under ten years of age, in Vancouver, making a splendid opportunity for work in the Chinese Mission. It is a case where the fields are white. The work is difficult and bristling with problems, but is surely part of the work God has given us and should not be neglected in the Forward Movement.

Teachers in the Chinese Mission Sunday School in Cumberland, B.C., have to go each Sunday afternoon to remind the children of the hour! Nevertheless, this School gave \$79 to Missions last year, part of which was for our Kong Moon Mission in China.

The Presbyterian workers conduct twenty-one Chinese Sunday Schools in Montreal, with an average attendance of forty-two scholars and thirty-seven teachers.

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward promptly to the Record, the Official Medium of the Church, all Calls, Inductions, Resignations, or Deaths in the Ministry. Also notice of Meetings of Presbytery so soon as appointed.

Calls from

St. Andrews Church, North Bay, Ont., to Mr. R. D. Johnston.
Thamesville and Kent Bridge, Ont., to Mr. W. I. McLean of Hanover, Ont.
Richmond Hill, Ont., to Mr. MacDougall of Elora, Ont.
St. Johns Church, Moncton, N.B., to Mr. Jas. A. Ramsay. Accepted.
Theodore, etc., Sask., to Mr. Wainwright.
Elmsdale, N.S., to Mr. J. W. Britton, of Wallace, N.S.

Inductions into

Plaster Rock, N.B., June 19, Mr. Wm. Swan.
College St., Ch., Toronto, Ont., Mr. E. A. Earchman.
Comber & Tilbury West, Ont., May 6, Mr. Robt. Duncanson.
Bothwell, Ont., May 12, Mr. A. E. Wagner.
Bentpath, Ont., May 29, Mr. J. H. Graham.
Bobeaygeon, Ont., Mr. A. H. Drumm.
West & Clyde Rivers, P.E.I., July 7, Mr. W. A. Wood.
Belwood, Ont., Mr. W. J. Booth.
Scotch Ridge, N.B., July 7, Mr. Geo. Gough.
Powassan & Chisholm, Ont., July 8th., Mr. Wm. Reid.
Elgin, Man., Aug. 15, Mr. John Smith.
Bethany Ch., Armdale, N.S., July 10, Mr. W. J. McLeod, M.A., B.D.

Resignations of

Kinmont, Alta., Mr. G. A. Williams.
Bredenbury, Sask., Mr. W. C. Murdock.
Knox Ch., St. John, N.B., Mr. H. C. Fraser.

MEETINGS OF CHURCH COURTS.

The General Assembly.

Ottawa, 1st Wed. June, 1920.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.
Montreal-Ottawa, Ottawa, 2 Tues. Oct.
Toronto-Kingston, Toronto, 2 Tues. Oct.

Hamilton-London, April 28.
Manitoba, Winnipeg, 1 Tues. Nov.
Saskatchewan, 1 Tues. Nov.
Alberta, 1 Tues. May.
British Columbia, Victoria, 1 Tues. May.

Some of the Seventy-seven Presbyteries.

Brockville, Kemptville, 1st Tues. Sept.
Chatham, Chatham, 9th Sept.
Inverness, Port Hawkesbury, 1st Tues. Sept.
Kamloops, Kelowna, 19 Aug. 8 p.m.
Lacombe, Lacombe, Sept.
Lindsay, Lindsay, 16 Sept., 10.30 a.m.
Montreal, Montreal, 2nd Tues. Sept.
Peterboro, Peterboro, 16 Sept., 9 a.m.
Quebec, Quebec, 9 Sept., 4 p.m.
Rock Lake, Morden, 2nd Tues. Sept.
Saugeen, Mount Forest, Sept. 9, 10 a.m.
Sudbury, Kagawong, 1st Tues. Sept.
Superior, Port Arthur, 9 Sept., 10 a.m.
Toronto, 1st Tues. every month.

AN OPPORTUNITY.

By REV. R. P. MACKAY, D.D.

Dr. Donald and Mrs. MacGillivray will sail for Shanghai about the 1st September to resume their work. Their visit to Canada has been greatly appreciated, and the Canadian Church now understands, as never before, how great is the problem of preparing literature for China's four hundred millions, or as many of them as literature can reach.

Dr. MacGillivray is chiefly devoted to the preparation of the best Christian books. Mrs. MacGillivray also translates, but "Happy Childhood" is her great work. It is a great work, a children's paper, the first of its kind, and will reach bye and bye tens of thousands of China's children.

Miss Winnifred E. Fifield goes with them as stenographer. But stenography is now too slow. They want a dictaphone, for it is a great time saver, and Miss Fifield has been accustomed to its use.

The cost is \$410, considerably more than the cost of a typewriter, but it will accomplish so much more.

I wonder if any readers of the RECORD would like to make this gift to Dr. MacGillivray before he leaves and thus share in the giving of Christian Literature to the millions of China? It would just now be a timely offering.

Our Foreign Missions

HOW FOREIGN MISSIONS PAY.

A Pen Picture of the Bhils.

A score of years ago, Rev. J. Buchanan, M.D., and his wife Mrs. Buchanan, also an M.D., moved by the wretched condition and needs of the Bhils, the wild savage tribes of the jungle, offered to leave the more established work of the older fields in Central India, to go to them. The following letter from a young missionary in India to his mother in Scotland, pictures the results, and is an encouragement to press forward our mission work.

Dear Mother,—

I am writing from a place called Amkhut, a station of the Canadian Presbyterian Mission, where I am spending a few days with the missionary, Dr. Buchanan. It is very remote, situated in the great jungle some forty miles from the nearest railway station.

The Mission bungalow is set on a hillock in a beautiful valley surrounded by hills. The scene is lovely and reminds one of bonnie Scotland.

My lonely horseback ride of forty miles to reach here was mostly through dense jungle, infested by wild beasts, but in day time they are not so liable to attack.

I received a hearty welcome from Dr. Buchanan. It is a wonderful sight to see the Mission station in the midst of the jungle; the white bungalow on its eminence; and on an opposite hillock the church, which—like a city set upon a hill—cannot be hid.

And what a transformation the Gospel has wrought in this place. Where—before—the Bhils were poor, miserable, ignorant, superstitious and down-trodden, now they are happy and contented; their faces are bright and they go about their work, not with the constant dread of evil spirits and evil men upon them, but with the peace of God in their hearts.

The missionary is their father. All matters are referred to him. They come to him with all their bodily ailments, and he helps and heals them all.

The good effect of all this is seen in one important matter, namely the mortality amongst infants. Many children used to be born into this beautiful vale only to pass out again in disease and pain. Now, strong families are being reared, and many of the boys are turning out to be clever, bright workers in Christ's Kingdom.

When I arrived here, the missionary was busy conducting his theological class. There the Bhil boys sat learning and understanding the great doctrines of Christianity, boys who

would have been savage had the missionary failed to come.

Later, I heard the missionary conducting a geometry class in English, preparing three young men for an entrance examination, looking forward to medical studies. It was a delight to see these intelligent, eager Bhil boys working out problems on the black-board.

Every morning, early, when many people are still rubbing their eyes, the Doctor is busy with his class of Christians, who gather in response to a peal or two of the bell. The Sabbath School lessons are carefully studied, reviewed and mastered. In this way, they become thoroughly conversant with their Bible. After this early morning class of Bible study and prayer, they proceed to their respective duties and work. This must be a great help to them in their daily lives.

It is a great treat to see the Doctor giving medicine to the people and to the children. They come with their ills and sores, and are promptly dosed with medicine. They usually open their mouth on the spot, and he empties the medicine down the throat. There are one or two very obstinate children, of course, who kick a little, but they all have to take their medicine.

Some little nippers present themselves for a dose, stand patiently awaiting its preparation, then at the word of command open the mouth to receive the concoction with calm and imperturbable faces.

The Doctor was slightly suspicious of one little chap who appeared to be unduly eager to take the medicine, which in his case happened to be somewhat sweet, so with a merry twinkle in his kindly eye, he administered a nice dose of rather bitter stuff—quinine, I think—which sent the boy away with a wry face.

On Saturday, I was interested in seeing the "going forth" of a band of earnest, enthusiastic young men, under the care of an experienced Indian worker—to Ali Rajpur, some eighteen miles off—to strengthen the hands and encourage the hearts of the band of Christian residents there, and to preach the Gospel in the bazaar.

On Saturday evening, Dr. Buchanan and I visited some of the homes to invite the people to service the following day. What a joy it was to be greeted by happy Christian families.

We came upon a Bhil with his boy working in his field. They were dressed in the ordinary, every-day garb—a simple loin cloth, and, at first sight, appeared to be rough, jungly men, but a closer view revealed a man with a strong, pleasant face and a courteous manner. The boy was exceptionally bright looking.

The missionary told me this was one of his

church elders. I was also told that his house was a model as regards good discipline. He was a true elder, able to rule his own house. This man used to lose nearly all his children, but now he is rearing a strong, healthy, happy family.

Then we came to a home where a beloved child had died the night before. There was no weeping and wailing, no beating of breasts, no superstitious ongoings. We met the head of the house who approached us quietly and calmly. He was a Christian and an elder, which explained the unusual quietness. He knew that his little one had gone to the happy home beyond, and that all was well.

Further on, we visited the home of a man whose appearance was rather wild. His face was now very much softened, but he must have been a warrior in his day. Dr. Buchanan informed me that the man used to be a ring-leader amongst looters; now he is a peaceful, law-abiding citizen. He and his wife stood chatting with us at their gate like two decent Presbyterian folk in a Scottish glen.

What had happened? They had accepted the Gospel, and were rejoicing in Jesus as their Saviour. Who dares to say—"Let the heathen remain as they are; they are happy enough!"

On Sunday, it was an inspiring sight to see the people gathered together for worship. The bell was rung, its sweet music echoing through the valley. The tolling of a church bell always moves me. I was deeply impressed listening to this bell calling the dwellers in the jungle to the house of God.

In due time, the people had gathered and had squatted themselves comfortably on the floor. Three young men were the speakers, one of them for the first time.

Before beginning, his experience was very much like others at home. He imagined, while sitting awaiting his turn, that he had forgotten everything. He sent up a little note to the Doctor informing him of this and asking to be excused. He was encouraged, however, to come up, when he acquitted himself very well indeed.

A very interesting part of the service was when a man made public confession of his faith in Jesus Christ by being baptized. It was a little amusing but none the less touching, to see the man quietly suffering, the Doctor, with his scissors, to snip off his chotli. This chotli, or tuft of hair, is usually worn at the back of head by all good Hindoos, but it is not exactly becoming in a Christian. The man must feel a little bare about the top, but I am sure his mind is at rest.

In the evening, I was privileged to be the speaker, when I spoke in Gujarati from the text in Matthew, "Come unto me, all ye that labour and are heavy laden, and I will give you rest, etc." I spoke of the Giver of peace—Who He is, and of His ability to give what He claims to give; the nature of the peace He gives; then of the fact that the invitation is to all.

MERCHANT AND ROBBERS IN HONAN.

REV. J. A. SLIMMON, HWAiking.

A musk merchant who was travelling from Sian Fu to Hwaiking fell among robbers west of Honan Fu. When they were about to rifle his baggage, he dared them to touch it, declaring it only contained books belonging to a Christian evangelist. The robbers fell to the bluff and not only gave up the attack, but provided him with an escort to see him safely past their "sphere of influence."

The musk merchant and his friends decided that the Christian Church which could produce results of this kind was an institution worth while joining, consequently, on their arrival at Hwaiking city, they sought out a church member who was said to have a lot of influence with the foreign missionary. They offered him seventy dollars to secure a church membership certificate.

This church member—though blind—recognized a good thing when he met it, and was at once filled with a burning desire to preach the gospel among the robbers. He called on his pastor, asking advice, and requesting that a certificate of membership be given him, and one for his friends who would accompany him. The innocent missionary gladly gave him the desired certificate.

A few days later, he sought his pastor again, saying he knew several "very influential" people who were anxious to be enrolled. The pastor said he would gladly enroll them after he had made full enquiries into their affairs, and had examined them as to their knowledge of the Christian religion.

No more was heard of these influential friends, but the church member and his friend, armed with church certificates, started off for Honan Fu to begin his work of preaching to the robbers.

If, hereafter, he be found travelling with musk merchants with several thousand taels worth of musk needing protection, it will be looked on as a mere coincidence, and a good thing for the merchants.

GETTING READY.

While Abraham Lincoln was cutting wood he often had a book with him and his resting moments were spent in study.

One day, when resting his body, he was sitting on the ground with a law book on his knees and intently reading.

A pompous squire was passing by, saw him, and called out: "Hello, Abe, what! studying law? Do you expect to be President some day?"

"Don't know," said Lincoln, "but I am going to get ready for anything God may have for me to do."

Boys, this is your getting-ready time for what God has for you to do. It may be to farm; to work in wood, stone, brick or iron, to be a mechanic, merchant, minister, missionary. Leave that with God to guide. But use your boyhood's days.

JAPAN'S CRUELTY IN KOREA.

(The following incidents are by a Nova Scotia girl, one of our own missionaries in Korea, just returned on furlough, thus assuring their absolute verity. Ed.)

Conditions in Korea had not improved very much when I left there, the end of April. Schools (i. e., National Japanese schools) all over the country are closed, except perhaps a few primary boys schools. The students have agreed that they will not go back to school until all who have been imprisoned are released. Of those who were arrested, as far as I heard, the longest sentence received was for three years with hard labour. These sentences vary from six months to three years.

Up to the last of April a million people had been imprisoned and ten thousand either killed or wounded.

The first demonstration in Hamheung was on March 3rd. On that day about five thousand people assembled and about five hundred were taken prisoners.

As in all places, the Koreans made no resistance. The soldiers were out with fixed bayonets, and the firemen with their long hooks with which to "draw" in the crowd. A good many people were cut with the fire-hooks on that day but there were no serious injuries.

Most of the soldiers had been sent away to Seoul to quell any disturbance which might take place there at the time of the Emperor's funeral, and so some Japanese coolies were imported from Wonsan to look after the Hamheung people. They did their work well, and on the day of the second demonstration, beat people over the heads and shoulders while taking them to the police station.

* * *

On that afternoon four school-girls who were walking past the police station were arrested and one of them quite badly beaten. They were released after three days. Four others who had committed no offence were arrested and kept at the police station for a week.

All of the teachers in the Girls' School, except two, are in jail; and all of the teachers in the Boys' Academy except one, with sentences varying from one to one and a half years. These are our own mission schools.

Of the Hospital Staff, Dr. MacMillan's helper is in jail for blowing the bugle to start the call; and Dr. Pak, who graduated last spring, for giving a contribution to help the families of those who might be imprisoned. They both received a sentence of ten months.

Most of the leaders of both our Hamheung churches took part in the demonstrations and are in jail, so that the work is in a serious condition. In the country districts, the Christians, as a rule, did not call "Mansei" and so very few of them are imprisoned. But the authorities are so suspicious of the foreigners, that it does not seem wise to do any itinerating into the country just now.

There has been a good deal of cruelty during cross examination, and even while arresting people.

At Siu Heung Kun one hundred li (twenty-three miles) west of Hamheung, the people met on a market day called "Mansei." The gendarmes immediately shot into the crowd and killed eight people, one of whom was a woman with a baby on her back who had taken no part in the demonstration. At another place four people were killed in the same way. At Hongwon nine people were badly beaten. Six died and three may recover.

At a place about a hundred li from Chang Jin, in Mr. McDonald's district, the crowd was shot into and fifty-four people wounded and thrown into a pile.

After the police left, the Koreans went and tried to find their friends, and of the fifty-four three are now living.

* * *

But the tortures during cross examination are the worst. Beating is common, and also running sharp bamboo splints into the soft flesh between the fingers, or bending the fingers, arms and legs over sticks. They are too dreadful to think about.

One of the teachers in the Girl's School was helping to print the Independence paper. The police found it out and were looking for him, so they arrested his mother and younger brother and beat them to make them tell where Ye Sun Saing was.

They beat them separately at first and then brought the boy in to watch while they beat the mother. He still wouldn't tell, so they beat him in front of his mother, and at last she couldn't stand it any longer and said that if they would stop she would go and bring the other boy. After he came, he confessed all that he had done, and when he had finished they said "Didn't Mr. MacRae and Mr. Young tell you to do this?"

Of course he said "No", and then they pounded him on the head and beat him to make him say "Yes" so much that the Koreans think that he may not recover.

Judging by the way the Japanese are acting, if Great Britain or the United States do not do something for the Koreans they will be more oppressed than ever. Two or three weeks before I left 60,000 new soldiers and 200 gendarmes were brought over from Japan to quell the disturbances.

If Korea gets her independence, she will become a Christian nation. Japan had no right to annex her after guaranteeing her independence.

However in political questions the missionaries in Korea take no part. But they do protest, in the name of humanity, against the cruel barbarism, inhuman treatment of an innocent people with an independent history of thousands of years, whose only crime is that they are asking to live their life in quietness and peace.

TOURING IN HAT PIPLIA, INDIA.

BY MISS L. I. FINDLAY MOODIE, M.D.

Hat Piplia, via Indore.

Dear RECORD:—

Two years ago, two women folk, the representatives of the Presbyterian Church in Canada came to live in this native State.

Since that time the Gospel news has been carried to all the near-by villages. Miss Glendinning and her workers have visited the women, while the Indian preacher and catechists have explained to the men the meaning of the Christian religion. But the further away villages had not been entered.

So on being re-appointed to Hat Piplia after a year's work elsewhere, cold season visiting was my programme, for not only would this be the means of reaching other villages with the Gospel but the news of the mission hospital would be spread.

When the sick come and stay as "in-patients," they and their following of relatives who accompany them can get a good understanding of the new religion. They see the evidence of Christianity, and day by day receive instruction.

When we were ready to start for our first camp, the driver of one ox-cart failed to appear, and at the last moment another man had to be secured. Then the iron tire came off one of the cart wheels and it had to go to the blacksmith shop,

At length, one cart of goods with the Bible woman and a man helper perched aloft, started. I followed on a country pony. It was a beautiful morning with just a tinge of crispy coolness in the air. The wheat fields were green and the king-crows poured forth a babel of noise as we passed.

Arrived at our destination, a crowd of children gathered and accompanied us through the streets of the village to a clump of trees close by where we pitched our tents.

Bright and early next morn, the sick with various ills and aches began to arrive at the tent. After finishing with them, the Bible woman and I went into the village.

We had not gone far when one woman invited us into her courtyard, and produced the usual rope cot for us to sit on. All the neighbour women were called in and great was their interest in us.

They listened to the Gospel message for the first time and many were the exclamations, "That's true; that sounds true and good." Questions about this new teacher, Jesus Christ, were interspersed with questions of a more personal nature.

Then telling the women we were going to all the different quarters of the village to give the other women this same story, we said farewell and went on our way.

The women all found it hard to understand why we should come to their village for no

other reason but to tell them the way of salvation. So they ascribed all kinds of motives to our visit. The one most often mentioned was that we had come to collect the men and forcibly send them to the war.

"But the fighting stopped six weeks ago," we told them.

Then immediately the question followed, "Who won?"

Everywhere, there was the usual story of illiteracy. In some villages not one man could read. And as to the women—in the sixty-five villages visited, not more than four or five women did we meet who could read. Here and there is a school for boys but no provision for the girls.

In eight of the villages we heard of schools. When we asked a father why he did not send his sons to school, often a reply like this was given, "Oh, I belong to the farmer caste. What use would it be to my son even if he could read?"

We always tried to sell Gospels or hymn books wherever anyone could read. Occasionally, a non-reading man would buy a Gospel saying he would get a man of his caste to read it to him.

Altogether, four or five hundred Gospels and religious books were scattered throughout the district on this tour.

A touring trip would be incomplete without its unexpected incidents.

Our first was the attempt made to steal the horse. The thief managed to escape—without the horse.

A second event was the visit of a cobra. At evening time, as the men were cooking their food, they saw a snake crawl into their tent. A great hue and cry was raised. The three men ran for long sticks.

But imagine my dismay when I found that two of them had never killed a snake and couldn't be depended on to do so in this case. One of the two is a fine Christian preacher but he is a convert from Brahminism, and to a Brahmin all forms of life are sacred.

But the third man was an old reliable and without a twinge of conscience he despatched the cobra. It measured five feet in length and put up a fine fight. Its mate did not appear although we watched carefully for it.

A third event, most unusual, was a hail storm, with sharp lightning and a hurricane.

As the wind tore open the flaps of the tent, the hail stones were dashed into it and in a few moments the floor was a white icy carpet. Many of the hail stones were larger than pigeons' eggs, and fell with great force. It seemed as though the tent would be torn in pieces. And indeed the outer roof was torn in many places and some of the seams ripped open.

But in fifteen minutes the storm had spent its fury. The Bible woman, wrapped in a blanket, had to sit up all night in a chair as her bedding was soaked through.

Next morning, the trees were bare and gaunt with scarcely a leaf. Under most of them, song birds lay dead. Later, we heard that two men, not far from us, who had been out in the storm, had been killed by the hail stones, and also some cattle. In some fields, not a blade of wheat remained standing. Fortunately, no other district seemed to suffer so severely as this one.

The children had never seen pieces of ice like these. They carefully treasured heaps of hail in shady places, and for three days were to be seen eating it at all hours.

The two months of cold season itinerating quickly passed. After visiting all the villages in the neighborhood of one camp, we would move camp eight or ten miles away and give the Gospel in the new district. We had not been outside a radius of fifteen miles from the Hat Pipla centre, and had visited sixty-five villages.

In all except two villages, we had been made welcome when the people understood why we had come. And on leaving we had heard, "Come again, come again."

The Gospel has been given in most of these villages but once, and it will be a year before they can again be visited. In the meantime, we can pray that the seed sown may not be choked "by the cares of the world" and "the lusts of other things entering in."

A SCHOOL CLOSING IN HONAN.

By REV. J. G. G. BOMPAS, WEI HWEI.

The room was packed. Besides the seventy boys of our boarding school there were quite a number of relatives who had come to escort them home, and a good many others who had dropped in just to see what was going on.

The meeting was opened with praise and prayer. Then we had an address in Chinese from Mrs. Forbes. She is seventy-three years old and has been in China four years, having come out with her son in 1914; but she has a wonderful memory and has learned quite a bit of this difficult language. She expected shortly to sail for Canada, and wished, before leaving, to say a few words to the school boys.

She first said a few words in English, which I translated to the boys, and then she spoke to them in Chinese for ten minutes or more. I am sure they would miss very little of it, she spoke so clearly and distinctly.

At the close of her address, she laid on the table a number of copies of a short prayer which she had written out in Chinese, saying that she wanted the boys to take one each, learn the prayer themselves and each one teach some one else.

After Mrs. Forbes finished her address, the

secretary of each committee reported in turn on the work of the term.

It would have done your heart good to have seen the performance. Each one would walk up on to the platform with great dignity, the chairman would rise to greet him, the two would stand and look at each other for half a second, then make a low bow, the speaker then would turn and make his bow to the audience, who in turn would rise and bow to him.

The report was then made in a few brief sentences, an extract from the minutes of the committee read as a sample, and with two more bows he would take his seat and make room for the next man.

It was all done in such an orderly and dignified fashion that I was very much pleased and not a little surprised, and all the boys enjoyed it thoroughly.

Perhaps the most interesting part of the meeting was the handing out of the prayer forms that Mrs. Forbes had left. I told the boys that her wish was that as many as were willing should take a copy and learn it and each one teach some one else.

I said that I wasn't going to compel any boy to take it or to promise to do this, but asked that those who were willing should stand up. The whole school stood up in a body. So I had to hand out seventy of the prayer forms, and I am hoping that the boys will do as they have promised.

A number of the boys left on Friday, but most stayed till Saturday, so Friday evening they put on a dialogue and they had a good audience. The dialogue was something they had made up themselves, I believe, and the main object, so far as I could see, was to make people laugh, and they gained their objective. The Chinese are great actors. It seems to come natural to them, they don't have to learn.

On Saturday, the boys all got away, scattering to the four winds, some going by rail, some on foot, the farthest to a distance of fifty or sixty miles. It was a relief to see the last of them, but I suppose I will be glad enough to get them back again in about three weeks.

Well, we have had a very good term, not much sickness, not a single death or dismissal. We began with seventy and closed with seventy.

Two boys have been received into the Church, nine have been enrolled in a communicants' class, and four others in a beginners' class. When these have been baptized, it will mean that over half of my boys in the senior classes are church members.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—*Abraham Lincoln.*

REVIVAL MEETINGS IN HONAN.

REV. JONATHAN GOFORTH, D.D.

Honan, China, April 11, 1919.

Dear Dr. Scott:—

In February we held meetings, for the deepening of the spiritual life, at Shuntehfu, eighty miles north of Changteh.

The American Presbyterian and China Inland Missions are located at that centre. They had prepared well before hand by prayer meetings, etc. Some of their representative men and women had been sent down to our special meetings at Changteh last November, and these carried back the revival fire.

There were signs of revival from the commencement, but it would be too long to give an account of the fifteen days, so let me give part of what I have noted down for the last three days.

Friday, February 21.

At the early prayer meeting, the leader tried to restrain the men at prayer in order to give the women a chance, but in vain. The men all over burst out praying, some so intense that they wept.

Two families that had quarreled a great deal, and consequently had hindered the cause of God, were both moved to tears, and made up.

As soon as liberty was given to pray, men and women all all over the church started praying, many weeping. Two were so hopelessly broken that they were led into another room. They were unsaved men under conviction. Both gave themselves unto God. One confessed terrible sins.

The same pressure of the Spirit's power reached hearts as with judgment and burning during the afternoon service, but the sins mainly confessed were the leaving undone of things which ought to have been done.

The constant hearing of so much heart-break over neglected duties produces a conviction that there will be many shame-faced Christians at the judgment.

Saturday, February 22.

This has been a wonderful day. The early prayer meeting among the Chinese was inspiring. The prayer meeting with the missionaries at 10 a.m. had that sense of the presence of God which is indescribable.

It was rather the awe produced by the realization that the Holy One was in the midst. Hindering things were swept away, and love and confidence restored. Resolves were made to spend more time at the Word and prayer.

The Word proved quick and powerful at the a.m. service. At the close of the address, the spirit of prayer was wonderful.

Even when the benediction was pronounced, several rushed to the front to confess; one student to the habitual breaking of the last four commandments; another to smoking of cigarettes and lying moves to conceal it;

a man who maneuvered to get pay twice for a piece of cloth he had sold vowed to pay back to the firm; an evangelist to having so grieved the Holy Spirit that he was no more used in soul saving. The tears and intensity of these men, as they confessed, moved every one.

Some of the missionaries have been fasting and praying yesterday and to-day for the removal of all hindrances. It was pressed upon them that a grave injustice had been done to a leading scholar over trouble in the Boys' School two years ago, and one of the missionaries went to him in the name of the station and apologized.

At the close of the p.m. address, a mighty wave of prayer swept over the audience, and then confessions followed; a school boy to constant breaking of the fifth commandment; another to stealing his father's money to buy cigarettes. A scholar, a B. A., came to the front and confessed in tears. Another B. A., now a teacher in the Boys' High School, who has just been converted these days, in an agony of weeping confessed to infidelity, pride, gambling and other sins.

It means something for Confucian scholars to face an audience and weep over sin, but the compelling power of the Eternal Spirit is resistless.

Oh, the wondrous power of the Living God! How supreme His rule over the assemblies! The many tear-stained faces proved that the Searcher of hearts was among us. All say there is an eagerness to save others never known before at this centre. Confessions, one to another, and among all classes are taking place.

Missionaries are saying they never saw God's power subduing men like this before. No one seems to be left untouched. Many of the heathen are coming. There is scarce standing room. Some are yielding every day. Over four hundred have given in their names as enquirers.

Sunday, February 23.

What humility and tenderness among missionaries at the prayer meeting this morning! One in praying said, "O Father, I thank Thee for this season of refreshing. I would rather pray than eat." Some told the Lord that at first they feared to have this revival lest they might be humbled, but now they overflowed with praise.

The people are so eager to pray that I have to start the benediction before the one praying has said "Amen," and at the close of an address there is no use in urging them to pray one by one, for a dozen may commence at the same instant.

There were many notable confessions and testimonies to-day. It is impossible to give them, for it would almost fill a volume.

The evening was given up to a testimony and resolve meeting, when hundreds gladly testified to blessing received, and the resolves covered all phases of life and service.

The Forward Movement

The Articles in these pages are provided by the Literature Committee
of The Forward Movement.

THE STORY OF A GIRL MISSIONARY

By A. LAYMAN.

Latchford is a new Ontario town where a woman—Miss Vera Allan—is the Missionary, Sunday School Superintendent and Social Worker.

When Rev. J. D. Byrnes made a plea for mission workers to the women students in Queen's, Miss Allan—instead of taking a school—was among the first to respond, and the little T. & N. O. town of Latchford was assigned to her. Now that several months have passed, the story of this girl-missionary may be told, and a most suggestive tale it is.

Her human material was scarce two-score families, as fine folk as one will meet. Landing, satchel in hand, from a northbound train on a July morning, the plucky little lady stepped at once into her parish and her job—one that might well have loomed up as too big for a lassie fresh from college halls.

The first item on her programme was to go visiting. There is nothing like getting acquainted as a foundation for future plans.

Following this intensive home-visiting campaign, came the starting of a Sabbath School. Fifty was the response the first Sunday, and who can beat this record? It must have included every member of the community.

She was superintendent, musical director and teacher all in one, turning a school into a class, and teaching them so acceptably that the school was maintained at high level all through the summer and ever since. It is, in fact, an up-to-date evergreen school.

The next step was to secure the help of five young ladies as teachers, and thus a fine staff was soon at work with six classes.

Over a score of husky young men, employed in the lumber camps, also turned up, and so a young men's Bible Class was formed under Miss Allan's leadership. Some of the members travel for long distances by dog-team in the winter season to attend the class.

This programme not keeping her busy, she organized a Boys' Club, setting up a week-night programme for them. The avidity with which the kiddies responded to this great event would make a story by itself.

But there is more to chronicle. The modest little Presbyterian Church building was almost submerged by a debt. The lady missionary organized a canvassing committee which collected \$350; the mortgagor generously threw off \$250, and there you are with a mortgage-to-burn.

This many-sided lady preaches regularly and with much acceptance. Imagine her surprise when asked to preach for and to the local Orangemen, which she again pluckily did, as she does everything. "I can't give you an Orange talk," she wittily said, "but I'll give you a white one," and so the lucky brethren of this tiny corner of Canada had a unique discourse on "the Second Mile," and they are still talking about it.

A few miles from Latchford is Gillies—a metropolis in embryo, with a population of sixteen souls in four families. In response to a community request, Miss Allan conducts a week-night meeting there, reading to them, playing and singing for them (for she's a bit of a musician as a bye-product), and in other ways good-neighbouring the citizens of Gillies.

Just a paragraph or two more. I forgot to add that Miss Allan has organized a Ladies Aid Society at Latchford, and, in the summer time, runs picnics for her parishioners.

Naturally enough, such a novel type of missionary is in demand elsewhere, and, between other duties, finds time to visit contiguous towns and give talks.

It was in Cobalt that she addressed a sister Ladies' Aid, on a recent winter's day, and at its close, when most folks were gathering for the evening meal, the preacher-lady hit the trail home, a trifle of ten or twelve miles, on her snowshoes!

So you see, Latchford is far removed from being a "vacant charge."

HOW HOME MISSIONS PAY.

The value of Home Mission work in the Canadian West can hardly be over-estimated, and many of the results are difficult to tabulate.

Our District Superintendent for Southern Saskatchewan tells of eighteen communicants being received on profession of faith as the result of the work of a student missionary during the summer.

Another student, who rode twelve hundred miles on horseback over his pioneer field, had thirty-seven for baptism and six additions on profession of faith.

A catechist succeeded in having the people erect two good churches, and won twelve of his young people to Christ. Another helped to build a comfortable manse, and the people purchased an auto for the field work.

Yet another missionary made a survey of twelve townships that had never previously been supplied regularly with church services. Do Home Missions pay? Verily.

MAKING SUNDAY SCHOOLS ON THE PRAIRIE**By REV. JOHN W. LITTLE,***S.S. Field Secretary for Saskatchewan.*

When Mrs. C... first came to the Zenith district in southern Saskatchewan, in 1909, there were no railroads and the nearest town was many miles away. With her husband she cheerfully faced pioneer conditions in a farming community, and amid all the privations of life in primitive surroundings, she maintained her buoyancy of spirit and her interest in the welfare of the community.

That summer a little church was built at Davyroyd, five miles to the north, where a student usually came every spring afterwards to hold service until fall.

In 1911 however, he failed to come. Undaunted, Mrs. C... gathered the young women around her, organized them into a class, held song services regularly in the church, while the members of the class took turn about speaking on the subjects suggested in the Christian Endeavor topic card, and encouraged old and young to attend.

The church was filled. Men, women and little children showed their appreciation by their presence and support. In time many of the young women moved away and the class fell through but the cause continued. When the student returned, a regular Sunday school was organized, meeting sometimes before and sometimes after the regular service, but with doubtful success.

In 1916 a public school was built in the Zenith district, about five miles from Davyroyd. About five families lived near who were not at the time in regular attendance at any church, and for their sakes Mrs. C... organized another Sunday school. This was to meet on alternate Sundays, to permit all to go to Davyroyd church on the other Sunday if they so desired.

The first day twenty children were present and they seemed so happy over the prospect of a school for the summer that their beaming faces were ample reward for all the trouble taken by this faithful leader. She could get no other teachers, so all formed one class.

One family of six little French children walked every Sunday, often bringing the three-year old sister with them, taking turns about in carrying her. Though Mrs. C... lived three miles away, she felt her task a rare privilege as Sunday after Sunday she walked into that room of smiling faces.

Her records show an enrolment of twenty, visitors twenty-six, and offering \$2.93. Some seventy Bible verses were memorized by the pupils. Friends from outside points contributed papers, and a neighboring woman, an invalid, joined with her in a gift of books for memory work.

In 1917 a Mr. S... started a school five miles north of Davyroyd, in a private home,

and it was a great success from the first. Meanwhile Mrs. C... was able to interest three others in her work at Zenith and the school was graded.

That summer, with an average attendance of twenty, 363 memory verses were learned, and the offering was \$14.20. A picnic netted them another \$10. Through ill health the school closed that fall but, undaunted, Mrs. C... formed the children into a Mission Band with Mrs. G... as leader.

In the spring of 1918 the Sunday school was begun again with Mrs. G... as superintendent and the summer's work was most encouraging. In the fall the Mission Band took its place, meeting fortnightly on Sunday afternoons in private homes. The people have to drive quite a distance and winter weather is uncertain on the prairie, but the interest has continued unabated. "We have an older girl President, a boy Vice-president, a bright girl of twelve for Secretary, and we take up the missionary topics," writes Mrs. C... "The children take part, the offerings are generous, and we usually have special music."

In addition, during 1918 a Sunday school was organized at Kandiyohi with an enrolment of thirty-two, an average attendance of twenty, and with offerings ranging, from \$1 to \$4 a Sunday. The fall found them with \$18 in their treasury.

Willows, five miles away, caught the contagion and also organized, with an average attendance of twenty and average offering of \$1.25. The inspiration in the last mentioned centre came from a lady missionary, one of the many who came to our western prairies during 1918 and gave such a good account of themselves.

This little epic of prairie life is given almost word for word as narrated by Mrs. C... It is more than a collection of facts and figures. It is a glorious chapter from the history of Western prairie life in the making. It requires only a little sanctified imagination to see how rich this sample tale is in life values.

The passing of the Prohibition Act in British Columbia, in force since October, 1917, has been of immense gain to the Province. The Kamloops Presbytery passed the following typical resolution:—

"1. A marked improvement in social conditions, and especially in the home life of the community.

"2. A great decrease in crime, so much so that many of the jails and police stations now have but few inmates.

"3. A pronounced increase of profitable business to merchants and supply men, not a few now paying promptly who before could scarce receive credit.

"4. An increase in efficiency and safety in industrial operation and especially where large groups of men are employed in lumbering and mining camps."

MEN FOR THE MINISTRY

Where the Responsibility Rests.

By REV. A. RUSSELL, NOKOMIS.

If men for the Christian Ministry are to be forthcoming in each successive generation, in the numbers and after the standard required, the whole Christian community must awake. Such conditions must exist as are calculated to produce them. We can only expect them when the soil and seed and atmosphere in society are such as to give birth to them.

The Home, School, Church — and Government too — must co-operate to bring about the conditions which are most likely to draw out to the full the latent possibilities in every child and kindle the divine spark of life into a flame. When we think of the action and reaction of these forces, it is not easy to determine which is primary and which is secondary. Nation and family contributed to providing Israel's national and spiritual leaders.

Moses found an equipment in parental care and Egyptian learning; Samson came of parents who had some heavenly instruction in eugenics, Samuel was the child of faith and prayer, Jeremiah and John had pre-natal preparation. Paul felt there had been forces shaping his life from birth, determining his career. In the case of young Timothy, there went before him the faith of a mother, Eunice, and a grandmother, Lois. Church history tells us Augustine and Wesley were ensnatched in the folds of their mother's prayers.

A definite responsibility rests with the Christian home. The spiritual atmosphere of the home counts for much, Christian parents by their example can cultivate a spirit of reverence for divine things and of respect for the Church and the holy calling of the ministry. They can pray that their children may be divinely guided in their life-calling.

If the old Scottish custom of setting apart one of the sons of the family to the Christian ministry was somewhat rigid, it at the same time reflected the piety of the home life, indicated a sense of responsibility and respect towards the Church, and did actually furnish Scotland with a succession of spiritual leaders which has given her a unique place in the history of Christendom.

The school ought, though indirectly, to lead young men toward the ministry. This influence would be real if the teaching aimed at a more all-round education of the child. It can hardly be said that the public school system is designed to awaken and strengthen the moral and spiritual faculties on which character so much depends. This all-round education is due to every child, and if received would so quicken the moral and spiritual faculties that the teen-age boy would be more susceptible to the motives and ideals of the Christian ministry.

Even Governments have their share of responsibility. It behooves them to recog-

nize the part and influence that religion and morals have in the life of a nation and make the fullest provision for the richest development of every prospective citizen. Governmental laws and methods have a reflex influence on their subjects, and these must appeal to the higher and not pander to the lower instincts of the people. The moral tone engendered by pure and wholesome government will give direction to youthful ideals and activities. The greatest men are more or less the product of environment.

If home, school, and government combine their efforts, each child will bud forth into full-orbed youth, there will be in him all the elements of real manhood, the spirit of self-reliance will be developed, intelligent voluntary choice shall be an early acquisition, and will-power shall have found its true place in the determination of character. All that will be necessary will be the prompting of the Spirit from within and the gentle touch of the Church from without to lead him to his appointed work.

Ultimately the burden of responsibility is with the Church. It is the Church's duty to bring all possible influence to bear on the home, school, and government. There is not only the indirect influence the Church may exert on School and State but that direct appeal which it is her privilege to make straight to the heart.

By this means she must renew her own life from age to age and win to her side those who shall espouse her cause and shoulder her responsibilities, and make her neither to be hid from her friends nor mocked by her enemies. If there is a lack of workers, let the pulpit ring out. Let it make the same heroic appeal for men for the ministry that the country did for war, or, better still, that Jesus did for disciples. He challenged men by the ideals and obligations the Kingdom brought with it.

Let the religious education by minister and Sunday school be such as to sift out those in whom God has already planted the seed possibilities of a Christian minister, and let the needs of the Home land and other lands be so presented as to challenge the faith and courage of the best.

While taking due account of all human agencies it must never be forgotten that the chief remedy for the supply of under-shepherds is a heartfelt response to the appeal of the Great Shepherd "Pray ye the Lord of the harvest." There lies to our hand the mightiest weapon in the hands of mortal man to move heaven and earth.

The usefulness and effectiveness of a Young People's Society as a Forward Movement agency is being constantly demonstrated. The Young People's Society of Estevan, Saskatchewan, during the absence of their pastor for eight weeks last summer on mission work elsewhere, carried on the Sunday services most successfully.

A VISIT TO TRINIDAD

By REV. J. J. WRIGHT, LEVIS, QUE.

Recently my friend, Mr. G. B. Ramsay of Quebec, and I made a voyage to the West Indies, spending some days in Trinidad and visiting our missions there.

On leaving St. John, N.B., we were told we would soon run into the Gulf Stream and then it would be summer. Instead, we had to fight against a great storm all the way till in the lee of the Bermudas.

It helped us to appreciate the experience of our first missionary to Trinidad, Rev. John Morton, who, in 1867, left Nova Scotia in a small coasting vessel of some 200 tons (our steamer was 4,500 tons). Shortly after he started, a great storm began to rage, the voyage lengthened into weeks, the ship's gear was blown away, and for days the passengers were battened down in an ill-smelling hold with small hope that they would ever again see the land.

In a brief article, one cannot even mention the names of the brethren met with and the kindness shown us everywhere. Nor can we tell of St. Kitts, Dominica, St. Lucia, Antigua, St. Vincent, Barbadoes and Grenada.

Trinidad and its People.

What memories lurk in the shadows of these shores! Here great battles were fought that settled the character of our North American civilization, making it unlike that of Central America and Venezuela and the Brazils.

In these waters were developed the men who drove the Armada to wreck and ruin. Once these West Indies were the most treasured of our possessions, and to hold them a hundred thousand lives were sacrificed. In the light of this the Church may well ask herself what serious intention she shows of winning these regions for Christ.

There are few sights anywhere to compare with the approach to Trinidad. Sweeping through the Bocas, to what a strange world we are heading! We reach Port of Spain, Trinidad's Capital, busy, gay, cosmopolitan. The representatives of five continents jostle one another. Here is the entrepot for the vast basin of the Orinoco. Here are great plantations of sugar and cocoa, forests of rare timber and that wonderful Lake of Pitch. There can be no doubt of the future of Trinidad commercially.

Of a population of some 375,000 only 25,000 are whites, 225,000 are colored and 125,000 are East Indians, who came from India to labor on the plantations. Some have prospered, but the many are still in ignorance and superstition.

The Canadian Presbyterian Ch. has accepted responsibility for these people. Dr. Morton began his work in 1868, patiently teaching the children to read the Scriptures, thereby gaining the interest of the parents; establishing schools, and training a native ministry,

till now we have over seventy schools with a total enrolment of about 14,000 children, and 1,500 communicants in the various native churches.

The educational work centres in San Fernando with training schools and College. For this mission the working motto is: "Church and School together stand; they are two fingers of God's hand."

It was seen that in looking to the founding of Christian homes, the girls must have Christian training as well as the boys, and this resulted in the Sarah Morton Memorial School for Girls, built by the women of the Maritime synod. Medical work is needed, of course, but this is being done by the amply endowed Rockefeller Institute, which is investigating the hook-worm disease and fighting dirt and stagnation as the breeding grounds for malarial and other fevers.

Tunapuna Station.

Let us make a flying visit to a few sample stations. Leaving Port of Spain on a Sabbath morning, we pick up Mr. Harvey H. Morton at Tunapuna, and are soon at Sangre Grande, an eastern outpost facing 5,000 miles of unimpeded ocean breezes.

Then a rapid run over beautiful roads, through palms and cocoa plantations, brings us to the first school, with rows of black boys on one side, girls on the other, and in the rear older boys and girls and men and women with perhaps one or more lepers standing apart.

The lessons read, the hymns sung, the addresses by the native teachers and by Mr. Morton are all in Hindi. We did not understand the words and yet our hearts heard the message and we knew that the spirit of God was in the place.

Three other stops, an evening service in Tunapuna, and then to the manse, a house without a single pane of glass, and finally rest in beds heavily draped against mosquitoes.

Mrs. Morton, senior, is still actively interested in the work. Fifty-one years ago Dr. and Mrs. Morton came voluntarily to perils and privation, with only God's care to guard them. Once they were denied any other dwelling than an old attic loft, which had to be fumigated, and from which pails of dead or dazed bats were taken before they could move in. Mrs. Morton has lived to see the little one become a thousand.

San Fernando.

We reached San Fernando on Monday. In the evening there was a Christian Endeavour meeting in Susa macnar Church (Church of Glad Tidings), a self-supporting native church.

The singing and interest were simply splendid. Men came up to greet us and send their greetings to the home Church in Canada, and as we looked into their faces we could not but feel that they are our brethren and, by the grace of God, quite our equals in Christian knowledge and living.

Some of our fellow-passengers came back from Demerara with sad tales of what they had seen of a people physically and morally helpless and crippled. They were mad against them too, for there had just been concluded a trial of some natives guilty of a cruel crime to which they had been led by their wicked superstitions, but we had seen, and we knew what the grace of God could do for these people.

The squalid meagre life of the natives would discourage many. These spicy breezes threaten with indolence, and it is expecting a great deal of our missionaries to give up the stir and stimulus of life in Canada and bear for us the burden and heat of the day in such fields, where they must forget the world and alas, perhaps, soon be of the world forgot.

In St. Lucia we were standing on the Barrack hill, entranced with the view of sky and sea and coral beaches fringed with palms till a young Canadian sentry standing by lost all patience with us. "Yes, it seems fine to you people who come for a few hours or days, but if you had to stay here as we have for four years, you would think it was the last place on God's earth."

A Block from India.

This East Indian population of Trinidad is a block off the heathen world laid right at our door, where we can see the fruits of idolatry and superstition, but where we can see in glorious contrast the fruits of Christian teaching. It is a part of our Empire, nay, it is part of our Dominion, for we are rapidly developing closer trade relations with them. The whole situation is a challenge to our Canadian Church and, if not met rightly, will be our judgment.

A fine start has been made. The Gospel is the power that saves; it is the power that constrains men and women to go to the help of others; it must be the power of God to constrain men gladly and generously to give of their means wherever money is needed and wherever it is shown it can be used efficiently.

"Let us go in and possess the land, for we are well able to possess it."

New Ontario shows up well in its Home Mission report. Despite war and "flu" conditions, attendance at public worship and Sabbath Schools broke all previous records, while givings to Budget and benevolences substantially increased in every Presbytery.

A marked advance has also been made towards the support of ordinances on the fields. For example, only twelve per cent of the aid-receiving charges are asking increased grants in order to meet the new salary scale. Ninety-six per cent of the supplied mission fields and augmented charges in the four northern Presbyteries reported additions to their membership.

THE GOSPEL'S POWER IN INDIA.

"One of the many incidents that has gladdened the hearts of all"—writes Rev. J. S. Mackay, of Neemuch, India,—"*has been the baptism of the brother of the head man of one of the Bhil villages in the Bopatpura district.*"

"When he visited his village while on tour he was much interested in Christianity, but very much afraid of persecution. When our catechists started to work in that part, only at night were they able to visit him. One evening when they were, singing hymns together they were surrounded by the villagers who demanded that the strangers should leave at once.

"When the leader of the villagers threatened to strike our worker, the Bhil who had become interested in Christianity sprang between them and said he would kill anyone who touched his guests. The villagers who had evidently been much impressed by this threat withdrew and allowed the singing to go on without any further interruption.

"Slowly this man grew stronger and stronger in spiritual things and a few months later, when we gave him baptism, the testimony which he gave to the power of Christ's love was beautiful. The fierce, haughty spirit which he had exhibited a few month's before had given place to one of deep humility and love.

"One of the splendid features of this movement toward Christianity among the Bhils is the way the new converts are seeking to tell their friends and others about Christ. Already the Bhil whose baptism is mentioned above has gathered about him a number of seekers and our constant and fervent prayer is that these and many others may soon receive baptism.

"Throughout the whole state of Banswara a rapid change is going on among the Bhils. They are becoming dissatisfied with their old gods and with their old ways of living, and are seeking for something better. More and more they are beginning to see that the missionaries have the interest of the Bhils at heart and are showing themselves as being more ready to listen to the Message.

"This was especially marked when we were on tour last December in a district where we had toured other years. Twelve months previous the people had been suspicious and not ready to listen. This year almost every night we had from fifteen to twenty Bhils sitting by our camp fire listening with great interest to the Gospel and learning hymns."

We do not know anything about our own resources until we have taught ourselves to stand alone. Not until we can think for ourselves, decide for ourselves, and act for ourselves, do we become more than infants in the moral universe.

Young People's Societies

LAND OF CHERRY BLOSSOMS AND SMOKE STACKS. (Japan)

BY REV. A. E. ARMSTRONG.

"Japan leading Orient! Whither?"

This was the cablegram from the Christian students of Japan to the student volunteers of the Colleges of U.S.A. and Canada at their quadrennial convention some years ago.

It was intended to emphasize the fact that Japan is the key to the Orient, and also, because of its progress during the last half century, the natural leader of Northern Asia, with its one-third of the people of the world. How important therefore that Japan should lead the Orient into the ways of Christian civilization!

This question by the Christian students of Japan to the Christian students of North America is even more pertinent today.

The war has revealed in startling clearness the two parties in the Mikado's Empire, one representing autocratic militarism—the other democracy. The former would lead Japan and the Orient in the way that Germany trod to her overthrow; the latter into the ways of liberty, democracy, justice and righteousness.

* * *

Which way will Japan take? This is a question affecting the entire world and of fundamental importance to Christianity. Our faith is democratic and liberty-loving. It emphasizes fair dealing and equal rights for all. It proclaims that service is the test for industry and that the effort of all classes should be the improvement of human conditions, so that life, liberty and opportunity for happiness may be afforded to every man, woman and child.

Militarism and autocracy have little interest in the welfare of the masses, but is concerned mainly with the privileges of the classes. As exemplified today in the case of Korea, Japanese militarism reveals itself as knowing no other form of treating those who ask for justice and liberty than stern repression by the sword. With militarism, "Might is right," and herein is fixed that great gulf which divides it from liberty-loving democracy.

The Sunrise Empire is not a large country—about the size of the British isles—but it occupies a strategic position in the Northern Pacific.

The population of Japan proper is about fifty-seven millions and is increasing at the rate of 650,000 annually. In the dependencies of Formosa, Korea, and Liaotung, the portion of southern Manchuria about Port Arthur, the population is about twenty-five millions.

Japan is handicapped in having, within her empire, little coal or iron, and yet requiring

them in great quantities, for she must develop along industrial rather than agricultural lines. This is necessary because of the large population in such a limited territory, and also because the country is so mountainous that only about one-sixth of its area can be cultivated.

Hence Japan has to seek elsewhere for the basic elements of industry and also for room for her rapidly increasing people. As the Japanese dislike any other climate than the temperate the question of providing for the surplus population is a difficult one.

The Japanese are industrious. The farmers have to work hard to make a living from their small farms and especially in sections where the soil is poor. It is said that seven million farmers are always in poverty. They drift into the cities and find employment in the industries which are rapidly developing. In 1900 the city population of Japan was eight and a half millions and today it is fifteen millions. The annual birth rate among these poorer classes is forty per thousand, or twice that of North America.

* * *

The conditions under which the industrial employees labor are far from what they should be, and are not to be compared with those of the Western world. These conditions are aggravated by the rise in the cost of rice, which is the staple food for all Japanese, and in the price of other articles, and by the unequal distribution of the wealth that has been flowing into the country through trade during the war.

Hence there are many signs of unrest, though generally speaking, the Japanese, accustomed through centuries to pay allegiance to whatever military caste has been in power, are in the main, content to trust this element still.

Books on Socialism in foreign countries have little chance of circulation in Japan, being prohibited by the Government, hence modern socialistic ideas are only very slowly gaining headway.

Marquis Okuma once stated that his countrymen can "copy and imitate, but neither initiate nor invent." Hence it is natural that Japanese are copying everything Western that will prove remunerative and useful. Western manufactured articles are rapidly being copied and "made in Japan."

Usually these goods are inferior in quality to the original and it is questionable whether a permanent trade can be built up with other nations on this basis. Indeed the general moral character of Japan's commerce is a matter of grave concern to her better people, who value her good name more than the gold that can be secured for her coffers.

The willingness of Japan to copy things western is a help to the Christian Church in entering with the Gospel. Many of the leading democrats of Japan are Christian. One of them, Mr. Watanabe of Tokyo, has recently donated \$25,000 to the Imperial University in Tokyo to provide a lecture course in Christianity.

It is stated on good authority that the Empress of Japan keeps a Bible on her room table and reads it every day, having been taught Christianity when a child by Miss Carr, an English lady missionary in Tokyo.

It is also said that the Emperor, when a boy, for about a year used to read tracts given him by the son of the Christian chamberlain of his father, and that when this was discovered, the chamberlain was dismissed.

It may therefore be assumed that his attitude towards Christianity was made favorable by the influence of the chamberlain's boy, for the emperor has for some years given an annual subscription to the Y.M.C.A. and last year gave a subscription to the Salvation Army.

* * *

Indeed the Emperor is said to take a very real interest in the affairs of the common people over whom he rules. He probably would repudiate the statement which recently

appeared in a Japanese newspaper as follows:—

"To preserve the world's peace and to promote the welfare of mankind is the mission of the Imperial Family of Japan. Heaven has invested the Imperial Family with all the qualifications necessary to fulfil this mission.

"He who can fulfil this mission is one who is the object of humanity's admiration and adoration and who holds the prerogative of administration for ever.

"The Imperial Family of Japan is as worthy of respect as God, and is the embodiment of benevolence and justice. The great principle of the Imperial Family is to make popular interests paramount—most important.

"The Imperial Family of Japan is the parent not only of her sixty millions but of all the mankind on earth. In the eyes of the Imperial Family all races are one and the same; it is above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice.

"The League of Nations, proposed to save mankind from the horrors of war, can only attain its real object by placing the Imperial Family of Japan at its head, for to attain its object the League must have a strong punitive force of a super-national and super-racial character, and this force can only be found in the Imperial Family of Japan."

A PIECE OF LACE

A young woman who had wealth, and the position which wealth brings, was brought to know the joy of giving through this original method by Mrs. E. R. Graham, a leader in the W. F. M. S.

The young lady was motoring with a friend one day, when she chanced to see an exhibition of lace in a window of a town through which they passed.

The lace had been made by the little child widows of India, of whom the girl had never heard. She did not know the pitiful story of the joylessness that surrounds the lives of the widowed girls of India, nor of the wonderful work which the W. F. M. S. is doing for them through occupational education and Christian teaching.

She fancied the lace and could easily gratify this fancy, so she bought it and appeared entirely satisfied with her purchase.

When her friend told her of the sad life of the lace-makers it seemed to arouse a passing interest.

It happened that Mrs. Graham was told of this incident and she immediately planned to strengthen this passing interest and make it of value to her work. So she asked one of friends to take up the task of sending to this young lady, at intervals, everything she could find in print upon the subject of the child widows of India, and what has been accomplished by the W. F. M. S. to make their lives more tolerable.

This was done for several months and then, when Mrs. Graham was visiting in the girl's home town, she called upon her and found her full of knowledge and interest in missionary work in India.

The caller suggested that the lace or its equivalent in money be given to the fund that she was raising as a memorial to Lilavati Singh for the education of girls in India, and the girl gladly gave the lace.

At the next public meeting which Mrs. Graham held, she embodied in her address the story of how this girl, without missionary training or interest in the cause had, by a little reading about just one part of the great field, been led to an enthusiastic desire to help the cause.

Then she held up the lace and asked if any person present would like to buy it to help the fund for the memorial to Miss Singh.

A lady bought it for twenty-five dollars and then returned the lace to Mrs. Graham that she might sell it again. This humble start of the fund for the education of girls in India grew each time that Mrs. Graham presented the lace for sale, until the present amount is \$700.

One of Mrs. Graham's friends has volunteered to continue the sale of the piece of lace until the fund reaches \$5,000. Then it will be presented to the Jubilee Committee as a memorial to Mrs. Graham.

—*Women's Missionary Friend.*

Life and Work

THE TRUE CHURCH.

BY THE LATE BISHOP RYLE.
of Liverpool, England.

I want to belong to the one true Church: to the Church outside of which there is no salvation. Where is this one true Church? What are the marks by which it may be known?

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians.

It is a Church of which all the members have the same marks. They are all born again of the Spirit: they all possess "repentance towards God, faith towards our Lord Jesus Christ." They all hate sin and they all love Christ.

They worship after various fashions; some with a form of prayer and some with none; some kneeling and some standing, but they all worship with one heart.

They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single Book—the Bible; they are all joined to one great centre—Jesus Christ.

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church membership and baptism and the Lord's Supper—although they highly value these things, when they are to be had.

It has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door.

Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like a penitent thief, he may have no opportunity of being baptized; but he has the baptism of the Spirit.

He may not be able to receive the bread and wine in the Lord's Supper, but he eats Christ's body and drinks Christ's blood by faith every day he lives and no minister on earth can prevent him.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Spiritual titles of present honor and privilege and the promises of future glory especially belong.

This is the body of Christ, the flock of Christ, the household of faith and the family of God. This is God's building, God's foundation and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven. This is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world the salt of the earth.

This is the "Holy Catholic Church" of the Apostle's Creed, the "One Catholic and Apostolic Church" of the Nicene Creed. This is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world"—(Matt. 16: 18; 28: 20).

This is the only Church which already possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—they are of one mind.

This is the only Church which possesses true sanctity. Its members are not merely holy by profession and name and in the judgment of charity, but holy in act and deed and reality, and life and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly "catholic." It is not the Church of any one nation or people: its members are to be found in every part of the world where the Gospel is received and believed.

It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all.

This is the only Church which is truly "apostolic." It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. The Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their

thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn.

It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet is not consumed.

This is the only Church of which no one member can perish. Once enrolled in the lists of this Church, sinners are safe for eternity; they are never cast away. The election of God the Father, the continued intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world: one or two here, and two or three there—a few in this parish and a few in that.

These are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defence, the stay and the support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne.

Thrones, principalities and powers upon earth shall come to nothing; dignities and offices and endowments shall all pass away, but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne on the day of Christ's appearing.

This is the true Church to which a man must belong, if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life.

You may have countless outward privileges: you may enjoy great light and knowledge—but if you do not belong to the body of Christ, your light, and knowledge and privileges will not save your soul.

Men fancy if they join this Church or that Church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion, a gross mistake.

Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. and, if you do not, it will be better at last if you had never been born.

WHEN OBEDIENCE IS HARD.

He was a promising young man, a civil engineer. Offered a position with a new railway, he had advanced, almost by leaps and bounds, to the responsible position of division engineer with a small army of subordinates under him. Then came the crisis.

The president of the road called a conference for Sunday afternoon. But the young engineer, after a fierce battle with himself, failed to appear. Instead, he sent a courteous note that he could not conscientiously attend such a meeting on the Sabbath.

"Does he think this railroad is being built for the Pilgrim fathers? A man with that kind of conscience has no business being in railroad work anyway. Very, well, we can get along without his services."

His curt dismissal was a severe blow. Some of his friends did not hesitate to tell him that he had been foolish—quixotic.

But the young man knew that his greatest Friend approved. That Friend did not reward his fidelity by opening before him a better position as constructing engineer. Instead, he led him by a chain of natural happenings and circumstances into an almost entirely new field—that of railway contractor and builder.

He had saved some money during his employment as engineer, and with this as capital and against the advice of friends, he launched out for himself. Despite adverse business conditions at the beginning, he prospered far and away beyond his highest expectations. To-day he is not only a wealthy man, but, best of all, he is as fearless, conscientious, and sincere as before his remarkable prosperity came to him. He is also infinitely stronger in his faith in God.

"It is easy in the world," says Emerson, "to live after the world's opinion. It is easy in solitude to live after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

And it is these everyday tests of obedience that try our courage most severely. They are so far removed from the atmosphere of the sublime or the spectacular. They weave no chaplets for our brows and sound no plaudits in our ears.

But let us not forget that, regardless of the manner in which the world may reward our fidelity to our own convictions, obedience never fails to bring its own peculiar reward, in peace of mind, tranquillity of soul, increase of strength. These are rewards that the world cannot give and cannot take away.

Who are the men and women who are best qualified for leadership in the world to-day? Are they not the very men and women who have been disciplined most severely in the school of obedience?

The man who has been true to his convictions, regardless of the cost to himself, is the man to whom the world instinctively looks in the times of severe crisis.

THE SHIP THAT DID NOT SAIL.

He who rideth on a railway train in hot weather when he might go by boat should be condemned with this awful condemnation, to wit, that he should be permitted to ride upon a railway train. For this was the condemnation of Judas, that he went "to his own place;" so can no sinner ever go to any hell save he doth carry his own brimstone with him.

There was a day when Keturah and I sat both of us together upon the deck of a ship, and we paid the fare and we said, "To-night we go from Boston to Portland."

And I spake to Keturah and said: "Seest thou these three ships? They all leave at six o'clock, and the one over against us goes to New York. We shall behold a grand sight when all three leave the dock together."

And Keturah said, "Where doth the one ahead of us go?"

And I answered: "I know not. But it must leave in order that we may leave. For its stern overlappeth our bow; and because it is now high unto six o'clock the ship cannot well leave before that. Therefore know I that the three ships must leave at once."

But I was mistaken.

The ship whose stern did overlap our bow was not going anywhere. The ship for New York did leave promptly at six o'clock, and ours began to get ready to leave at six.

But the ship that was not going anywhere merely slacked her cables and pulled ahead six fathoms or something like that, and barely let us out. And by the time our ship was out in the stream the New York boat was two knots down the harbor and going some, and we were not in it with her. Our ship left the dock in isolation.

Now I spake of this to Keturah, saying: "The Church hath great enterprises which call for the launching of great fleets in which many Christians sail abreast, but every now and then it cometh to pass that some sleepy Christian who isn't going anywhere, unless it may be to heaven, and who is mighty slow even about that, lieth moored to the dock, fore and aft, bound bow and stern with cables of tradition or habit or inertia, and not only spreadeth not his own sails, but lieth athwart the course of his fellow Christians till the opportunity is just disappearing over the horizon, and even then he barely maketh grudging room for some one else to make a futile and belated start; when they fail he sayeth, 'I told you so.'"

"And I wish that the Christians who do

not go anywhere would go to heaven or somewhere, and let other people do things."—*The Advance*.

THE PLACE OF SECRET PRAYER.

By GEORGE W. TRUETT, D.D.

How much do you pray? How much have you prayed to-day? How much time and thought do you give to prayer? How real and vital is prayer in your daily life? Do you know what it is, like Daniel, to have fixed times and places for prayer?

I make bold to say that just at this point, preachers are prone to fail, as perhaps at no other point.

A little while ago I was with a group of preachers one day as they discussed the perils and problems of the preacher. This man and that suggested this peril and that, concerning which the preacher needs ever to be on his guard. When it came my time to question the group of fellow preachers, this was my question, "How much do you pray?"

I may add that every man of us in that group felt conscience stricken as we searched our hearts with that question. We saw that we were busy here and there, finding texts, making sermons, arranging for funerals, for committees, for visits, for interviews, for exacting and endless tasks, but not a man of us had made enough of prayer.

What is your answer, fellow Christian, to the question, "How much do you pray?" Think again and deeply of these words of Jesus: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

Do you have the daily habit of secret prayer? You cannot afford to neglect such habit. Such neglect cannot be atoned for, whatever else you may say or do. I press the question upon every Christian before me—has "the closet with the closed door" been neglected?

That closet with the closed door is the trysting place of power. The men and women who go there come out with faces that shine, with visions that inspire, and with power that shakes the world.

Keep the path worn to that closet with the closed door, I pray you. It will enable you to know that you are not alone, but that a divine presence goes before you and with you.—*From "A Quest for Souls."*

THE SABBATH SCHOOL ARMY.

By MARION LAWRENCE.

To say that there are in the Sabbath Schools of North America a total of nearly twenty-one million teachers and pupils doesn't convey much of an idea, even in these days of big figures. That 10,706 new pupils and teachers are added to the total enrollment every week means a little more.

But think of this fact, too! Every week during the last four years there joined some evangelical church from the Sabbath Schools of North America 7,608 people. This total was doubtless increased by the fact that 67,027 Sabbath Schools during the last four years observed decision day, when the claims of the Church were definitely presented.

The Children's Record

A LITTLE CHILD SHALL LEAD THEM.

By MISS M. H. BROWN, HWAiking, HONAN.

On the opening day of school, after a Chinese holiday, one of our brightest first-year girls was missing, and Mrs. Chen, one of our Bible women, called at her home to see if she were ill.

The mother replied that she had not yet decided whether or not she would send her this term. Her older sister is to be married in a few months, and the mother planned to take the children back to their old home at that time. "And anyway," said the mother, "she has turned into a sprite (yao jwai)."

"Why, what makes you say such a thing?" said Mrs. Chen, "In school, she is one of our cleverest pupils."

"Well," replied the mother, "every night she gets down on her knees beside her bed and mumbles away at a lot of queer things, and no one knows just what she is saying. When we tell her to get up, she says, 'you leave me alone; I am praying.' Now, if you don't think she is a sprite, what is she?"

"So that is the reason you call her a sprite," replied Mrs. Chen, "let me tell you I kneel by my bed and pray every night, too."

"You do!"

"Yes, and I will tell you what she says. She is praying God to protect all your family, to take away all her sins and make her a good girl, so that you will not worship the false gods."

"So that is what she is saying! But I don't see our neighbor's little girl kneel at night."

"Don't worry about that. Most of our girls pray every night, and you ought to be glad that your daughter has greater faith than your neighbor's. Her prayers may be the means of saving and protecting you all."

"Do you remember," said the mother, "the day during vacation you called here with Miss Brown? Well, when you left, my little girl certainly scolded me properly. 'There,' she said, 'I kept telling you it was wrong to burn incense to those false gods. They are of no use; but you wouldn't listen to me; you would burn it. Now see the face you made me lose. There Miss Brown came and saw the incense, and it would look just as if I hadn't tried to teach you at all!'"

This little girl is only nine years of age and has only been four months in our school. I am sure you will know how pleased we were to see her in her usual place next morning. She was looking the picture of happiness.

Such incidents as these encourage us to look for the day when none in China need say: "Know ye the Lord?" for all shall know Him.

BABY FOUND A CHRISTIAN HOME.

Men and women of to-morrow. Here is what you have helped to do by helping to send missionaries to Honan. If it had not been for your missionaries, this baby girl would have been sold into slavery or worse, but now she has a nice Christian home. Mrs. W. H. Grant, your missionary, writes of her as follows:—

This morning, at the baptismal service, a little Chinese child was presented for baptism—a dear little girl of perhaps two years of age, looking very winsome in her gown of many colors and her flowery bonnet.

On the way home from church I asked a friend who had been present if he knew her story, and he asked me to pass it on to you.

Some weeks ago, a man in a neighboring village was gathering dates and fell from the tree, sustaining a compound fracture of the leg. He was carried to our hospital at Weihwei, but after some days blood-poisoning set in and he died, leaving a widow and four little ones in poverty.

The mother found it difficult to gather the daily supply of grass and roots for fuel, and to find food for the hungry mouths of her little ones, so she began to enquire if anyone wanted a little girl.

A young Christian medical assistant in the hospital, whose wife had lost her own baby, was looking for such a baby girl to adopt, and went to see the child.

They evidently were satisfied, and after a short talk with the mother they decided to take the child and started home, the mother still carrying her baby girl, another clinging to her gown, and the elder boy following.

After walking a short distance, the little procession stopped, the tiny girl was put down, the medical assistant then threw a silver dollar on the ground between them, which the little one picked up and handed to her mother.

The new father lifted the ragged, stained mite of humanity in his arms, and the mother returned to her desolate home. And so this little girl was, to-day, given to the Lord in baptism.

KIND WORDS.

Kind words do not cost much. They never blister the tongue or lips. We never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—*Pascal*.

FUNERAL IN HONAN.

By MRS. M. L. FORBES.

We love to tell the story of an immortal seed, lodged in a heart, and germinating after many days.

Mrs. McClure was the sower, and a woman named Wang received it. This seed reached the blade and the ear in the fact of three persons being baptized in her village, and nine families interested. The full corn in the ear is the following story:—

Mrs. Wang's husband and son died four years ago, and their coffins were hermetically sealed, until the widow would be able to bear the expense of burial. This is very common in China, and costs very little.

* * *

Having resolved on a Christian funeral, we were asked to come out from Weihwei, that we might encourage and support Mrs. Wang by our presence.

The day was beautiful, and the roads not too bad for their poorly-constructed carts, which are so entirely devoid of springs. Twenty of us went the nine miles and were heartily welcomed to her humble dwelling.

The mourners, to the most distant relative, wore white—not snowy white, but sacking white, and sacking texture—no doubt the same as the ancient sackcloth.

We all got a piece torn from the homespun web, and fixed it on as we chose. The chief mourners are not allowed to hem any part of the dress. The "thrums" make it look more forlorn looking, and that is the intention.

The great preparation of food reminded me of Scotland, fifty years ago, when there was not such a thing as a hearse. In those days, it was hard work to carry the coffin, perhaps quite a distance, and that necessitated the provision of food. In China they serve wine. In Scotland they used to serve stronger drink, but Mrs. Wang served only tea.

She had a plain but plentiful dinner, and there must have been over a hundred to feed.

* * *

Rev. W. H. Grant presided, in front of a tent erected to protect the remains, and he was surrounded by the Chinese Christians from Weihwei, who sung so heartily, and so reverently prayed, and looked so different from the people about that it filled our missionary hearts with unspeakable joy.

The whole village, men, women, and children, turned out, for they never before saw it in this fashion.

The coffins are monstrous things and need eighteen men to carry and lower them. They use poles and ropes, and four times something broke, which caused quite a detention, which mattered not to the Chinese, who are profoundly leisurely. I have yet to see one of them in a hurry.

The plain, unvarnished coffin is covered with a bamboo frame, and decorated with

tissue paper, all the colors of the rainbow. This was Chinese-looking, and so were the mourners sitting on the ground in circles of four, weeping and wailing and swaying the body back and forth.

Mrs. Wang behaved like a calm Christian as she is. Her next venture of faith is a school for the children. She has secured the premises, and is getting forms and tables made out of wood from her own farm. She only wants a Christian Chinese teacher, which, strange as it may seem, is hard to get. But her faith will be rewarded.

"Be it unto thee even as thou wilt."

WOLESLEY (SASK.) AND WEIHWEI A GOOD INVESTMENT.

By J. G. G. BOMPAS.

Wei Hwei, Honan.

Dear Dr. Mackay,—

There is a group of villages up the river, about three miles from here, with about a thousand young boys that ought to be going to school.

I have been planning for more than a year to open a school out there, and have been in consultation with two Chinese gentlemen. One of them is the leading citizen in the central one of these villages, and is willing to provide a building for the school. The other is a man who is helping gratis in my work in Wei Hwei city. He has some land out there and so is interested in the school.

Well, we have the building, and a teacher in sight, and lots of pupils promised, but at the start the people could only pay about a third of the teacher's salary.

I could not afford to put up the rest myself, and I could not use mission funds because there were not enough Christian families in the place, and yet I felt that a school would be the best way to start evangelistic work there.

* * *

So I wrote home to Wolesley, Sask., and asked mother to get the money for me some way, making it plain that it would be an extra, not to be counted in their regular givings to missions.

I asked for twenty dollars and they have given me thirty-five. Now I can go ahead and open up the school.

Though there is only one Christian on the School Board and not another Christian family in the place, still it is going to be a Christian school, for we have a Christian teacher, a member of the Church. Scripture will be taught every day, and on Sunday there will be both preaching and Sunday School.

The boys will be under a steady Christian influence, and through them we will influence the homes, and I am confident that before long we shall have a Christian community there.

THE NEW HAND AND THE WHITE PAPER.

The young printer had answered a city advertisement and found a job. When he arrived, he found that he was to set type for a jobber who was, by no means, considerate of his workmen.

The general condition of the place was bad enough; but the men themselves made things worse, for all were chewing tobacco, and were careless where they expectorated. As a result, before the day was well advanced, the condition of the place was simply revolting to the young man.

There was one printer older than the rest and with a kindly face, and to him the young man spoke.

"Are you satisfied with things in the alley?"

"Good enough for a printer," said the other.

"But they are not clean, not fit for a pigsty."

"Aw, you'll get used to it and never mind it. I didn't like it myself when I first hit the ranch; but I learned to chew, too, and I don't mind things now."

The young man was determined not to put up with such things if he could help it, and he did not appreciate the picture of seeing himself a tobacco chewer and making his workshop a general cuspidor.

In his evening reading the young printer read about Daniel, and he was more than ever determined to make some effort; but what could he do?

In his further reading before he went to rest he took up his well-worn Browning, and the book opened at "Pippa Passes." He read the first part and her song. The thought of the sweet, innocent one and her song thrilled him, as it always did. Purity in its very appearance carries its message. In his delight, as he thought over his trials, the young man said, "I have it."

The next morning he was early at his shop. In the small space that he could justly claim as his own he placed a large sheet of white paper. On this he stood, and began his day's work.

Every man in the alley saw it, and had something uncomplimentary to say about it. Several took pains to "decorate" it. He went on with his work, and paid no heed to the attention that his paper was receiving from his mates.

At noon he went to the pile of paper, and brought out another sheet of white paper, and put it over the dirty one. He said nothing to anyone. He simply did his part, and went his way. To those who greeted him kindly he returned their compliments with equally good fellowship. Of anything else he took no notice.

In the afternoon the men seemed to be determined to make an end of the white paper. It was an affront to them, and made

the rest of the alley seem "such a terrible sight," as one said.

But the young printer stuck to his point; and, when the paper was too dirty to please him, he went and secured another sheet, and put it in place. He renewed his paper four times in the afternoon.

The next day the battle began and was waged in the same manner. The young man placed his paper under his feet, and the men "decorated" it for him. He renewed his paper five times that morning, and at noon was as smiling as anyone and as hearty in his greeting. Not an unkind word did he allow to escape him.

He was a husky young fellow with a strong jaw, and so no one even thought to lay a finger on him. He simply insisted on his point, and to his fellows he was courtesy itself.

By the time noon came the men were tired of their efforts to annoy him, and to make his standing place as unsightly as the rest of the alley.

In the afternoon he began with a clean sheet; and, when one man spat on it, he said quickly:

"Beg pardon, mate."

"We'll fix it," said the young man; and he went and secured a clean sheet, and put it in place.

He was not molested again. The next day the men with one accord ceased spitting at all in the alley, and at night they demanded of the foreman that the janitor be made to clean up the place and keep it clean.

The thing was done, and the young printer had not asked for a single favor! So much for the preachment of a sheet of clean white paper!—*Rev. E. Ryerson Young, in the C. E. World.*

SLOW FOLKS.

How they hold us back! How they get in our way! How they worry us by hanging as a dead weight on our impetuous plans!

The "slow" does not take readily to new ideas. He likes his rut. He will plod in it quite contentedly forever. Any suggestion of climbing out and starting on a new course is distasteful to him.

But many an old foggy has finer qualities than the average sky-rocket enthusiast. He is likely to be substantial. When you lean on him, he does not give way. He is slow to learn, but what he learns abides. He is slow to make up his mind, but when once he decides he may be counted on.

You will not go far in life without perceiving that stability is a rare and a precious quality. So many are ready to start and so few to stick! "Dependableness" is more valuable than brilliancy in any enterprise or association.

Eternity is long, and it is far more necessary to be headed in the right direction, and to be plodding persistently along than to be making a spurt in the wrong direction.—*Ex.*

A GIFT FOR HIS MOTHER.

Professor McIntosh read his brother's letter eagerly. "We thought you might be taking a run up soon. Mother doesn't say anything but I think she's longing to see her 'baby.' You know, Will, mother's getting old."

That afternoon the Professor said to Mr. and Mrs. Bartlett, with whom he had made his home for the past six years—"I've made up my mind to go home for over Sunday."

A little later Mrs. Bartlett came to his study. "I want you to take this to your mother for me," and she held up a dainty lace tie. "Are you going to take your mother anything?"

"Why, no—I—I hadn't thought of it. But I suppose it would be nice—a dress or a bonnet would be the right thing."

"No, I don't believe it would."

"Well, suppose you order something for me, whatever you think best."

That evening a large box came for the professor. It was from the florist. He opened it and found a dozen magnificent pink roses. It did not occur to him that this could be his own present for his mother, until Mrs. Bartlett told him.

* * *

It was on Saturday afternoon that he reached the little station. His brother John met him. They had to drive six miles into the country.

"Well, William!" was his mother's greeting as he kissed her; but it was the tender grip of the hand that told him all that was back of that "Well, William."

"Here's something I brought you, mother."

"They're fair gran', and it's kind of you William."

With that scant praise of his gift William had to be satisfied, and he was.

Next day, he was standing on the bridge looking down at the little gurgling brook as in his boyhood days when his meditations were interrupted by a woman's voice:

"And it's William McIntosh! I've just been in having a talk to your mither. She's fair carried away with the gran' present you brocht her."

"Do you mean the flowers? Oh, mother's not much on flowers."

"Is she na? An' she's been praisin' them to me for the last half hour. 'It's roses, Mrs. McMichael, that my son's brocht me,' says she."

"And I, to try her, says, 'Tuts, wuman, now if he'd brocht you a dress or somethin' you could use, it would a bin mair like—but floo'rs!'"

"And, William, she drew hersel' up and looked at me in pity—at my ignorance, and says she: 'Mrs. McMichael, dresses are common, but floo'rs—they're what gran' folk give, and sweethearts, and the like.'"

"Nonsense, Mrs. McMichael, mother never said all that."

"Indeed she did, and more. She says, 'I'd soon'r he brocht me these floo'rs than a gold piece.'"

"And then, William, she whispered this: 'His father once slippit a bit o' bluebell into ma hand comin' out o' the kirkyard the verra day he asked me to marry him, and though nobody kens it—I showed it to Andrew the day he died—I have it to this day in my Bible, Mrs. McMichael, and next to that I prize William's roses.'"

* * *

People who visit at Professor McIntosh's notice that he keeps a rose on his study table. They are directly under a picture of his mother.

But only the home family and Mr. and Mrs. Bartlett understand why the flowers are there, and why in an address to his students not long ago, he said:

"Never let your lives become so crowded that you forget people, especially the home people. Education is all right, culture is all right, business is all right, but—affections come first."

"There are times in life when books count for naught, when culture counts for naught, when business counts for naught, but love stays. 'Whether there be prophecies, they shall fail; whether there be knowledge, it shall vanish away. But now abideth—love.' And next to the divine love is a mother's love."

"In these days the churches keep one day to the memory of mother, and wear a white flower in her honor. This is well, but, young men, above all let your mother, whether in this land or the one above, see you 'wearing the white flower of a blameless life.'"
Abridged from S. S. Times.

THE MALAGASY BIBLE.

Two devoted Welshmen, David Jones and David Griffiths, the pioneers of the London Missionary Society in Madagascar, began to translate the Scriptures, and in 1830 the New Testament was issued from the mission press in Antananarivo.

Such was the demand that not one in twenty who applied for Testaments was able to obtain a copy.

The version of the Old Testament was nearly completed when in 1835 a storm of persecution broke out, and, by royal edict, to possess Christian books became a crime punishable by death.

By great exertion the missionaries contrived to finish printing the Bible and to place it in the hands of their converts before they were driven from the island.

When the missionaries returned in 1862, they found that the little band of Malagasy Christians had multiplied fourfold.

The Church Funds, West.

SUMMARY OF RECEIPTS.

	During June	Jan. 2 to June 30
Home Miss., Soc'l Service..	\$1,937.60	\$23,474.02
Foreign Missions.....	2,797.97	40,813.33
Widows and Orphans.....	10.00	597.00
Aged Ministers.....	19.00	701.00
Pte.-aux-Trembles.....	315.00	2,337.50
Deaconess Tr. Home.....	21.39	173.62
S. S. & Y. P. S.....	91.00	501.30
Montreal College.....		133.00
Queen's College.....		107.00
Knox College.....		301.00
Manitoba College.....	1.00	95.00
Saskatchewan College.....	15.00	347.00
Robertson College.....		135.00
Westminster Hall.....	31.00	67.00

\$5,238.96 \$69,782.77

RECEIVED DURING JUNE

At the Presbyterian Offices, Toronto,
By Mr. G. Tower Ferguson, Treas.
and Divided among the Funds
as directed by the donors.

Ontario

Agincourt ss.....	\$ 35.00	Rodney.....	90.00
Ham. McNab.....	800.00	Schreiber.....	26.00
Winchester, etc.....	400.00	Port Robinson.....	20.00
Rv Ronald Macleod.....	33.50	Belmore, McIntosh.....	20.00
Brucefield.....	126.04	Hawk., Glensandfield.....	50.00
Grafton.....	128.80	Moore.....	60.00
Tor, Evangel bs.....	21.00	Gelert.....	13.25
Schreiber.....	24.67	Verschoyles ss.....	9.00
Mrs H Jackman.....	25.00	S. Kinloss.....	142.00
Friend.....	110.00	Warwick.....	60.00
Southampton.....	41.00	Clinton.....	33.15
Tor, Dovercourt.....	800.00	Cumberland ss.....	50.00
Est Hannah Johns.....	100.00	Tor, Bloor.....	7.00
Seaforth.....	169.00	Shakespeare.....	63.35
Richmond Hill.....	100.00	Snow Road.....	19.50
Creighton Mine ss.....	10.00	Clarke.....	90.00
Jas Mathieson.....	30.00	Tarbutt.....	19.00
Newington ss.....	10.00	Burnbrae ss.....	50.00
Hanover.....	50.00	Drumbo.....	140.00
Elmsley, Bethel.....	50.00	Tor Cooke's ss.....	60.00
Tor, Wmstr.....	1,000.00	Misses St John and	50.00
Mt. Hamilton.....	39.00	McKay.....	50.00
Dover.....	60.00	Castleford.....	50.00
Mrs A L Murray.....	10.00	Tor, Old St. And.....	400.00
Kenmore.....	58.00	Mrs K W Brown.....	150.00
Brampton.....	650.00	Ham, Knox.....	700.00
Friend.....	100.00	Galt, Central.....	495.00
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Tor, Chal.....	43.37	Bird Tail, Ind Res.....	9.75
Est. John McGeachy.....	36.27	Plumas.....	13.00
Tor, St. John's.....	2,000.00	Wpg, St Paul Chin.....	20.00
Lond, Y P Un.....	65.50	Plumas ypb.....	3.75
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Sasktn, Mrs McClel.....	5.00
Rgina, Crncl Coys cl.....	40.00

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Miscellaneous

Per Agent, Ct.....	\$332.85
Oxfrd Press, royalties.....	4,469.73

The Church Funds, East

SUMMARY OF RECEIPTS.

	During June	Feb. 1 to June 30
Foreign Missions.....	\$1,318.00	\$3,274.00
Home Missions.....	2,983.00	3,379.25
College.....	5,721.31	6,590.31
Aged Ministers' Fund.....		25.00
Pte.-aux-Trembles Scis.....	25.00	251.00
Home Missions West.....		67.00
S. Schools, Y. P. Societies.....	9.00	22.00
Assembly.....		1.75
Bursary.....	662.00	669.00
Library.....	175.00	241.78
Widows' & Orphans.....		3.00
Social Service.....		45.00

\$10,893.31 \$14,570.04

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Acknowledged.....	\$3,676.73	Rev. Jacob Layton.....	13.00
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Westchester.....	25.00	Park St., M. crel.....	50.00
Cardigan ss.....	9.00	Bathurst.....	12.00
Windsor ss.....	21.00	Dartmouth.....	10.00
Investor.....	13.00	Consolidated Rev.....	10,366.31
Walton.....	15.00		
St. John, St. And. ss.....	25.00		\$10,893.31
Bridgewater.....	34.00		

Use more soup

Put in plenty of vegetables and rice or barley. Even with poor stock delicious soups can be made by adding a dash of

BOVRIL

CHINESE FIREWORKS.

There are some people killed, in the U.S.A., with fireworks every fourth of July. The Chinese have similar experiences. Rev. J. A. Slimmon, one of our Honan missionaries, writes:—

During the Dragon or Lantern festival, there was a good deal of rivalry between two of the leading merchants of Hwaiking City, each trying to outshine the other in the display of fireworks.

One of them filled a cast iron kettle with material to produce a 'fount of fire.' The kettle was built into a brick arrangement, and a fuse attached.

"When the burning fuse reached the powder in the kettle, there was a great explosion which resulted in two men being killed outright, and several others losing

limbs, or being badly burned. The merchant is now having a hard time trying to meet the claims of bereaved relatives."

THE MEEK ARE THE MIGHTY.

Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best not in mere fighting, but in standing for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck and starvation and defeat—all these things ten times worse than fighting—ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's magic—the meekest of men and the bravest, too.—*Kingsley.*

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GLEANINGS.

Reverence for divine things is part of true manhood.

As we live for others, life is long; as we live for self, it is vain.

Nothing can be of advantage to one that makes him break his word.

The day is always his who works in it with serenity and great aims.—*Emerson.*

Do good with what thou hast; or it will do thee no good.—*William Penn.*

A corruption of morals usually follows a profanation of the Sabbath.—*Blackstone.*

Our doubts are traitors, and make us lose, by fearing to attempt the good we oft might win.—*Shakespeare.*

The wealth of a man is the number of things he loves and blesses; which he is loved and blessed by.—*Carlyle.*

Only to trust, and do our best, and wear as smiling a face as may be, for others and ourselves.—*Robert Louis Stevenson.*

Blessed are the happiness makers. Blessed are they who know how to shine on one's gloom with their cheer.—*Henry Ward Beecher.*

If thou would'st be happy, bring thy mind to thy condition, and have an indifferency for more than what is sufficient.—*William Penn.*

Neither let mistakes nor wrong directions discourage you. Let a man try faithfully manfully to be right; he will grow daily more and more right.—*Carlyle.*

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace.—*Emerson.*

Then let us wear faces of pleasure.
The world shall be happy to scan.
And add to the wealth of its treasure,—
'Tis better to smile if we can.

A man must invest himself near at hand and in common things, and be content with a steady and moderate return, if he would know the blessedness of a cheerful heart.

Henceforth be mine a life of action and reality! I will work in my own sphere, nor wish it other than it is. This alone is health and happiness. This alone is life.—*Longfellow.*

What matter then where your feet stand, or where your hands are busy, so that it is the spot where God has put you, and the work which He has given you to do.—*George Eliot.*

There are plenty of acquaintances in the world, but very few real friends.—*From the Chinese.*

Yet ere we part one lesson I can leave you. For every day be good. Do noble things, not dream them all day long; and so make life, death, and that vast forever, one grand sweet song.—*Kingsley.*

Some have much and some have more; some are rich and some are poor; some have little some have less; some have not a cent to bless their empty pockets, yet possess true riches in true happiness.—*John Oxenham.*

When we look into the long avenue of the future and see the good there is for each one of us to do, we realize after all what a beautiful thing it is to work and to live and be happy.—*Robert Louis Stevenson.*

The men whom I have seen succeed have always been cheerful and hopeful, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men.—*Charles Kingsley.*

I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others but for the joy, delight and honor of others, and for the help and peace of my own life.—*Ruskin.*

It is difficult to be always true to ourselves, to be always what we wish to be, what we feel we ought to be. As long as we do not surrender the ideal of our life, all is right. Our aspirations represent the true nature of our soul much more than does our everyday life.—*Muller.*

Be satisfied and pleased with what thou art,
Act cheerfully and well the allotted part.
Enjoy the present hour, be thankfull for
the past
And neither fear nor wish the approaches
of the last.

Cowley.

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go;
Be our joy three-parts pain
Strive, and hold cheap the strain,
Learn nor account the pang; dare, never
grudge the three!

Robert Browning.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you.

Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life. You'll find a lot of satisfaction in looking cheerfully on the dark side of life.

The Presbyterian Record

THE OFFICIAL MEDIUM OF
THE PRESBYTERIAN CHURCH IN CANADA



VOL. XLIV.

SEPTEMBER, 1919.

No. 9.



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WORK AND WAGE.

Two employees in a large establishment were talking about their work. One said: "I believe every man working at the same job ought to get the same wages. That's fair for every one."

"Well," replied the other, "that may please the fellow who isn't willing to do his best. But for me, I want the satisfaction of knowing that if I work harder and more intelligently than the average man I can get that much more money."

"Yes," said the first, "and you are just the kind of fellow that upsets everything."

"Upset what? Upsets a soft job for some fellow that won't work. There isn't a man that works at anything that wouldn't be better off in the long run if he got paid for just what he does."

"I'll do more work when I get paid more, and not before. If I get \$2 I'll do \$2 worth of work, and if I get \$3 I'll do \$3 worth of work. What's the matter with that?"

"Well," said the other, "you'll look a long while before you will find anybody that will pay you more in the hope that you will do more. The world isn't built that way. It may be that way in the fool's paradise, but not down here below."—Ex.

The inner side of every cloud is bright and shining and so I turn my clouds about and always wear them inside out, to see the lining.

The Presbyterian Record

VOL. XLIV.

SEPTEMBER, 1919

No. 9

WELCOME ! PRINCE OF WALES !

At ten o'clock this morning, 18 August, he stepped ashore in Halifax at the "dockyard" the historic landing place of the naval and military service, and rode out through the ancient "dockyard gate" into the city, welcomed by cheering thousands.

May reminiscence be pardoned. Fifty-nine years ago I stood in a crowded throng, opposite that same old gate, when his grandfather, the late King Edward, then the Prince of Wales, with his suite, rode on horseback through it.

At his coming there arose a mighty cheer, echoing and re-echoing as the cavalcade swept onward— "and the multitudes that went before and that followed"—cried their hosannas to their future king.

Turning up from Granville Street, the royal procession came to a halt and stood uncovered facing the centre of the "Grand Parade," where five thousand children, robed in white and seated tier above tier, rose and sang "God Save the Queen" as only children can sing.

The two welcomes, separated by two generations, suggest both permanence and change.

Water street that morning long ago, after heavy rains, was liquid mud through which the horses, fetlock-deep, plashed their way. Asphalt on concrete now makes firm and clean the city roadway.

The horse, saddled or harnessed, then was king, and held sole honor of bearing royalty through cheering throngs. The gliding motor car has now usurped his throne.

Electric light and power were yet untamed and untrained. The tramway had not come. Gas lamps—or oil—at intervals, made visible the darkness of the streets, and city illuminations in honor of their prince were candles in the windows of their homes.

In keeping is the contrast in the voyage of the Princes to our shores; not change in roadway, which is ever the same, the deep blue, trackless, heaving sea, but in the means by which men ride in mastery its waves.

Then the warships that bore their Prince were "the wooden walls of old England"

with their tall, graceful, tapering masts, and their far reaching yard-arms, from fore and main—to top-gallant and royal and skysail; and a picture never to be forgotten and never to be seen again was the "manning of the yards" with sailors standing on them from end to end, each with an extended arm touching his neighbour, row on row, to dizzy topmost yard, when the ships were in full dress in honour of the landing of their royal passenger.

The bearer of the later Prince, the long and low steel battle cruiser Renown, could, alone, unharmed, sweep from all the oceans all the fleets and navies of the world of sixty years ago.

Not least among the changes is the British North America to which the royal visitors have come. The former found a few scattered provinces with no common bond save that of allegiance to Britain. The latter is welcomed by a Dominion, Continent wide, strong in its new-born sense of nationhood.

The visits also tell of things that do not change. The loyalty that welcomed Albert Edward was the same as that which welcomes Edward Albert today. The very sense of nationhood carries with it a deeper consciousness than ever before of the bond of Empire.

But the special note of permanence, a note that is wonderful in view of world upheaval, is the permanence of the British throne,

When crowns are falling and ancient dynasties passing away, the throne of Britain, deep founded on the peoples will, stands unmoved, not because it is a sovereign power ruling over them, but a symbol of their own sovereign power. It is constitutional government incarnate, the sway of the sovereign people themselves made visible. The stability of the throne is the stability of the Empire, and the prospective occupant of that throne receives today as loyal and cordial a welcome from citizens of the freest Empire in the world as did his grandfather from those who welcomed him hither more than half a century ago.

God Save the King.

E. S.

"SCRAPPING" OLD DOCTRINES.

During and since the war, many theories and things, out grown, out of date, useless, hindering, have found the scrap heap.

During and since the war occasional voices have claimed similar shrift for old religious beliefs and teachings. It is worthy of note that such claims do not come from the chaplains who went over the top with the men, who had to face realities, and it is interesting to compare them with the "Message of the Chaplains" in last issue of the Record.

As a rule such claims are vague, with little to indicate what would be scrapped and what substituted.

Would they scrap the old belief in God, as a Spirit, Infinite, Eternal and Unchangeable in His Being, in His Wisdom, His Power, Holiness, Justice, Goodness and Truth;—the God of Psalmist Who "like as a father, pitieth;" the God of the Evangel Who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Would they scrap the old belief about Jesus Christ, the Son of God, the Only Saviour from sin, whose love for lost humanity brought Him to earth, led Him to "bear our sins in His own body on the tree;"—the Christ who said—"I and My Father are one;"—"He that hath seen Me hath seen the Father;"—"I am the Good Shepherd, I lay down My life for the Sheep;"—"Come unto Me all ye that labour and are heavy laden and I will give you rest;"—"Him that cometh unto Me I will in no wise cast out"?

Would they scrap the old belief in the Holy Spirit, to "help our infirmities," to regenerate, sanctify and save; the "Comforter" whom Christ promised and whose coming has given to multitudes new aims, new hopes, new life?

Would they scrap the old belief in immortality; the life beyond, where the sowing of this life yields its reaping, in character crystallized into permanence;—where love to Christ shall have its full fruition, and where life long surrender to self has permanently paralyzed the power and the will and the desire to choose for God;—where all life's choices take on finality?

Would they scrap the old belief in the Bible as the Word of God to His children, teaching them of Himself, and of themselves and their destiny; with its warnings of the

deceitfulness and danger and doom of sin, and its promises of Life Immortal if they trust and obey and follow Him?

Would they scrap the old simple message of salvation through "Christ and Him Crucified," the only Message that Paul knew and carried to Athens and Rome, Augustine to our savage forefathers in Britain, Moffat and Livingstone to Africa, and Geddie to the New Hebrides, and which everywhere has led peoples out of degradation and sin to light and purity and peace?

When men can offer something better will be time enough to talk of scrapping the old familiar Doctrines and beliefs taught by prophets and apostles, by Jesus Christ Himself, and by a great cloud of witnesses through all the Christian centuries; doctrines that have given peace and rest to hearts heavy with sorrow and burdened with sin, doctrines that have brightened the lives of millions, that have haloed death beds innumerable with gladness and joy, and that have made martyrs sing in triumph at the stake. Yes, it will be time to talk of scrapping the Old Doctrines when something better is found to take their place.

JUST THREE THINGS.

"I once met a scholar," says Bishop Whipple, "who told me that for years he had read every book that he could which assailed the religion of Jesus Christ; and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the Gospel."—*Christian Commonwealth*.

HOW 190,546 FAMILIES MAY RAISE
\$4,000,000 AS A THANK OFFERING
FOR PEACE WITH VICTORY.

Canada has given to win the war more than four years of effort on a scale hitherto undreamed as possible; she has given well on to two thousand millions of dollars in money; and she has sacrificed, with sore heart, more than sixty thousand of the flower of her young manhood.

And the end is not yet. The physical and mental strain of war means life-long handicap for thousands whose lives were spared; there are the pensions so justly due for many years to come; and there is much besides of burden and sorrow and loss which none can measure or tell.

But while human struggle and sacrifice brought the victory, it was God who gave that victory, and our Church is proposing to mark our gratitude to Him by a thank offering this Autumn to be used in promoting His supreme thought for our world, the establishment of His Kingdom, with its priceless blessings to mankind.

This offering is to be used in our work for Christ in Canada, and among the fifteen millions that are our allotted share of the heathen world, who are set apart for us in our seven foreign mission fields, Trinidad, British Guiana, India, South China, North China, Formosa and Korea, and for whom we alone are responsible.

There are 190,546 families in our Church and the amount these families are aiming to raise, as a token of gratitude to God for peace with victory, is four millions of dollars.

The following table shows the approximate scale of giving which will be necessary if that thank offering is to be realized.

NO OF FAMILIES IN OUR CHURCH		IF EACH FAMILY GIVES AS BELOW	THE TOTAL WILL BE
4	at	\$100,000 each	\$400,000
4	at	75,000 each	300,000
4	at	50,000 each	200,000
4	at	40,000 each	160,000
4	at	30,000 each	120,000
6	at	25,000 each	150,000
6	at	20,000 each	120,000
8	at	15,000 each	120,000
10	at	10,000 each	100,000
20	at	5,000 each	100,000
80	at	2,500 each	200,000

200	at	1,000 each	200,000
400	at	500 each	200,000
800	at	250 each	200,000
1,000	at	200 each	200,000
1,000	at	150 each	150,000
2,000	at	100 each	200,000
2,000	at	75 each	150,000
4,000	at	50 each	200,000
4,000	at	40 each	160,000
8,000	at	25 each	200,000
10,000	at	20 each	200,000
25,000	at	10 each	250,000
40,000	at	5 each	200,000
40,000	at	4 each	160,000
50,000	at	2 each	100,000
188,550			\$4,740,000

NOTES ON THE ABOVE SCALE.

(1) It is simply an illustration, to furnish some idea of the rate of giving that will be necessary if the proposed Thank Offering to God for Victory and Peace is to be realized.

(2) Note that the givers of the different amounts at each step or stage will require to be found after all givers of larger amounts have been removed from the list. For example the two thousand families to give one hundred dollars each must be sought outside of the more than three thousand families who are asked for larger amounts.

(3) The way to apply to one's self the above scale is to judge, as far as may be, to what class in ability one fairly belongs, and to add as much as possible to make up for those who come short of their share. In such a case the faithful are the gainers and the unfaithful lose.

(4) Please send to the RECORD any suggestions as to change or improvement in the above schedule, either in numbers or amounts.

(5) The scale of giving may seem large but it is a very small return to God on the amount entrusted in stewardship to the Presbyterians of Canada. It is trifling in proportion to the amounts spent upon themselves in needless indulgence. It is insignificant beside the deliverance for which it gives thanks. It is wholly inadequate in view of the work to be done, the winning and keeping Canada and the world for Christ. It is smallest of all when compared with what Christ has done for that same work and for us. He gave Himself.

THE CENTENARY OF DALHOUSIE UNIVERSITY.

Deferred for a year by war, it will be celebrated in Halifax, 11-13 September inst., by a loyal alumni, a cordial constituency and friends from near and far.

The view point of this brief sketch is midway of the century. In 1868, the writer knocked, trembling, at Dalhousie's door, and around the four succeeding years cluster vivid and precious memories, many of them linked with comrades who have since passed their finals and graduated Master of Life;—Gordon MacGregor, Duncan C. Fraser, James M. Carmichael, Arthur I. Trueman, Hugh MacKenzie, Wm. P. Archibald, and others good and true.

The Centenary is of interest to Canada as commemorating a pioneer effort for higher education on a broad national basis, open alike to all; and it is of special interest to our Church, because when Dalhousie was closed for lack of means to carry on, the Presbyterians gave up their own Arts College and cast in their lot with her, sending their students there, and supporting for a time three of her six chairs, until a deepened public interest assured her continuance.

Dalhousie is a harbinger of peace. Her birth was at the opening of a century of peace between Britain and the U.S.A. while her centenary, marks the advent of a world peace, spanning in hope, millenniums to be.

Her founding was unique. In the winter of 1814 the British under Lord Sherbrooke, Governor of Nova Scotia, held the port of Castine in Maine and collected the revenues.

In December, 1817, Lord Dalhousie—then the governor, proposed to Britain that £9,750 of these Funds be devoted to the founding in Halifax of a College "on the same plan and principle as that in Edinburgh." In February, 1818, the royal assent was given, and Dalhousie took her place in history.

Her first home, that grey old pile once flanking the "Grand Parade," and graven deep in the memory of students of long ago, was begun in 1819. Its corner stone was laid by Lord Dalhousie in 1820, and its Board of Governors incorporated in 1821.

The completed building left little of the Castine Fund for endowment, and most of her first half century was like the first chapter of Genesis, a long progression towards an

intended destiny as the educational and inspirational home of future generations.

After a score of waiting years classes were first opened in 1838, with Rev. Thomas McCulloch, D.D., as Principal. He died in 1843, and in 1845 the night again closed down and eighteen further years waited for the dawn.

In 1863 Dalhousie was reorganized under an Act of Parliament empowering the Board of Governors to grant to any one, or any body of men, the privilege of nominating a professor and a governor on condition of supporting a chair to the extent of \$1,200 a year.

The Presbyterians accepted the proposal, closed their Arts Institution in Truro, transferred two professors to Dalhousie and supported them there as long as they lived; while those of them connected with the Church of Scotland endowed an additional chair.

From that date Dalhousie took on new life. It was yet the day of small things, a single Faculty of Arts with its six professors, but it was a beginning, and to the students of the time their little mother was as dear as when richer and greater grown.

For sixteen years after reopening she struggled on. "Plain living and high thinking!" Chief among her helpers through that leaner time was Sir William Young; for over forty years Chairman of the Board of Governors, whose total benefactions after her reorganization summed \$68,000.

A far-off echo from a class oration in 1869, by a student—afterwards Professor Gordon MacGregor, of Dalhousie and of Edinburgh—likens the Alma Mater to infant Hercules, attacked in his cradle by two serpents sent to destroy him, and strangling them both!

In fervid tones and glowing words the speaker pictured Dalhousie's triumph over twin monsters that had so long held her helpless and threatened her life; Prejudice already slain and Poverty soon to die!

But not until 1879, ten years later, did wealth begin to flow. Like the bore in Fundy's Bay was the first wave of that flood which floated Dalhousie off the shoals. George Munro, farmer's boy in Pictou, N.S., school teacher, New York publisher, beginning in 1879, endowed within a short time, chairs, lectureships, bursaries and scholarships to the amount of \$350,000.

Others continued by gift or bequest the good work thus begun; Alexander McLeod, \$65,000, Joseph Matheson, \$15,000, John P. Mott, \$10,000, John McNab \$96,000. A canvass for funds for a new site and buildings netted \$400,000; while \$40,000 came from that world almoner, Andrew Carnegie.

Some of the later gifts have a pathetic touch, and some of them, like Dalhousie herself, are linked with memories of war. There are Dr. D. A. Campbell and Mrs. Campbell endowing a chair in memory of a graduate son;—a bequest of \$5,000 from Lieut. Geo. W. Stairs, B.A., '09, who gave his life at Langemareke;—\$25,000 from Mr. and Mrs. G. S. Campbell for a series of scholarships to commemorate an only son, B.A., '15, killed at the front;—and \$60,000 from Senator and Mrs. Dennis to found a chair and scholarships in memory of a son who fell at Vimy Ridge.

Through these and other generous gifts Dalhousie has grown in the second half of her century from one small Faculty of Arts, with its half dozen professors, to Faculties of Arts and Science and Medicine and Dentistry and Law, with a total staff of some forty professors and more than forty lecturers.

With her rapid expansion her surroundings have kept pace. From her early down-town home, built a century ago from the Castine Fund, with not a square rod of mother earth but that on which it stood, two moves have brought her to a spacious park of more than forty acres, in a beautiful suburb overlooking an arm of the sea, with buildings rising one by one, earnest of a greater future.

If true to her "Ora et Labora," the motto on her Seal, the light of this century old beacon on Canada's Atlantic shore will not fail. A lamp fed with that oil cannot go out.

If lower ideals ever find in her a place, then will her radiance dim, and voyagers who steer by her their course will sail an uncertain sea.

—E. S.

THE TRUE WORK OF THE CHURCH.

When Rev. William ("Billy") Sunday went to Richmond, Virginia, to begin his campaign, his helper, Rev. Dr. J. E. Walker, who preceded him to make the necessary preparations, said:—

"Mr. Sunday is not coming to Richmond to tell the Mayor how to run the city, nor to tell the Governor how to run the State, nor business men how to run their business; but to preach the gospel of salvation for the sinner through a crucified Saviour."

SUNDAY GOLF.

IS IT "PLAYING THE GAME."

The traditions of golf are fairness and honor. To slip a ball out of a bad lie, or to hand in a false score, is dishonorable and despised. It is not "playing the game."

How does Sunday golf conform to these traditions?

Is it "playing the game" with ourselves? If man is more than a mere animal, more than material; if there is even a sporting chance that the great teachings of the Bible are true,—that there is a God to whom we are responsible,—that we are immortal,—that the happiness—or opposite—of that immortality depends upon our attitude towards that God;—that soon the only things left to us will be the things unseen;—is it "playing the game" with ourselves; is it fair to ourselves, to give to physical sport the one day that is specially set apart to give opportunity for the study of these great questions of our future destiny; to ignore entirely the things which will soon be the only interests we will have?

When we look back from the end of life, or from beyond this life, when our only possessions will be our memories, and when we will realize the importance of the spiritual as we cannot now do, will we then look back with satisfaction and thankfulness to the Sundays spent on the links? Will we be satisfied that we have "played the game" with ourselves?

Is it "playing the game" with your wife? One day I overheard a man say to another: "If I were your wife, I would not stand for it. You are away all week at your work and you don't give her your company on Sunday, or your help in caring for and teaching the children."

Is it "playing the game" with your children? You are shaping their characters for time and eternity. Sunday is one day set apart for you to teach them, by precept and example, the things that concern their eternal destiny.

Is it fair to them, as young immortals committed to you for training, to neglect that side of their being, to bring them up as if they were merely animals, with none but bodily wants, with no future to look to and prepare for? Is it fair to them to teach them nothing of that immortality—of that God

and Saviour with whom they have to do?

As they look back from the future, if they have then regrets, will any of these regrets be that you did not "play the game" did not make use of the Sunday for their true betterment instead of for your own pleasure?

Will you have any regrets on that score if they go astray? You cannot depute your responsibility to their mothers or to the Sabbath School. The children are yours and you have your responsibilities for their destiny.

Is it "playing the game" not only to neglect your children, but to set them the example of using the Sabbath in sport; to lead them in a way which not only makes no provision for their lasting well-being, but shuts out that well-being from their knowledge and attention?

But perhaps you have neither wife nor child. Yet there are others affected by your Sunday golf.

Is it "playing the game" with the employees on the link, from pro to caddie? It deprives them of the one day in seven which is given them to attend more especially to their own higher being. Is it "playing the game" to rob them of that day?

Will it be a pleasant memory, when things unseen are all, and when you have nothing to live on but memory, to look back and think that for your own passing pleasure, you have deprived them of the day that was specially given them by God for their highest interests?

Is it "playing the game" with the community? Your example always influences some one. A community is what its Sabbath is. A Sabbathless community is in that measure a Godless community. A Godless community tends to become an unsafe, a criminal community, and Sunday golf helps, in its measure, to make a community godless. Is it "playing the game;" is it doing your part towards keeping the community law-abiding and safe and sweet and wholesome?

Is it "playing the game" with Jesus Christ? Is he knew our immortal destiny to be of such value as to give His life to save that destiny from being one of sin and consequent misery; is it "playing the game" with Him, when He wants that great fact of Salvation from sin to be widely made known and impressed upon all, that we should give the day

intended for that work, the Lord's Day, His own day, to the pleasures of the golf links and to keeping the world's attention away from Him? Is it playing fair with Him that when He values our eternal well being so highly and sacrificed so much for it, that we should treat that love and sacrifice of His so lightly?

Is it "playing the game" with God? If He "so loved the world that he gave His only Begotten Son, that whosoever believeth in Him shall not perish but have everlasting life;" if He has set apart one day in seven as His own, when men can not only rest from toil but learn of Him, cultivate the acquaintance of "Our Father in Heaven;" if He holds special receptions for His children on this Sabbath day in His own house, where He has promised to be with them, and where, by the study of His Message to them, they may get better acquainted with Him, is it "playing the game" that God and His Day and His receptions should thus be ignored?

"Oh, but I am not a member of the Church." That does not free any man from obligation. It is God's day for man's highest and best interests, and declining to acknowledge one's obligations does not make these obligations any the less. Is it "playing the game" with God, is it giving Him a fair, square deal, that His day—HIS DAY—should be taken and diverted to your own sport.

Oh, but I am spending the day among the beauties of nature, God's great out of doors! I can worship there. Who ever thinks of God or His works on the golf links? Eye and mind alike are "on the ball."

Will Sunday golf help you at the last to hole out a glad winner on the "Home Green?"

E. S.

N.B. If not a golfer, please remember that the above principles will apply to all ways in which the Sabbath may be diverted from its high purpose to one's own passing pleasure. In contrast read what follows.

HOW THE KINGDOM COMES.

Rev. and Mrs. Griffith, our missionaries in Honan, after a month's tour in their field, had much to cheer and encourage them. A large number were ready to be recorded and passed very satisfactory examinations.

A number of these were brought to Christ by an earnest faithful man who did not live to be recorded himself. His Christian life was short but lived to some purpose, and the seed so humbly sown is bearing precious fruit.

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward promptly to the Record, the Official Medium of the Church, all calls, Inductions, Resignations, or Deaths in the Ministry. Also notice of Meetings of Presbytery so soon as appointed.

Calls from

Garfield & Smithfield, Alta., to Mr. N. G. Campbell of Strome, Alta.

St. Pauls, Prince Albert, Sask., to Mr. R. J. McDonald of Regina, Sask. Accepted.

Keddeleston, Sask., to Mr. W. S. E. Inglis. Accepted.

Omeme & Mt. Pleasant, Ont., to Mr. R. S. Scott of Hillsburg, Ont.

Thamesville, Ont., to Mr. W. I. McLean of Hanover, Ont.

Kitchener, Ont., to Mr. G. B. McLennan of Yorkton, Sask.

Knox Ch., Cannington, Ont., to Mr. Geo. Taylor Munro.

Merriton, Ont., to Mr. Geo. Extence of Martintown, Ont.

Duffs Ch., Puslinch, & Knox Ch., Crieff, Ont., to Mr. Stuart A. Woods of Riverfield, Que.

Joliette, Que., to Dr. A. Patterson of Chatham & Pt. Fortune. Accepted.

Pipestone, Man., to Mr. Walter Royle.

Inductions into

Evarts, Alta., July 7, Mr. W. G. McKechnie.

Dubuc, Sask., July 8, Mr. J. T. Gawthrop.

Simcoe, Ont., Mr. D. E. Foster.

Theodore, Sask., July 9, Mr. Wm. Wainwright.

Gorge Church, Victoria, B.C., July 10, Mr. D. Walker.

Knox Ch., Langdon, Alta., July 10, Mr. W. A. Grier.

Newcastle, Ont., July 11, S. G. McCormack.

Coboconk & Rosedale, Ont., July 29, Mr. Walter Cannon.

St. Andrews Ch., North Bay, July 31, Mr. R. S. Johnston.

Sherbrooke, N.S., Aug. 19, Mr. W. B. Muir.

Joliette, Que., Dr. A. Patterson.

Elmsdale, N. S., Sept. 9, Mr. J. W. Britton.

Resignations of

Elgin and Athelstan, Que., Mr. J. J. Hutchison.

Deaths In The Ministry.

Rev. Dr. Charles Paterson of St. Stephens Church, Winnipeg.

Rev. J. I. Manthorne, at Somerville, Mass., on July 11th. Formerly of Avonmore, Ont.

MEETINGS OF CHURCH COURTS.

The General Assembly.

Ottawa, 1st Wed. June, 1920.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.

Montreal-Ottawa, Ottawa, 2 Tues. Oct.

Toronto-Kingston, Toronto, 2 Tues. Oct.

Hamilton-London, April 28.

Manitoba, Winnipeg, 1 Tues. Nov.

Saskatchewan, Regina, 1 Tues. Nov.

Alberta, Calgary, Oct. 28, 9 a.m.

British Columbia, Vancouver, 1 Tues. May.

Some of the Seventy-seven Presbyteries.

Abernethy, Abernethy, Sept.

Brockville, Kemptville, 1st Tues. Sept.

Chatham, Chatham, 9th Sept.

Inverness, Port Hawkesbury, 1st Tues. Sept.

Lacombe, Lacombe, Sept.

Lindsay, Lindsay, 16 Sept., 10.30 a.m.

Montreal, Montreal, 2nd Tues. Sept.

Peterboro, Peterboro, 16 Sept., 9 a.m.

Quebec, Quebec, 9 Sept., 4 p.m.

Regina, Regina, 10 Sept.

Rock Lake, Morden, 2nd Tues. Sept.

Saugeen, Mount Forest, Sept. 9, 10 a.m.

Sudbury, Kagawong, 1st Tues. Sept.

Superior, Port Arthur, 9 Sept., 10 a.m.

Sydney, Sydney, 2 Sept.

Toronto, 1st Tues. every month.

The Board of Home Missions and Social Service is desirous of securing the service of a medical missionary for the rural district south of the Grand Trunk Pacific Railway, in the vicinity of Francois and Ootsa Lakes, B.C. Duties to commence about the 1st of October. For further information apply to the Secretary of the Board, Rev. J. H. Edmison, Confederation Life Building, Toronto, Ont.

The Clerk of the Presbytery of Montreal, is Rev. A. S. Reid, 306 MacKay St., Montreal, in place of Rev. Dr. Patterson, late Clerk, who has resigned, in the sixtieth year of his Clerkship of Montreal Presbytery and the ninetieth year of his age, a record probably unique, in all Presbyterian history.

A pamphlet has recently been published under the auspices of the Federal Council of the Churches of Christ in America, with carefully selected and reliable accounts of the treatment of the Christians in Korea by the Japanese Military police. It is equal to any barbarity, German or Turkish, during the war. The pamphlet may be obtained for twenty five cents by writing to our Foreign Mission Office, Confederation Life Building, Toronto, Ont.

Our Foreign Missions

A HOME FOR THE CHILDREN OF MISSIONARIES.

By REV. R. P. MACKAY, D.D.

It is always a trying experience for missionaries to leave their children in Canada for education with the expectation of not seeing them again for six or seven years. This trial becomes unbearable when there is no certainty as to their protection and care.

To meet this difficulty the Foreign Mission Board has purchased a Home in Oshawa, a beautiful residence which was available at a very modest price, and which will accommodate twenty-five children. It will be under the care of Mrs. W. J. Jamieson, formerly one of our missionaries in India and later in Trinidad, whose support as home-mother has been generously undertaken by the Women's Missionary Society.

Oshawa is a prosperous town within thirty-five miles of Toronto and has good schools and churches. The Home will be ready to receive pupils about the middle of August and children can enter the Oshawa schools when they open in September.

The furnishing of such a building at present prices is a problem. The Presbyterian Church U.S.A. has two such homes. They are not a charge on the Funds of the Board but are supported by special contributions from individuals and congregations interested.

It takes about a hundred dollars per pupil to furnish the dormitories alone and possibly some good women in our Church may count it a privilege to furnish for one or more pupils.

From twelve to fifteen children will be there at the opening and the prospects are that within the year it will be full.

Many of the children of missionaries express the desire to become missionaries and doubtless many of these will thus follow in the footsteps of their parents.

Will not the Home be an object of loving intercession throughout the Church so that it may be a real power-house whose influence will be felt by and by in far away lands. It is Mrs. Jamieson's purpose to have it so and many in the home land as well as in the foreign field will co-operate with her in prayer to that end.

PRESBYTERIAN CHURCH OF CHINA.

A unique and important paper, on page 266, is the Greeting, to our Church with others, from the Presbyterian Church of China.

The point of special interest is the marvel-

lous advance that it shows in the extension of the Gospel.

One hundred years ago Dr. Morrison, the first Protestant missionary to China, began, amid untold discouragements, to give the Word of God to China.

Now a General Assembly of the Presbyterian Church of China sends greetings to the other members of the Great Presbyterian family throughout the world.

And beyond this are the other great Christian Churches of China, working together to bring the Gospel to "China Millions."

What hath God wrought!

EVANGELISM IN HONAN.

By REV. J. GOFORTH, D.D.

When the recent Chinese agitation against Japan was at its height we were conducting special meetings at Mr. Sallee's Boys' School, Kaifeng (the Capital city of Honan).

We would not have chosen that time, but since the meetings had been arranged for, there was nothing for it but to go through with them. We were expecting every day that Mr. S's school along with every other city school, would go on strike.

On the first day there was much excitement, for one of the girls from the Normal School, in the presence of a large assembly of students, split her finger open and with the blood wrote a covenant of undying opposition to the aggression of the Japanese.

After the girls had waited some days to see if the boys would ignore the governor's threats and do something; they sent letters around to all the boys' schools saying "If you are afraid to act, we will send you girl's clothes to put on."

It can be imagined how wrought up the boys became under such incitements. To make matters worse, the great majority in Mr. S's school were unsaved and Christian appeal had little effect apparently with them. Not even once did I seem to get the undivided attention of the whole school.

I had to leave on the ninth day but Mr. S. continued the meetings. That day when all were assembled, one of the teachers came to the platform to confess.

At first he could do nothing but weep. Then he confessed that about a year before he smoked and enticed one of the students to smoke, and when charged with it had lied.

This moved the boys very much and on the tenth day when Mr. S. saw that conviction among the boys had developed, he invited over to his house all who desired to yield themselves to the Lord Jesus Christ, and forty nine came.—*Honan Messenger.*

PRAYING FOR RAIN IN INDIA.

REV. J. BUCHANAN, M.D., AMKHUT.

Saturday at 9 a.m. we had our monthly meeting of christian preachers, teachers, etc., in the church-school here. As a whole month had gone since the expected rains, and none had fallen, there was a feeling of anxiety. Shopkeepers had suddenly increased the price of grain by a half.

While we were met especially in connection with the spiritual Kingdom, still there was more than an ordinary enthusiasm when we sang "There shall be showers of blessing." Prayer was offered by one and another for the needed rain.

I had told them that the prospects, as given by the government forecast, were bad, that something had interfered with the currents, and so far as indications went they need not expect rain soon.

Still I said, "As the winds changed when we should have got rain and we got none, the Almighty, who holds the winds and rains in his hands has all power to change the winds, and give rain in answer to prayer."

So we prayed, discussed our evangelistic problems, and in order to be back for the Sunday services all had left by a little after mid-day.

The Bombay Times came in late at night. I looked up the war telegrams and then the MONSOON, printed in capital letters these days.

In order not to have a panic, government likes to show any hopeful sign possible. A slight depression away out "in the Arabian sea seemed to be forming."

At best,—I thought—that will take even if it forms all right, perhaps ten days or two weeks to get here. Still it seemed like a cloud about the "size of a man's hand." In due season we shall get grain for man and grass for the lowing beasts.

But I certainly was not prepared for what happened. At eleven o'clock that night it began to rain and rained most of the night.

There was a break for Sunday service. More than usual were present. We thanked God for the rain. I warned the people that the paper report was not yet good. That they should continue in prayer.

Rain came on again, and it rained nearly all Sunday night, thoroughly wetting the ground. Now everybody is busy plowing and sowing.

For the showers we are thankful. But what shall it profit if spiritually we remain baked and barren. Let us pray in faith and "There shall be seasons refreshing."

The union congregation, Sedgwick, Alberta, has been received into Affiliation with the Presbyterian Church. Interim Moderator, Rev. Wm. Eakin; Loughed, Sedgwick is self supporting.

TRINIDAD AND INDIA MISSIONS.

These are linked in that the East Indians in Trinidad have come from India; and further linked in that some of these have become Christians and have gone back to India as mission helpers there. Rev. J. Fraser Campbell, D.D., the Dean of our Foreign Missionaries, with forty-three years of service in India, writes:—

An interesting fact is that Rev. John Netram, who is now assisting me at Khachraud, is a fruit of our Mission in Trinidad, where he was baptized by Mr. Christie.

Returning to India, he attached himself to the Methodist Episcopal Mission, which was working near his home, and later was ordained to the Ministry.

A few years ago, his son, who bears the name of John Wilson Richards, became my assistant. His father, now retired from full work, came to visit him, and, with the hearty consent of his bishop, has taken up temporary work with us.

REACHING "SCHOLARS" IN CHINA.

"The scholars can be reached and are worth reaching," writes Rev. Jonathan Goforth, our missionary in Honan. "A few days ago, we saw Mr. Shen, county lecturer. He seems to be dying with consumption.

"Three years ago, in the educational office, we tried to lead him and others to Christ. At that time, he declared himself to be an infidel.

"On hearing the argument from prophecy fulfilled, he declared his belief in God, and the inspector, bringing his hand down on the table, said, 'No book can save China but the Bible.'

"Five of the men present that day, including Mr. Shen, are now professing Christians.

"This time, when I met him, I asked: 'Have you now any doubts about God and the future?' With the utmost assurance, he replied: 'None whatever'."

JUSTICE! IN CHINA.

BY REV. J. R. MENZIES, M.D.

HAWAIIING, HONAN.

Two law-suits in which Christians are involved have just been decided here against the Christians. One man has been forced to sell his land for half its value to his wealthy unscrupulous enemy, who coveted it. The Christian has right on his side, but the other man has money and so wins out.

Two brothers were attacked and robbed, and the son of one killed some months ago. They have been trying to get justice, and for safety have been living in Changte Fu.

At last the case came up, and the magistrate's decision was truly Gilbertian. When they asked the magistrate what he would do to protect them, so that they might go home, he replied—"You go home, and if they kill you, I'll kill them, or if you kill them, I'll kill you."

PROVISIONAL GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CHINA.

(Translated from the Chinese)

A respectful address

To General Assemblies, Synods, Presbyteries and other Presbyterian Bodies in Great Britain, America, Canada, and New Zealand.

And to the American Board of Missions and the London Missionary Society:—

Dearly beloved Fathers, Brethren and Sisters, Guides and Teachers of the Truth, begging for kindly considerations:—

We, your humble servants have been commissioned to address you in the name of the Provisional Assembly of the Presbyterian Church of China. It was constituted at 2 p.m. on 17th April, 1918, in the Nanking Theological Seminary, and this is truly one of the greatest and happiest events which have taken place in China for many a long day.

We continually call to mind your faithful and loving endeavors to win the people of this country for our Lord Jesus Christ, beginning with the solitary and brave efforts of Robert Morrison, and now crowned after one hundred and eleven years of toil with the manifest and abounding blessing of God.

The Churches founded through your exertions in many parts of China have shared with you in bearing witness to the truth of the Gospel, and in manifesting among their members the efficacious working of the life-giving Spirit of truth and holiness.

We having experienced His grace and power, with one heart acknowledge Him to be the Spirit of love, in whom the Body of Christ is united in one.

Thus while we began by having ministers and elders forming sessions, as elements of Church organization, and afterwards established Presbyteries and Synods, thus gradually developing efficient method of government, still the Mother Churches in Europe and America have joined with us in cherishing the hope that as the Chinese Church grew it should develop its independent organization, so as to advance rapidly to the formation of one General Assembly.

From the year 1890 this matter was under consideration, until in 1907 a "Federal Council" was formed to gather the views of the constituent bodies, and to inform other Churches.

The response was beyond expectation, and all welcomed this movement towards unity and harmony, so that those of the Congregational order connected with the American Board of Mission, and the London Missionary Society also expressed their hearty approval.

This point having been reached, we recognised at the Fifth meeting of the Federal Council of the Presbyterian Church in China that it was the good will of God that these proposals should be accomplished in China.

But a General Assembly being the highest stage of our Church organization, requires a completely sound form of government, with suitable form of order, to give it reality.

We therefore, not daring to act hastily, have styled the General Assembly which has now been formed a "Provisional Assembly," in the earnest hope that when the next meeting is held as a fully constituted Assembly this may be looked upon as the complete accomplishment of our purpose.

May the Head of the Church, Christ Jesus, manifest in China His great grace, in the wide spread of His Gospel, and the Church be great advanced, not only in the fulfilment of the hopes of the Churches in Great Britain and America, but in all that may glorify the name of the Supreme Lord!

May it be so! May it be so!

With respectful salutation in the Truth, We are, for the Provisional Assembly of China,

Your humble servants,

John Campbell Gibson, Honorary Moderator, authorized to sign on behalf of the Moderator, Clerks, and other Officers of the Provisional Assembly of the Presbyterian Church in China.

10th January, 1919.

HOSPITALS, AMBULANCES, AND THE CHINESE INSANE.

BY REV. JAMES MENZIES, M.D.

In ambulances, China is weak, as modern resource. In Honan, where they bring patients in—or on—every conceivable conveyance—except ambulances; where they come to us in carts, on barrows, in beds, baskets, chairs, pickaback,—or hobble along to us with a stick or a stool for support, we thought the ambulance idea was about exhausted, but the Canton Insane Asylum has us badly beaten.

A recent report of the Hospital shows a patient roped securely in a pig's feeding trough, and thus carried by two men. Another is shown fastened securely in a bamboo crate used for carrying pigs to market, reminding us of the "long pig" of the South Sea Islands in that two crates were required for this man. A third has been brought shut up in a chicken coop so low he cannot raise his head erect; and another patient, a woman, after being roped up hand and foot, is carried to the hospital in a large clothes basket.

The work done among these unfortunate people is quite encouraging, but apart from a small asylum at Soochow, the "Canton Asylum," The John D. Kerr Hospital for the Insane" is the only one for four hundred millions of Chinese.

Let nothing disturb thee,
Nothing affright thee.

All things are passing
God never changeth.—*Longfellow.*

GLIMPSES OF WORK IN INDIA.

BY ALEX NUGENT, M.D.

Our Missionary at Ujjain.

We believe there is nothing that will win the hearts of the people of India like medical help in time of need. We are thankful for reaching such numbers, but unhappy that still greater numbers in the districts all about us are as yet not receiving any medical help.

In British territory mission aid in medical and educational work is encouraged and valued. But in some of our most powerful native States the doors are more lightly closed against mission assistance than they were two decades ago. It is a case of "the dog in the manger." It is also a true indicator of how fit India is for the much talked of Home Rule.

Plague as usual is with us. We cannot even guess the thousands who die of it as no real records of births and deaths are kept in this State.

Inoculation is becoming more popular, especially among the Mahommedans and lower caste Hindus. But the haughty Brahmin, with his boasted centuries of education and civilization behind him, still clings to the good old way of charms and spells, and secretly does all in his power to block the road to a general cleaning up, and to scientific medical treatment.

A few months ago in one of our largest cities great preparations were made by the authorities to drive out plague. A plague god, also a great rat decorated with fleas, all made of bamboo and paper, were escorted with pomp and ceremony by a large procession to the river and there burned.

The results are best described by an old Mohammedan teacher who reported "By the grace of Allah the deaths were greatly increased after this procession."

We are thankful to report that we have had but one case of plague among our Christian community and that case recovered. He had been inoculated five months previous to the attack.

Our Maksi dispensary, thirty miles away, where formerly we treated over 5,000 new patients yearly, was closed by order of the State. No provision whatever is made for this most populous district. Thousands die of plague and cholera and other epidemics, not to mention the ordinary diseases.

I personally know cases where in certain villages twenty per cent of the population died within a few weeks, and no medical help was given or any notice taken by any official. We were prohibited from giving any aid. This is one of the "banner" States.

In a large factory here the manager wished to have a compartment under the machinery cleaned out. The workmen reported that cobras were there and refused to go in. He

offered thirty-three cents per head for the snakes and soon had a man undertake the job. Two large cobras were brought out and killed by the Mohammedan overseer.

Next day the mill owner, a highly educated, wealthy Hindu, had him called and dismissed on the spot for killing the sacred reptiles. Had the snakes remained the machinery would have soon been blocked with dirt and thirteen hundred employees rendered idle. In India education without Christianity does not educate.

Under new Patients for the year were about 6,000 females and over 11,000 males. Our Total Treatments were nearly 52,000.

Our discouragements are not all from India. We were told by the Foreign Mission Board that owing to lack of Funds they were compelled to make a twenty per cent cut in our medical estimates. With nine months expenditure already incurred, and the price of all medical supplies soaring we wondered how we were to make ends meet.

We "wrestled" through somehow, but can testify that any doctor with 52,000 visits of patients on his books will find his financial ability tested to treat them on something less than \$700.00 for medicines.

In the Evangelistic work in the hospital Mrs. Nugent's Bible women have reached many women and girls, who have no other opportunities of hearing the Gospel. Visits to the homes of those interested is an important part of the women's work. Friendships formed in the hospital open the doors of many homes that otherwise could not be entered.

In the men's department our hospital catechist sells quantities of religious literature. We also have had illustrated papers on the war, and have made a special effort to educate the people as to their duty to the British Empire. The interest taken in this effort has been most gratifying.

The taking of Jerusalem was a cause of great rejoicing by our Christian community. No event of the war appealed to the Christians and Mohammedans as did this one.

Almost all of our young Christian men, fit for war service, went in various capacities, some to the frontier of India, some to France, others to Mesopotamia and East Africa.

Sympathy was expressed for one wife whose husband was leaving her and four little ones behind. She replied by saying "Are there not thousands of other giving their best and their all. Who am I that I should refuse to let my husband give his service to his country."

It was feared that war conditions might affect adversely our evangelistic efforts. Such however was not the case. We found all classes and creeds showing a greater interest in our message than ever before. In faith we are sowing and signs of the harvest are abundant and assuring.

GOING TO CHURCH IN KOREA

By ONE OF OUR LADY MISSIONARIES.

It's a bright sunny morning. All is quiet in our compound, for this is the Lord's own Day.

But all is not quiet outside. There is the rat-tat-tat of dozens of sticks beating clothes as the women are doing their wash by the riverside, the rumble of carts crossing the great bridge which spans the Ham Heung River, vegetable and fruit vendors crying their wares, and many another sound.

From our position on a hill we see many people, all dressed in white, coming in from surrounding villages. Are they coming to church? No! no! This is market day. they are coming to buy and sell.

It is time to start for church, down the hill to the city street, narrow and dirty. Children, half naked, are playing in the gutters. On we go, passing here and there a bright-faced Christian who smiles and bows.

On, down the long street, into the heart of the crowded city. Faces peep from the doors of dark, smoky kitchen, and we hear a remark about the foreigners. Still on. High walls are on each side of the street. The hot rays of the Eastern sun penetrate our umbrella.

At last, we come to a gate in the wall where dozens of brown-eyed children are playing. Ah! this is the church, with its crooked doors painted a bright blue. More children are playing about these doors, the little girls nearly all have babies on their backs, their baby brothers or sisters, but they do not complain.

We enter. There is noise in plenty. This is Sunday School. The women and girls are all on one side and the men and boys on the other, sitting on the floor in groups. In the centre of each group, a Korean is gesticulating and talking very fast. That's the teacher. Women and children are coming and going, babies crying or laughing, children playing, people talking, and the voices of the teachers above it all.

Finally, the bell rings, a signal for a change in the programme. A man mounts the little platform, presumably the superintendent. The people squirm around on the floor so as to be able to face him. He spends nearly an hour reviewing the lesson.

After he is satisfied, he steps down and another man takes his place, and so the preaching service begins.

It usually takes two Koreans for such an important service, one to lead and the other to preach. This Sunday, it took two. A hymn is sung, two or three prayers are made by members of the congregation, another hymn is sung, then the sermon.

It is not always a minister who preaches in Korea. To-day, one of the native doctors preached. His sermon lasted about two hours, and consisted in exhorting the people

to live better lives, to be more careful and thoughtful, and to lead others to the Saviour.

He told a story of a woman whom he saw at a railway station with a child which in some way or other got very badly injured. She was a heathen woman, but, he said, had she been a Christian she would have been more careful of her child. He would probably not have got hurt at all. And even if he had she would have had more self-control, and would not have thrown herself about and acted so terribly; she would have had the Christ who loves us all to comfort her in her trouble.

After the sermon, more prayer and another hymn. Before leaving the church, all come to us and bow almost to the ground, and ask if we are well and if the baby is well, then bow again and go their way.

All through the long service, I have ample time to study the faces of the women before me, as I am sitting a little in front of them.

One old lady sits so near that she will put out her hand from time to time and touch my dress. Poor old soul, nearly ready to meet her Master, she loves Jesus, and she wants to learn more about her Saviour, wants to learn and to know. How she listened to the preacher. Tears streamed down her cheeks when the story of the child was told.

Patience and suffering were written on all the faces upturned to the speaker, now hungry for knowledge of the blessed Saviour. As I look over them, thinking how much alike they are, how little pleasure or joy comes in their lives, how little they have in life, my eye falls on a bit of sunshine.

Do you want to know what it is? Well, it is a young mother, about twenty perhaps, playing with her first baby, about three months old, who had just wakened. Such pride and love shown in the big brown eyes, how the dimples deepened in the rosy cheeks as the baby cooed and smiled at her. A picture worth an artist's attention.

The thought comes to me, appalling me in its intensity, paralyzing all other thought. Did this sweet young mother know how to take care of her child, now so big and fat, or would she burn his little hand with a red-hot iron if he got croup, or would she burn some other part of the little body if he got something else? Did she know how to teach him to tell the truth and not to steal? Did she know how Jesus would have her teach him? Could she even tell him about Jesus?

She was a stranger in the church; we pray that she will return. My heart almost stops beating as I realize how many other such mothers there are in Korea, and I resolve to pray more and to work harder for them.

Let me describe this little church situated down in the heart of the city, surrounded by unbelievers. It is a plain little building, about forty feet long and twenty-five wide

The walls are mud, covered with white plaster both inside and out. No paint is on the woodwork except the bright blue doors, only daubs of whitewash which get on when the walls are whitened. Five windows on each side let in air and sunshine. A platform is at one end with a rickety door on each side. (Korean doors and windows are always rickety).

A long, unpainted, home-made wooden bench runs along the back of the platform for the minister to sit on. On each side of the church there are some more such benches; the women missionaries sit on one. At the end of two hours, we begin to dream of the nice comfortable pews at home, at the end of three hours we begin to wonder why the people at home ever complain about long sermons.

A partition about the height of a man's head runs through the middle of the building, separating the men from the women. The floor is covered with straw mats on which the people sit. No lovely stained-glass windows, no big pipe organ, no beautiful architecture; yet God is there. What more do we want?

We have said "Please stay in Peace" to everybody, and they have told us to "Please go in peace." So we start for home. Out again on the hot, dusty road, for now the wind is blowing a perfect gale. Dust and dirt blow in our faces. Up, up the street we come, heads bent low to keep the wind and dust out of our faces.

Now we come to the streets where the market is held. There are crowds everywhere, hundreds of people. We have to go slowly, winding our way between and around carts drawn by one ox or a cow. The market is now at its best. Much shouting and wrangling is going on over the price of various articles. An Easterner never pays the first price for a thing.

Men and women sit by the roadside selling their wares, which consist of, perhaps, a basket of fruit or a cart-load of turnips, a few earthen pots, some straw shoes, some rice or other cereal, red peppers, eggs, chickens, dry fish, wooden dishes, brass dishes, small articles, such as buttons, dyes, pipes, etc., etc. In fact, everything used by the Koreans can be found here on market day.

We slowly work our way through the throng, women with loads on their heads and babes on their backs. Men earnestly talking and bargaining. They stop and look at us; perhaps a remark is made about the English person, the women want to examine my dress.

These women, mostly farmers' wives, cannot read or write; these are the women who need our help now, as the city women have so many more advantages. Again, I resolve to pray for and to try to help these poor women to a knowledge of our Lord Jesus.

Finally, we are through the crowd, out on our own street, and so on home. So much to be done, is the burden of our thought. God help us to do our best.

EXECUTIONS IN CHINA.

The following note by Rev. J. A. Slimmon, from Hwaiking, one of our stations in North Honan, gives a gruesome glimpse of conditions in China, the need for missions.—

"It might be a good thing if some Chinese debating society would discuss the subject of public vs. private executions. Much might be said on both sides, but probably the ladies of the Canadian mission at Hwaiking, if asked, would vote in favour of 'private.'

"There have been something like twenty executions outside the north gate of the city in the last ten weeks, and when any of the men executed have had any reputation for courage, some ambitious brave cuts out his heart and takes it home to make 'medicine.'

"This, of course, does not excite any great repulsion on the part of the Chinese who gather in hundreds to witness the execution, but the Canadian ladies who have to pass the dead bodies lying by the roadside, as they go into the city to teach and preach, get a bad shock, and wish that if it is necessary to execute so many men, that the executions take place in some less public place.

HOW A CHURCH BEGINS IN KOREA.

While visiting a church (*i.e.* a little group of believers) in the Yong Jung district, among the Koreans who have emigrated Northwest into Manchuria, the missionary heard, incidentally, of a village some four miles distant where there were believers; but on making enquiries was advised to pass them by, as they were off the main road, and no one seemed to know much about them.

However, he went and was surprised when some eight or ten, bringing their New Testaments and Hymn Books gathered for service. After worship, a man arose and said he wished to express a word of thanks.

Then he told how he had heard the Gospel some years before and had kept it in mind. The others, like himself, had lately come to this village from different places, and none of them had ever been enrolled as enquirers. They had held services but it was like the blind leading the blind.

They did not expect a Missionary to look them up, but now that he has come, they were thankful, and would do their best to prepare for examinations, hoping he would pray for them and come again.

A religious body, within which there is a vitality, will ordinarily supply itself with an adequate proportion of ministers.—*Isaac Taylor.*

Young People's Societies.

"TREES AND MEN."

BY REV. D. MACGILLIVRAY, D.D.

(Willard Price's "Ancient Peoples at New Tasks", ch. III "Trees and Men")

This is one of the most fascinating chapters of a fascinating book. Study it, and you will say "I never thought trees has such an influence on a people" and you will add "I haven't been grateful enough for the blessing of trees. If some parts of Canada had trees, they would not have such droughts."

Trees are few in China, though the land was once covered with trees. The axe of the settlers settled their business, and there was no idea of replanting.

That idea is new even to Western peoples. There are few like the Laird of Dumbiedykes, in one of Sir Walter Scott's books, who says: "Be aye plantin' a tree; it will grow while you sleep, and shade future generations."

In Southern China the bamboo (which is a grass, though like a tree), grows an annual crop and does not need reforestation.

By the villages a few shade trees grow in North China. A big fellow sometimes stands by itself in the fields and it is sure to be worshipped.

What would they think of our Douglas firs, and Yosemite monsters? "Surely a god hath done this," and red cloths of thanksgiving would wave on every tree: while rude altars with incense would be erected at the root. The big elm in my boyhood's back pasture would have doubtless been worshipped had it been in China.

In a hot climate trees are valued for the shade, but the market value of the wood is

so great that the temptation to sell is hard to resist among a poor people.

When my old language teacher in China was dying, his sons felled a great tree, to provide a thick coffin which would be respectable, and many a noble tree falls prostrate before Chinese reverence for the dead.

If you buy a piece of land with a tree on it, be sure to name it in the deed, or they will dig it out, "root and all", and carry it off to sell (Compare Genesis 23:17).

But when you travel into the mountains, then you notice the absence of green things. Often the road is in the dry bed of a stream, dry during the hot season, but when the rains begin, beware! Suddenly your road is a rushing roaring torrent with pity for none.

One of the creepy moments in my life was in Honan, crawling along in a mule cart in the pelting rain by the foot-hills. What was that ominous sound of falling water? It was running off the bare rock sides, and in our direction too!

Trees, if they were there, with their beds of fallen leaves beneath them, would hold it for a time and let it gradually go down to the plain, but those hairless giants, the rocks, shed their shower bath with fatal rapidity.

Trees, trees, and more trees needed in China. Who will plant them and protect them in their childhood, which is equally essential) without a *Christian* conscience, and a love for *posterity*?

Chinese love ancestors, but are slow to plan for their descendants. (Cf. Henry Van Dyke's "A Sanctuary of Trees" in "The Valley of Decision.") Mr. Bailie is doing a grand work in securing the Chinese what enthusiasm can do, and, as in all reforms, the Christian has the secret of staying power.

In Memoriam

S.S. & Y.P.S. War Memorial

VICTORY BONDS

Received from Sabbath Schools and Young People's Societies, for the Purchase of Victory Bonds for a Memorial of their Members who have fallen in the War.

These Bonds serve a two-fold Purpose, Memorial and Missionary. They keep in memory the brave who have gone, and they will help to carry on the good work which many of those brave would have done had they lived.

Send further Memorials to the Church Offices in Halifax or Toronto.

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Windsor..... 50.00
Sunny Brae, Adtl..... 21.00

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The Forward Movement

The Articles in these pages are provided by the Literature Committee of The Forward Movement.

TRAINING FOR CITIZENSHIP IN THE PRAIRIE SUNDAY SCHOOL.

By Mr. JOHN W. LITTLE

S.S. Field Sec. for Sask.

The prairie Sunday School is both a democratic and a democratizing institution. In our Western provinces over forty per cent. of the population are non British.

The problem of moulding these diverse elements into a united nation, devoted to high ideals of Christian citizenship, is no light one. The hope of its satisfactory solution lies largely in our work with the children.

In our schools the boys and girls of all nationalities meet together in an atmosphere of friendliness, mingle socially*on terms of equality, learn to understand and to appreciate one another, and through their contact with loving, faithful teachers, who embody the Christian principles of living in their own conduct, come to believe in those principles.

The warm, vital religious spirit of the leader, caught by the pupils through intimate fellowship and service, breaks down prejudices, unifies motives and standards of conduct, and leads to a common devotion to Christ and to His cause.

The modern Sunday School curriculum seeks in many definite ways to give training for Christian citizenship. Through worship the mental outlook of the child is enlarged and his sympathetic interest in all classes and in all peoples is developed.

When the needs, not only of his own community, but also of the children of other lands, are made known before the Throne of Grace in fervent petition for their blessing, the whole world is seen as God's world and all men as brothers in His family.

The recognition in prayer and praise of the personal interest of God in the happiness and welfare of the lonely, the alien, the sick, the misunderstood, the poor, begets a similar interest in the worshipper. The tenderer emotions are kindled.

The singing together of the great classic hymns of the church, in which service is exalted and the world-wide reign of Jesus is proclaimed, strengthens the growing desire to live a life of helpfulness and gives a world vision.

Through instruction the child learns how to live so as to make his life beautiful in itself and useful to others. He masters the underlying principles of conduct.

Those matchless stories of the Bible heroes, who pursued righteousness and overcame temptation and served God and their nation with rare fidelity, root themselves in his consciousness and prepare him for the stress and duties of his maturer years. He catches their spirit of idealism, heroism and sacrifice for righteousness, justice and truth.

Older grown, the teaching of Jesus Christ brings illumination and inspiration. Through discussion the application of the Biblical teachings to his personal life as a man among men and his responsibilities to his fellow workers in industry, to his community, his nation and the world become clear.

Devotion to Christ becomes to him also devotion to Christ's cause, and the cause of Christ is seen as clean politics, just laws, industrial righteousness, brotherly attitudes and kindly relationships everywhere and always.

A man may know the right and yet not live righteously, may be kindly disposed towards others sentimentally and yet act unjustly to his employees, ignore the Chinese laundryman that lives next door, and condone political corruption in the party to which he belongs.

So training in Christian ways of living must supplement instruction if service is to become the habitual attitude of the child, and righteousness and justice are to become his passion. Loyalty to the group is developed through the cultivation of loyalty to the class, the school and the church.

Class activities teach the pupils how to work together and make co-operation second nature with them. Social gatherings in which each plans for the common good is training in Christian democracy. Mission Band activities, such as making scrapbooks for hospitals, quilts for Indian schools, or gifts for Christmas distribution, by linking their lives with those of the less fortunate develop habits of helpfulness.

Money contributions following upon an appeal on behalf of the starving children of Armenia, if their need has been wisely presented, strengthens the instinct of the child to act upon his generous impulses in definite, practical ways.

Practice in self-government is given through the organized class, with its officers, committees and varied activities. The value of this training depends upon how far responsibility is thrown upon the class for its own discipline and work. In the teen-age the formation of

inter-class and even community parliaments for the discussion of community problems, and the formulation of plans to meet community needs leading to co-operative service, is invaluable practice in citizenship.

The athletic field is an important factor in forming life habits. Two years ago a number of boys in a certain community formed a baseball club and became members of a league of nine teams. It was one of the rules of the league that no player over fifteen could go on any of the teams.

When the summer was well advanced, the teacher of this particular group of boys met the manager of the team and said: "How is baseball going, Bob?" The reply was to the point: "Rotten."

Pressed to explain, Bob declared that they had been up against opponents who played a battery sixteen and seventeen years of age. Then he added with emphasis: "Because they do that kind of thing we must too. You bet, the next time I come up against them I will have a pitcher and catcher who will beat them all hollow."

Bob was learning how to play the game of life by the way he played the game of baseball, and he was learning to play the game of life crooked.

In that community, today, the organized athletics are under the direct control and supervision of Christian men, and the sports are clean and the game is played according to the rules. What a training for the larger game of life!

Who doubts that the present national determination that the prohibitory laws of our land shall become permanent legislation is due in large part to the Sunday School instruction received by the boys and girls of yesterday along temperance lines? Certain convictions got into their blood through the faithful work of a generation of teachers who believed in prohibition, and talked it when the great majority of the people were indifferent, and now that the power is in their hands prohibition is an established fact.

"If you would put anything into the life of a nation you must first put it into its schools." The Sunday schools of to-day are determining in large measure the stamp and quality of the citizenship of to-morrow. Those little bands of fearless and undaunted workers scattered over our Western prairies, who meet their little groups week by week and instill into their minds and hearts Christian principles of character and conduct are real nation builders.

The manse at Fenelon Falls, Ont., mourns the loss of Flight Lieutenant McLean Lord, son of Rev. C. S. and Mrs. Lord, one of three sons in the service.

EVANGELISM ON OUR OWN MISSION FIELDS.

By REV. WILLIAM SHEARER, D.D., CALGARY.

An occasional series of special evangelistic services on all our mission fields would be a great uplift to the work of the Kingdom, and would be deeply appreciated by thousands of our people.

There are difficulties in the way, but they are not unsurmountable. One is the fact that on our student mission fields the stay of the missionary is so short. As a rule the student cannot remain with his people longer than twenty weeks.

Another is that a mission field comprises an average of four preaching points. An evangelist, therefore, in order to cover the whole field and give two weeks to each point would have to stay on the field about two months. On most fields, however, there are one or two more central points from which the whole field could be influenced if services were held there.

The matter of financing such a campaign would depend on the location of the fields and the condition of the crops. I am writing now of purely rural fields — far removed from any village or town. Some districts are, and always have been, so poor they can scarcely give anything towards the support of their own student. Others, when they have good crops are self-sustaining and have something to spare for such work.

Some students are so thoroughly evangelistic in spirit and so well endowed for such work that they can to a limited degree carry it on themselves.

Another difficulty is that most of the period during which a student occupies his field is the busiest for the farmer, therefore he has not the time nor inclination to attend week-day meetings. There are however a few weeks after seeding, when farmers are not so busy.

Many of our Home Mission fields have a preaching point at some town or village on a line of railway which serves as a center for the whole field. Such fields are usually manned all the year round by either an ordained missionary or catechist. There is usually a church or something better than a schoolhouse to hold services in and an organized choir. On such fields services may be held at any season of the year with fair chances of good audiences, but the winter season is the best.

My recommendation would be to secure for such work men who have no home ties, men who can lead the singing themselves, men who can look out on the world from the farmer's point of view, and men who have the gift to present the Gospel message, clearly, attractively and forcibly. Let them help the students on rural fields during the summer, and the ordained missionaries during the late fall, winter and spring months.

A REVIVAL OF PRAYER.

BY REV. R. M. HAMILTON, BROCKVILLE

In this Forward Movement we are hoping for a revival of interest in prayer. But how shall men pray if they have no burden, or if they be not struggling beneath the burden of another? Why should men pray if they are not trying to work? Why should they seek divine help if they are not attempting something that can only be accomplished by the power of God?

Too often people are told to pray as if prayer could be carried on as an isolated experience. The man who is not doing things cannot pray unless he prays like a pharisee. If he is only praying for himself, he is behind the times, for that type of man perished with the last of the pillar saints.

In order to pray we must be about our Father's business. It matters not how weak we may be, we can wield the power of prayer, and that moves the arm that moves the world. We may be bedridden like the poor woman that prayed Moody and a revival across the Atlantic to the sodden masses of London. If we are facing up to a task, we may start a Forward Movement.

In this Forward Movement we are seeking to strengthen and promote the remedy for the condition of affairs so imperfectly set forth in these pages. We are going to try to make our firesides brooders, whence shall come forth men for the ministry and women for the mission fields.

We shall try to make our Churches so attractive in their organization, so efficient in their work, so fervent in their spirit, and so broad in their sympathies and activities that they will successfully invite the weary, the discouraged, the disappointed and all who are undone, to find rest and satisfying service within her ranks.

Furthermore, we shall magnify her mission to man so that those who are accustomed to think in large terms of the world and to act on the gigantic scale of modern industry and commerce, shall find in the undertakings of the Christian Church something on so vast a scale that their wildest dreams of great things shall be eclipsed by the enterprise of making a new heaven and a new earth. This, we trust, will command their respect, call out their admiration and secure their co-operation.

We shall give the minister a more generous support and a heartier co-operative assistance. We will make him feel that though some may look upon him as the twenty-first man in the parish, his work is the greatest in the universe.

We will look to him as a leader amongst men, and we will so perfect his college training that he shall know how to launch an enterprise, how to organize his forces, how to generate enthusiasm, how to quench pessimism, how to discipline deserters and slackers and kickers, how to get them into the harness and work

them until the demons of indifference and selfishness are driven out of them. In short, we will make him the captain of the hosts of righteousness against the powers of wickedness.

We will make the ministry a calling so noble, so necessary, so satisfying, that our brightest and best boys shall eagerly enter, and to which our finest homes will dedicate at least one son.

The situation is serious; it is alarming; it is perplexing; it is staggering; but it is not a forlorn hope. It may be that we are brought so low that all our useless branches shall die, that our outworn members shall drop off; and from this deep depression, we shall begin to rise on that upward slope, which leads to such heights of power and efficiency as the Church has never attained before.

This movement will not only carry us on to the higher ground, but it will bring us nearer to God, and we will discover as John Wesley did at the close of his great life-work,—"The best of all is God is with us."

THREE FOLD STEWARDSHIP.**The Stewardship of Prayer**

Face to face with the staggering task of the Christian reconstruction of the world the Forward Movement summons the Church to intercession. Deeper than the need for anything else is the need that the disciples of Christ recognize, and be faithful to, this primary stewardship of prayer. (I Samuel 12 : 23; Acts 6 : 3, 4; I Timothy 2 : 1.)

The Stewardship of Life

That the reality of the stewardship of prayer is conditioned upon the complete consecration of the entire life as a stewardship from God, is evidenced by the truth that one cannot really pray until he is ready to give his life to the things he prays for. (John 15 : 16.) The call of this hour is thus to put God and His kingdom first. (Matt. 6 : 33; Luke 14 : 33.)

The Stewardship of Possessions

That the complete consecration of the entire life as a Stewardship from God will be evidenced by the faithful stewardship of possessions, and that honest stewardship of possessions will be evidenced by a willingness to devote a first portion of income to the kingdom of God is the testimony of scripture and experience.

"The money test" has from the beginning been the acid test of the acknowledgment of God's sovereign ownership and a genuine consecration.

Here is the deeper meaning of the principles of the first fruits and the tithe. Through them God is seeking not the tithe, but the tither, not the money, but the man. (Lev. 23 : 10-14; Deut. 26 : 2-11; Prov. 3 : 9; I John 3 : 17, 18; Luke 12 : 13-21, 31; Rom. 11 : 16.)—*Sel.*

NOTES ON INDIA.

The fact is brought out by Dr. J. N. Farquhar, in his book, "Modern Religious Movements in India," that the great awakening which has come to India in the last century along religious, industrial, social, political and intellectual lines has been due chiefly to the co-operation of two forces, the British Government and Protestant Missions."

"The appointment of K. T. Paul as National General Secretary of the Y.M.C.A. in India has proved a brilliant piece of policy. To have an Indian at its head is an amazement to certain Europeans; but its influence on the Indian communities, Christian and non-Christian, is already very great." Mr. Paul is a Presbyterian elder in Calcutta.

Dr. Farquhar writes:—"The outlook for Christianity is bright. Never was the opportunity so great as it is among the Outcastes today. The movement is steadily spreading to the Sudras, the lowest caste in South India. Among the educated, individuals still come out for Jesus. One young man, born a Jain, had passed into the Brahma-Somaj, and had become one of their missionaries. He has now given up all for Christ. He is one of the finest converts I have ever met. Christ will yet conquer in India."

G. Sherwood Eddy says in a recent letter:—"Tides and currents of new thought and life are sweeping through India. The problem is baffling. With nine-tenths of the people in blank illiteracy, and India divided among a dozen faiths, 147 languages, as many races, and over 2,000 different castes, the educated leaders are demanding self-government and home rule.

"India must now face the terrible strain of responsible government under present-day conditions. Her hope will lie largely in the Christian colleges. Thank God for these centres of Christian liberty in the darkness of illiteracy, superstition, idolatry and poverty."

Personally, I have been having from two to five meetings each day and from five to thirty interviews. Ten other members of our team of fellow workers, both Indian and foreign, are also engaged in holding meetings and conducting personal interviews.

Our united endeavor is to work and pray until God shall vitalize, energize and organize the Church of Christ in India so that it shall arise to evangelize this land.

"We are conducting campaigns in forty cities and centres in India. In each city from 500 to 1,000 Indian Christian workers and leaders from the district are drawn together for a conference or convention. Then the Christians are trained and organized in classes and groups for personal evangelism. We then conduct meetings for educated non-Christians, to lead them to final decision.

"Will you not remember us as we proceed through the remaining cities and colleges of India, as this land is entering upon a new era of responsible government?"—*G. Sherwood Eddy*

MESSAGES FROM MINISTERS
AND LAYMEN.

JOHN A. PATERSON, K.C., TORONTO.

The great dispatch of Marshal Foch in the spring of 1918 has become one of the moving dynamics of the world in action.—"My left is crushed; my right is shattered; I propose now to attack with my centre."

The man behind such a dispatch could not be beaten by any power on earth or in hell. His centre went forward, and the right and the left and the centre of the Hun was annihilated.

There is a natural law in the spiritual world. "Our left may be crushed by worldliness. Our right may be shattered by indifference. We now propose to attack with our centre."

And let us all be in the centre, and let our left and our right fold back behind and advance with our centre. That is the dynamic of the Forward Movement—and it must be spiritual. If it is not, then it is nothing—but only sounding brass and tinkling cymbals. From nothing, nothing comes.

W. B. WOOD, MONTREAL.

The active, thinking men of the Presbyterian Church welcome the Forward Movement because it is calculated to consider very seriously, during these days of great unrest, the many questions in which the Church is vitally interested. We have tackled a big job, but if we honor the Holy Spirit, and go forward diligently, realizing our utter dependence upon the God of our fathers, we cannot fail. Organization and Consecration are the watchwords.

T. C. JAMES, CHARLOTTETOWN.

World conditions are calling loudly upon the Church. If she fails to respond, the terrible war has taught her nothing and she is still drifting. To-day, if ever, there is "a sound of a going in the tops of the mulberry trees" and if she "bestirs herself," she knows that "the Lord will go out before her,"

REV. S. T. MARTIN, MONTREAL.

I have felt that if there was any danger in the Forward Movement it was that it might become a "mass" movement and not attain the end so much sought. The application of the Movement to local congregations will save it on that side. I am particularly pleased with the emphasis that is being placed on the spiritual side of the Movement.

REV. W. G. WALLACE, D.D., TORONTO.

The Forward Movement seems to be taking root, so far as we can judge. The corresponding Movement in the United States is being quite actively prosecuted in California and the great Inter-Church campaign is meeting with considerable encouragement.

FORWARD MOVEMENT IN TRINIDAD.

So far, the work has been largely preparatory, with Bible classes, prayer circles and instruction in personal evangelism, but the spirit of the Movement is laying hold on the Missionary Staff and spreading to the Church membership, and a growing number of volunteers is earnestly at work.

Many special meetings in connection with the Movement have been held in the San Fernando field of the Trinidad Mission. This field reports one of the best years in its history, despite much sickness and the hardships of war-time.

The native Church in this field of the Mission contributed to various causes \$1,000 more than the previous year, in spite of a partial failure of the rice and cocoa crops. As a worker aptly expressed it. "They meant to give, so they gave."

Twenty-four Sabbath Schools in this field had a combined average attendance of 794. Religious education was given in day schools in this one district of the Mission, an hour a day to 3,000 children.

Many reports are being received indicating increased congregational contributions, following the presentation of the Forward Movement. One small congregation, at Richmond, Ont., raised \$400 above their former givings, while another, at Bell's Corners, was raised from a Mission Station to the self-supporting status. A correspondent writes,—"We learn of other increases and also of the spiritual awakening among the people. Church attendance is increasing and interest is growing. We are putting the emphasis in our Church on personal religion, vision, Bible study and prayer."

Dr. H. R. Grant of Prince Rupert, writes: "I think a good work might be done up and down the Coast by a man with a good boat. There are many points that could be touched, for instance, Alice Arm. The Stewart Country is looming up and several big enterprises are going on this summer. It seems to me we must decide to pull out of this north country or do something worthy in order to justify our occupation. Let our policy be to pull out or push the work to the limit."

Between the Stave and Harrison Rivers, on the north side of the Fraser River, a distance of twenty-four miles, there are reported to be five hundred people, twelve day schools and six Sabbath schools. This area one missionary is seeking to cover.

From one of these mission fields came the first native son to enter college, looking towards the ministry, and from another field one who is qualifying for a deaconess and who rendered service on a prairie mission field last summer.

We are entering the period of reconstruction of social and political institutions.

The paramount need is the need of devoted, tried Christian leadership. The architects of the new era must be men who plumb to the line of righteousness and truth, of justice and honor, if we are to have a civilization which will stand its shocks of time and satisfy the longings of the human heart.—The New Era Magazine.

Heine wrote eighty years ago:

"That Talisman (the Cross) is decayed and the Day will come when it will piteously collapse. Then Thor with his giant's hammer will at last spring up and shatter to bits the Gothic Cathedrals."

"The Day" has come and men still sing that triumph song, "In the Cross of Christ I glory."

One of the largest Presbyterian Mission Fields in Canada is that served by Mr. Joseph M. Irwin, of Hearst, New Ontario, which extends for three hundred and sixteen miles along the Transcontinental. It is hoped to have three churches built under his leadership.

During the summer of 1918, ninety missionaries were at work in ninety-five of the ninety-seven mission fields of Southern Saskatchewan, some of them being supplied, however, for only a short time. Only forty-four of the total were supplied during the last quarter of the year.

The Principal of the new School Home in Prince Albert says that his problem is not to keep the Ruthenian boy pupils at work, but to keep them from over-study. They are taking the lead in their studies, making as high as 95, 97, 98 and 100 per cent.

A. A. Hyde, a wealthy manufacturer of Wichita, Kansas, does not believe in interpreting tithing as giving a tenth, for he gives nine-tenths of his large income to the Lord. His chief theme is "the abounding joy that comes only by personal service."

The Presbyterian Congregation, in Plenty, Saskatchewan, received last year a home mission grant of \$150.00. As a result of a recent every-member-canvass, it is ready to pay \$1,800 a year and a free manse to a pastor.

The ministers of the five Presbyterian Churches in Regina recently carried out a successfully pulpit exchange in the interest of the Forward Movement.

Overlapping between Methodists and Presbyterians in aid-receiving congregations has been practically eliminated in Dauphin Presbytery.

A year ago, the Synod of Manitoba had fourteen augmented charges. They began the current year with twelve.

The membership in the new Presbyterian Settlement House in Vancouver stands at 219.

The Ministers' Page

PRINCIPAL FORSYTH ON PREACHING.

Principal Forsyth in the *Constructive Quarterly*, passes some grave strictures on the preaching that he finds to be the common fashion of the hour. It is lucid, he says, and facile, with many winsome ways, tender touches, and echoes of pure love.

But he is emphatic on its lack of the evangelical note. Here are some of his comments on what he calls the current taste in preaching:

"It opens no dark doors, lets in no awful sounds, hears from beyond the last river no harpers on celestial harps, has no scars of the moral tragedy and its moral conquest. . . . It makes the least call on those who hear, and most upon hearers who know nothing of a world-trouble.

"It seems at times more concerned to adapt the Gospel than to preach its fulness, to bring it down to the people's level than to bring them up to it. . . . It seeks rather to commend the Gospel to the natural man than to set the natural man in the searchlight of the Gospel. . . . Words or experiences like 'atonement' or 'justification' are shunned or emptied." There is too much truth in his charges against the pulpit of to-day. The great evangelical texts are by many preachers left unopened.

The everlasting charm of Christ's love for sinners, and the everlasting power with which His atoning sacrifice appeals to human hearts, are subjects that in many pulpits are never handled at all, or handled with forbidding coldness and formality.

And yet the war affords a magnificent setting for the old, old story of a Redeemer's doing and dying for the salvation of guilty men. There never was a time in the world's history when the Word of the Cross received such moving illustration, or found so many hearts prepared for its blessed message.—*The Bulwark*.

TO BE A MINISTER.

By PRESIDENT WILSON.

When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something.

You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know.

You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change in order to be a merchant.

The only profession which consists in being something is the ministry of our Lord and

Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else.

And that conception of the ministry which rubs all the marks of it off, and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself.

I am heartily in sympathy with the work the various denominations are doing to secure endowment funds for the pensioning of aged or infirm ministers of the Gospel. I wish I could write a disquisition on the subject, but it is impossible. I can only say "Amen."

THE RELIGIOUS PRESS.

"You do not appreciate the religious press. You are not using it to the extent you ought to, and the result is the enemy is gaining ground on you, for they are sending their sheets broadcast.

"There is not a form of error in this age that hasn't its printing press, and putting thousands and thousands of dollars into it to send forth a propaganda if possible into every heart. Your children are reading it when you do not know it.

"You ministers have people reading this error when you are not aware of it, and you find them losing interest in your work and in the cause, and you do not know what did it.

"It is a false press that did it, and if you are to get the work out of the press that you would like, you must come to the support of the evangelical press, that comes to back you up and help you to do a work you cannot do, and to spread the influence which you are intensifying and establishing."

These words by Dr. D. Kennedy, of Philadelphia, at a Conference on—"World Evangelism and Vital Christianity after the War"—held at the Moody Institute, Chicago, February 3-7, are true of Canada as of the U.S.A.

A feature of much of the false teaching that thus pours from the press is its fair seeming and fair speaking. There is probably no wider illustration in all history of Satan clothing himself "as an angel of light."

SUCCESS IN LIFE.

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved plant, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

Life and Work

THE CHURCH AND THE YOUNG.

A few weeks ago I sat in church with my son, aged twelve years, beside me. A strange minister opened the vestry door and took his place in the pulpit in place of our own esteemed pastor.

After a moment the boy leaned towards me and whispered: "May I go out with the others after the children's sermon, if there is any, for I can never understand anything that kind of a man says?"

After a moment's thought I said: "No, I think that you had better stay."

With a sigh of resignation he settled himself in the corner of the pew. When it came time for the sermon, the boy drew from his pocket quietly a piece of paper and a pencil, and began to draw (a favorite pastime when there is nothing else to do), but in a very few moments I noticed that the paper was laid aside and that during the remainder of the service he was most quiet and attentive.

At the close he leaned over to me and whispered: "That's the best sermon I ever heard. 'Wasn't he great?"

Now the text of the sermon was "Blessed are the pure in heart for they shall see God." What was it that made my boy, and made me carry away with us glad hearts, and made him say: "It must be great to preach like that! I didn't get tired a bit."

We felt that to be pure in heart was the one thing to covet; that with purity of heart came joy, happiness, strength, courage and hope, and that above all we would "see God". See him in our daily life, in all phases of life, in sorrow, in darkness, in temptation and struggles. We longed for it, and we felt that was within our reach.

We must be virtuous—yes; but we would "see God," and God was made so fine, so tender, so loving and so good that we longed to see him.

He was quiet, earnest and sincere. We forgot everything; the man, the church and the world, and we saw only one who pleaded for purity of heart and who held as a reward "thou shalt see God."

My boy's remarks reminded me of another small boy who years ago said, when he was asked if he enjoyed the minister's sermon:

"Yes, but he preached right at me all the time and I liked it."

We do like it. We like the simple direct sermon that brings us all into the attitude of mind, for we are all human, and deep down in our hearts we want the preacher to tell us human things and above all of

hopeful things. We need strength and courage and cheer..

This same boy came to me last year and said:

"I would like to join the church."

I said: "Why?"

Oh because you and the others belong and I'd like to."

"What does it mean to belong to the church, do you think?" I asked.

He hesitated and then said: "Why, it means that you have the spirit of Jesus in your heart, doesn't it? Isn't that enough?"

But it wasn't enough for the examining board, to whom it seems he made the same answer, for they said: "He is too young."

But when he came to me with tears in his voice and said that they thought he was too young and he had better wait a year or so, I quietly took up the matter and he was asked to join at the next Communion.

He is a perfectly normal boy, full of life and energy, and far from perfect. But if he has the spirit of Jesus—or if he wants it in his heart, why should he be kept out of the church? Jesus said: "Suffer the little children to come unto Me, for their's is the Kingdom of Heaven."

MINISTER AND PRAYER MEETING.

"Year before last I was very much worried about my church prayer meeting. Out of a church of three hundred and fifty members, I could not get more than sixty persons to prayer meeting.

"Last year I spent a good deal of time organizing the various groups of young people in the Sunday School.

"Every Tuesday evening we had a meeting of younger boys; they are Trail Rangers in the C.S.E.T. program. They held their own meeting opening with a brief devotional service.

"On Wednesday evening I had the regular church prayer meeting, attended mainly by the men and women.

"On Thursday evening a fine group of about sixty girls and young women held their meeting to follow the "Canadian Girls in Training" course.

"Friday evening was given over to the older (Tuxis) Boys for their meeting in the C.S.E.T. program.

"I was delighted to reckon up that instead of one prayer meeting as we had the year before, our church held, all last winter, four prayer meetings with an attendance nearly five times that of the year before, and best of all, we were reaching the young people!"

—*The Canadian Mentor.*

THE SHAPING OF CHILDHOOD.

I took a piece of plastic clay,
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past.
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.

I came again when years were gone.
It was a man I looked upon.
He still that early impress wore,
And I could change him nevermore.—*Ex.*

IMPROVE THE HOME LIFE.

By J. J. KELSO, TORONTO.

Practically without exception, the wrongdoing of boys, or the causes for which they are sent to a reformatory, can be traced to other doors than theirs. Indifferent, sinful parents, absence of christian teaching, the death of a mother, bad associates, influence of wicked adults—all conspire to ruin the lad—eager, alert, anxious to learn what the world has in store for him.

Now it must be clear to any thoughtful person that unless there is an intelligent development of parental responsibility and home training no reform school can be expected to supply his loss. It is in the home that the foundations of an obedient and disciplined life must be laid, and no other authority can adequately make up for the neglect of this elementary duty of training up a child in the way it should go.

Does not all this indicate how diligent we should be as social workers to improve the home—the foundation pillar of the State—and where the home is lacking, provide for the child, the nearest approach to it—the approved, well-ordered foster home. It is a rare institution indeed that can adequately meet the need.

HER "MITE" AND MESSAGE.

Dr. R. P. Mackay writes,—I have just received a \$5.00 contribution for China from a friend who frequently sends her mite. With it was enclosed the following note, which I would like to hand to you. She is an elderly lady, living alone, and has little of this world's goods, which of course adds to the contribution and message.—

"For me to live is Christ, Not self, but Christ. Nothing good in self, but Christ. The Easter life in us must be Christ. God loves me in Jesus Christ. Power is no power, except borrowed power and that power not my own. Our power means weakness; His power all might. It is His power in

us as the need may be. Take away that power and we are perfectly helpless. It is 'Christ in us, the hope of glory.'"

GERMAN BIBLICAL CRITICISM. "DESTRUCTIVEISM EXPOSED."

The Philadelphia Presbyterian says.—"For some time, thinking men have realized that many of the boldest claims of those who have had destructive theories about the integrity and infallibility of the Bible are not well grounded.

"Rev. John P. Peters, D.D., in an article in The Churchman, adversely reviewing the Old Testament Introduction by Dr. Creelman, of Auburn Theological Seminary, gives important information in the case.

"Dr. Peters, while not an extreme radical, maintains pretty strong criticism, yet he is determined that criticism shall fall or stand with facts.

"First of all, he shows that the critics differ very much among themselves, and what one declares settled the other declares to be untenable. So that criticism is still in a flux and little is settled.

But his statement affecting German scholarship, the chief source of criticism is most important. He says:—my experience of German universities and German students opened my eyes to certain evils of German scholarship.

"One evening, calling on a certain distinguished German professor, I outlined to him the work I was doing in the investigation of the origin, meaning and development of the sacred divine name of the Hebrews, and what thus far my investigation, still very incomplete, seemed to point to.

"The following day, attending a publicum, or open lecture of this professor, to my astonishment he presented to his students, as his own, what I had told him the night before, only giving as an achieved result what I had indicated as a probability.

"Similarly at another university one of my fellow students told a professor of a novel theory of his with regard to the racial affinities of the Jews, based on certain evidence which, as I was able to convince my confere as soon as he told me his theory, was absolutely worthless.

"What was my surprise to hear that professor propound this theory to us, his students, as though it were a well ascertained fact, basing it on the evidence which its real originator had already recognized as fallacious.

"These may have been extreme instances, but they illustrate certain evil tendencies of German university methods and of German scholarship as I saw it. University preferment and scholarly distinction are attained by the presentation and defense of some new theme or discovery with a sufficient apparatus of erudition."

FATHERS AND SONS.

"A Lot of Father-talk About Mother-Influence over Boys is Lazy, Shirking, Sneaking Guff."

It sounds harsh to speak so, for, of course, the real truth about a mother's influence over her son is something that deserves to be told in the most enthusiastic language that anybody can command.

But enthusiastic language about the marvelous things that a mother can do with a boy is mere buncombe when used by some shifty father for a blind behind which he dodges responsibility.

Adam shoving off blame on Eve cut no meaner figure than the modern father who pretends to believe that he ought to leave his boy wholly to his wife's training, because "women have an instinct for that kind of thing."

It is, in fact, a hypocritically polite form of wife-desertion, and if human law can't punish it for that, God's law can and will.

The truth is that, however much a good mother is able to do for a son, there are some vital things owing to a young fellow in preparation for manhood which only his father can furnish, and any father is an inexcusable traitor who won't give himself directly and personally to meeting such needs in his boy's life.

What are some of the debts a father owes his son—which the best mother on earth can't pay?

A Father Owes his Son an Example of the Kind of Life that the Son Ought to Aspire to.

It is a never-ending astonishment to see how complacently a multitude of fathers assume that their sons will, of course, be something different in morals and behavior from what they themselves are.

A father in a mean and tricky trade expects to see his son choose some honorable line of livelihood. A father who has smirched his record in corrupt politics counts on his son growing up to be an honest and honored citizen. The drinking father is anxious that his son shall be sober, and, strangest of all, the father who has spurned religion all his life would like to see his son join the church, and they are all relying on the mothers to keep their own sons from imitating them.

All that can be said about it is that if such a father has a son to be proud of, it is because the Lord's mercy is a million times better to him than he deserves.

The only fathers who have a just right to expect sons who will wear their names with credit in the coming generation are fathers who, in their own generation, keep their names from stain.

A boy who can't look to his father with safe pride for an index to the kind of character worth while in the world has been cheated

of a better heritage than the world's most fabulous fortune.

The shyster who commits the fraud is the father himself.

A Father owes his Son a Really Sympathetic Helpfulness.

Among conscientious fathers who actually desire to raise their boys right, it is a thousand pities how often the effort goes wrong.

When baby lies in the mother's arms, the father's fears say to him, "Wouldn't it be awful to have that boy grow up mean and wicked! It would kill me to have that kind of disgrace in the family." So he buckles down not to get the son a splendid life, but to save himself from sorrow and shame.

Just as a selfish thought is always bound to do, that selfish thought puts everything awry. The first thing the boy is made to understand is that he is going to be compelled to do right because his parents can't put up with having a naughty, troublesome youngster around the house.

Thus at the very outset the boy gets the idea that being good is something forced on him for the pleasure of the grown-ups, and most assuredly he takes care not to be good a whit longer or a whit oftener than he has to be.

Character can't be approached by that road.

What a wise father will make a boy understand instead is that the good behavior required of him, and all the good principles taught him, are for the sake of furnishing him with a manhood that will stand the test when he has to play his own part in the world.

Even when exacting the most rigid obedience, the father is never a master set above the boy to bend him to his pleasure, but always the companion who has been over the road before, who, therefore, on this new trip is in honor bound not to let his younger comrade step into any of the pitfalls he saw in the earlier journey.

"A younger comrade"—that's the core of the right relation. The thirty or forty years between the father and son don't make them different orders of beings.

The only difference is the father knows the road better, and so is appointed to guide, and the God who appointed him is going to hold him to harsh account if he doesn't get the son through safe.

A boy who senses the simple fact that his father is answerable to their common Father for bringing him through to manhood without a wreck won't spoil his father's record with God by disobeying.

A Father owes his Son the Bequest of his own Unrealized Ideals.

This is not contradicting what has just been said about the shame of a father's expecting a son to be a good man, while he

himself continues to enjoy the profit or the pleasure of being wicked.

Honest men trying to their utmost to set before their sons an upright Christian example, are yet conscious that it is not in them to be all they would like to be.

There are strengths of manhood, efficiencies of zeal, capacities of kindness, realities of fraternity, heroisms of service, perfections of consecration and passions of devotion to which the father has all his life been reaching forward, and they are still beyond him.

His time is shortened. It begins to be doubtful whether he is going to be able to attain the measure of the stature he dreamed of and prayed for. Has he, then, dreamed and prayed in vain?

No, a son is born. The long youth of a new generation is pledged to his aspirations. His disappointed hopes revive in a new and younger self who may be all that he has not been—all that now, in his own person, he has too scant time to be.

More sacred than rights of inheritance in any earthly property is a son's right to be started in the world with the inspiration of knowing what good things the world his father strove for, and the kindling hope of accomplishing for those ends more than the father was able.

Don't fail to share with your boy your best ideals.—*The Continent.*

INCIDENTS OF D. L. MOODY'S WORK

One night, on his way home, he saw a man leaning against a lamp-post. Stepping up to him and placing his hand on his shoulder, he said:

"Are you a Christian?"

The man flew into a rage, doubled up his fist, and got ready to pitch Mr. Moody into the gutter.

The latter said, "I'm very sorry if I have offended you, but I thought I was asking a proper question."

"Mind your own business!" roared the other.

"That is my business," he answered.

About three months later, on a bitter cold morning about daybreak, some one knocked at Mr. Moody's door.

"Who's there?" he asked, "and what do you want?"

"I want to become a Christian," was the reply.

Mr. Moody opened the door, and to his astonishment there was the man who had cursed him for accosting him as he leaned against the lamp-post!

Said he: "I haven't had any peace since that night. Your words have haunted and troubled me. I couldn't sleep last night, and I thought I'd come and get you to pray with me."

That man accepted Christ, and the moment he had done so, asked:

"What can I do for Him?"

At one town Mr. Moody visited, he asked to be taken to the home of the worst man in the place. They sent him to the home of an infidel carpenter, whose wife, however, was a Christian. Mr. Moody went into the man's shop, and asked him:

"Do you know that Jesus of Nazareth was a carpenter?"

"No," was the surly answer, "I don't know, and don't care."

But Mr. Moody interested him, and before leaving town told the carpenter's wife that her husband would be converted. Said he:

"I'll be passing through here in two days on the train. Won't you signal me if he is converted?"

When the time came, he had the joy of seeing the woman standing on the porch of her house, which stood near the track, excitedly waving a large white tablecloth.

An over-zealous critic, who was not an over-active worker, took Mr. Moody to task for his defects in speech in the early days.

"You oughtn't to speak in public," he said, "you make so many mistakes in grammar."

"I know I make mistakes," was the reply, "and I lack a great many things; but I'm doing the best I can with what I've got. But look here, friend, you've got grammar enough; what are doing with it for Jesus?"

On one occasion Mr. Moody was one of several speakers at a convention. A minister who followed him, took occasion in his speech to criticise him, saying that his address was made up of newspaper clippings, etc.

When he sat down Mr. Moody stepped to the front again, and said he knew it was so; that he recognized his want of learning, and his inability to make a fine address; he thanked the minister for pointing out his shortcomings, and asked him to lead in prayer that God would help him to do better.

It is reported that Mr. Moody once heard some one say:

"The world has yet to see what God can do *with*, and *for*, and *through*, and *in* a man who is fully and wholly consecrated to Him."

The statement took hold of him. He thought to himself: "He did not say a great man, or a learned man, or a rich man, or an eloquent man, or a clever man; simply a man. Well, I am a man. It lies with the man himself whether he will or will not make that full and entire consecration. I will try my utmost to be that man."

The Children's Record

WELCOME! OUR FUTURE KING!

Men and Women of Tomorrow,

Some of you have seen the royal visitor who is now in Canada, the Prince of Wales; who, if he lives, will one day be our King; some more of you will yet see him before he leaves our country and some of you would like to see him and will not be able.

But though you cannot see him you can see his pictures and know what he looks like; and though you cannot hear him you can read his words and know what he says. You can thus know almost as much of him as if you were to see him.

If you read and think carefully you will know that he is a young man whose life is devoted to duty and who has very little real liberty or leisure. His days are planned out for him. During his visit to Canada, he is taken here and there, to hear addresses and answer them, to be stared at, followed, talked about and written about, until he must be very tired at times. It is not all fun being Prince of Wales, but a very strenuous round of duties. Most of you have an easier, freer life than he has.

You will know too if you read and think carefully, that the deep interest taken in him is not simply because of himself or his power, for he has no special power, but because he represents the British Empire, and its people, including Canada, Australia, India, and all other British Dominions around the world. It is because of this that we sing and shout with heart and voice "God save the King"—"God bless the Prince of Wales."

The coming of this Prince reminds us of another Prince who has come among us, whom all may meet and know.

He is infinitely greater and higher in rank than the Prince of Wales, and yet He is more winsome and more easy of access than any earthly prince can be. Every one who wishes can not only see Him but speak with Him, and not only speak with Him but have His company and His help always.

There are no boys or girls so young or small or poor but this Prince wishes to be a friend to them. He speaks to them in His Word, wishes them to speak to Him in prayer, and is

always ready to listen to them and to help them.

He is the Prince of a greater Empire than the British Empire, and yet He wishes to make a personal friend of each boy and girl. He is never so busy with great affairs that He cannot attend to their smallest needs and wants, and you can speak with Him and tell Him all your wants, and He will always hear with sympathy and help.

What a Wonderful Prince. Indeed that is one of the names given to Him in the Bible. "His name shall be called Wonderful." See if you can find it.

What kind of a welcome are you giving this Prince? He knocks at your heart, and wishes to get in to set that heart right and to keep it right. "My son, give me thine heart."

What kind of a welcome are you giving Him?

What would be thought if the Prince of Wales when He comes were not cordially welcomed? Every one in Canada would feel ashamed. How much greater the shame, if not giving a cordial welcome to this Greater Prince.

He specially prizes a hearty welcome from the young. Can you find the place and verses in the Bible where this is told.

What does this Wonderful Prince think of the welcome you are giving Him? What do you think of it? Are you pleased with it? Do you think it is the kind of welcome He should get? Is it the kind of welcome you will be satisfied with when some day you must meet Him?

You can welcome Him anywhere and everywhere for He is always at your side, your best and truest and most faithful friend.

Just one thing more. If you think the welcome you have given this Prince is not what He should receive, the time to turn about and give Him a better welcome is just now. He is waiting for it and will be glad to get it.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—*Phillips Brooks.*

LETTER FROM FORMOSA.

To the Sabbath School of St. Andrews' Church, Westmount, Montreal.

By MR. KENNETH W. DOWIE, B.Sc.

Karento, East Coast, Formosa.

May 9th, 1919.

Dear School:—

Karento is a growing seaport on the East Coast at about the middle of the Island of Formosa.

Formerly all this district was in the hands of the savages, the plains here are not so extensive; the mountains all around have still savages in them, some of them headhunters; and it was not till the Japanese had been in control for a number of years that travel up and down the Coast was made free from danger. Even to-day, certain districts are quite impossible for traffic.

I have been here for five days now, staying in the chapel during a series of special meetings to try to reach new hearers.

* * *

I know you would like to see the savages. It is not so very long now till I will be coming home to tell you lots about them. I have taken photographs, but they are not developed yet, so I cannot send them.

The women are very nicely dressed, mostly in dark colour with lots of beads and red decorations, sometimes having heavy earrings.

The men don't bother to wear much of anything in the hot weather, but they always carry a long knife with a beautiful decorated sheath, slung about their waist.

Both men and women smoke nearly all the time, the men, pipes, and the women huge cigars about the size of the handle of a tennis racquet—and if you don't believe that, you must wait till I send you photos.

I'm sorry to say that the savages that have anything to do with Formosans and Japanese are bad drinkers. They buy some vile white stuff like "Whisky Blanc" that is very strong, and despise anything milder.

* * *

I had a trip down to Taito, another seaport further South, last week, and when we stayed over night at a Japanese Inn, the head official of the town called in about a hundred savages, and at night they sang and danced for us.

We were invited in the centre, and first the savage women and then the men formed a great circle around us holding hands.

Two women were song leaders, and all the rest chimed in as soon as the leaders sang a few notes.

It was weird, and pleasant to listen to and to watch the gaily dressed women as they marched around in a circle.

When the men gave their song, it wasn't quite so nice to hear, as they screamed and gave a regular war-whoop at the end of each

verse, and if you had heard that whoop in the dark, it certainly would have scared you.

I had the idea that the danger from head-hunting savages was about over, but this trip has shown me otherwise. At many points in the trip from Karento to Taiko, we were in sight of the electric wire fence which is the only thing yet devised to keep savages from rushing from the mountains now and again to get a head. You see, they have certain festival days, and if there isn't a nice fresh head to put on the mantlepiece, it sort of spoils the fun.

This wire fencing consists of five or six rows of iron wire heavily charged with electricity, and of course to touch it is instant death.

* * *

At one time, the Japanese used to keep the power on only in the night, as that was the favorite time for the savages to make a raid. But little by little the savages got to understand the connection between the power-house and the electric current, and on days when no puff-puff of smoke could be seen from the power-house, which has to use wood for fuel, down they would come, and off would go some heads—so nowadays the power is on day and night.

We were glad to know this, for six years ago, before they had the electric wiring in this district, people in the very push-car line that we were running on were sometimes shot and beheaded.

If there is any suspicion in the savage mind that the power is off, the best thing they know is to bring a dog and make him touch the wire—if he isn't hurt, all right!

We had a Japanese policeman on our push-car as guide. "There" said he, pointing to a mountain we were passing, "A Japanese lost his head ten days ago." He had been pounced upon by a savage from behind, as he went into the mountains to try to exchange some things from the cities for furs and other things that the savages have.

At another place, he told us that a man had lost his life a month ago.

So you see there are lots of mountains in Formosa yet where you can't go in safety. The plains are all right, and of course many in the mountains are too. Each year sees an improvement in the savage situation.

About every half mile along this electric fencing, a Japanese guard with two Formosan helpers, lives. We stopped at one place and saw the wires at close range; the three men each carried a rifle and a belt full of ammunition. As lonely to be such a guardsman as to be on a light-house, perhaps, and more dangerous!

* * *

I wish you could see how useful that magic lantern that you gave me is. Every night at these special meetings, after two men have spoken, we put on five or six slides illustrating the Life of Christ, and someone explains them.

Not only do we draw a larger crowd by having the lantern, but the pictures give a fine opportunity to preach, and I am sure they are doing much good. In good weather we can count on a crowd of two hundred here, which means that the chapel is filled and many are standing around the doors and windows.

Five people were baptized here last Sunday. Two of them, a man and his wife, are interesting people, and their story will show you how some people are just waiting for a chance to hear the Good News.

The man became sick about a year ago, and his wife went on a journey all the way to Taihoku to pray for his recovery at a certain temple.

The night that she arrived in the city, however, she heard a man beating a drum and inviting all and sundry to come to a meeting such as these we are holding here, in the church. She went, and from what she heard, decided that the gods of any temple were no good at healing disease, and what she and her husband both needed was the Gospel.

So she went to Church instead of the temple, and began to study Christianity, with the result that she not only became a believer, but her husband too was converted.

* * *

How many people there must be like these two, who are not in our Christian Church to-day simply because they have never been where they had a chance to hear about Jesus.

We have the merest handful of missionaries in Formosa, less than we had six years ago. We look to Westmount to produce young people, both girls and boys, who will grow up to find—in the work of a missionary—the greatest happiness and at the same time a life of grand service.

I hope to reach Montreal next Spring, probably April or May, and remember, I want two or three young men to come back with me!

Good Bye just now, you will all be going away for a summer holiday after this reaches you. See and have a good time!

Ever your friend,

KENNETH DOWIE.

LITTLE KOREAN MARY

When only eighteen years old, but already a widow, she was turned out into the streets by her sister-in-law because she refused to sacrifice to the tablet of her unfaithful husband. You can imagine how she loved that sister-in-law!

Then she became a Christian and her hatred died. When her sister-in-law taunted her, she begged her to become a Christian.

The woman scoffed at Mary's new religion and called upon her favorite sorceresses to punish her.

But not long ago, the sister-in-law became terribly sick with a peculiar growth in her throat. As it grew, the intense pain prevented her eating. She called in the wisest sorcerers

and paid them fabulous prices for their weird chants and witch-like advice, all of which she followed and all of which failed.

Then Mary, whom she had abused, went to her, ministered to her and pleaded with her to call a Christian doctor, only to receive curses and revilings.

With never a thought of the dreadful disease, never a care for herself and her wrongs, patiently she worked and prayed.

But the sister died in her unbelief and Mary performed the last preparations for her burial, weeping because of her failure to lead a lost soul into victory over death.—*Woman's Missionary Friend*.

"YOU FORGOT TO LOOK UP."

There is an old story of a man who desired to steal corn. Calling his small boy to accompany him, he went out into the country and into the middle of a cornfield where the husked corn had been ricked in old-fashioned, fence-rail style. "Now, Sam," he said, addressing the boy, "hold the sack." He then mounted the rick, looked carefully to the east, to the north, to the west, and to the south, for the moon was shining and objects could be seen for quite a distance.

"All right, Sam," he said again, "hold the sack."

"But, papa!" said the boy.

"What is it, quick?" asked the man.

"You forgot to look up," answered the little fellow.

The man stopped with his hands full of golden ears, looked hastily up, threw the corn back in the rick, climbed down and said, "Come on, Sammie, we'll go home," and the boy, light of heart, followed his father out of the field and to their home.

The little fellow had been taught at Sunday school that God looked down upon us all, that He observed every act and pierced every heart with His glance.

Again, were it possible to hide a thought or an act from God, our heart would continue to command or condemn, which, after all, affords the highest happiness or deepest sorrow. It matters little whether your companions or your teacher know you told an untruth. You know it, and that fact will never leave you; and more than that, it will work mischief to your future happiness.

So lads and lassies, this parting request I leave with you: After you have looked to the north, the south, the east and west to discover if any eyes are looking or ears hearing, *look up and look in*. I am not afraid of any boy or girl doing wrong who follows this advice.—*N. W. Christian Advocate*.

Doing nothing for others is the undoing of oneself.

The religion that produces no sunshine is all moonshine.

THE INSIDE OF A KOREAN HOME.

REV. L. TATE NEWLAND.

There is probably no people that can put as much in a little space as the Koreans. They can get more things in one room and then live in it than a westerner could get in a whole house, but thousands of Koreans live and bring up big families in these congested homes.

I was resting in one of these houses and took out my note-book to itemize the things I saw. The good man of the house, a Christian, no doubt thought I was writing up my next Sunday sermon, so he was not offended. This is what I saw:

The room itself was 8x8 feet, about 6 feet to the ceiling, with the walls of mud and the rafters showing through a mud plaster. The floor was also of mud covered with mats.

Festoons of spider-webs hung everywhere, and the dust of years lay thick on all the articles that had not been used lately. Flies were busy and various other varieties of bugs scurried around.

As I sat I took down just what I saw without making any effort to walk around and discover hidden things.

First on the floor: Two sickles, one bunch of stakes used in marking out fields. Two dirty stockings, one-half gourd, a Korean lamp, an ironing block of stone, some half made straw shoes, one song-book and one small basket; one large crock full of various things, three half gourds, one small measure, two oil boxes, one Bible, one quilt, one pillow, a wooden block, one stick (use unknown), one bowl and one pair of scissors; a pair of ironing sticks, rags, a basket of bean cakes, a pipe, more rags and a brasier,—bugs and dirt.

When I was there another time all these things were there and besides a half dozen trays of silk worms. Where the people slept is beyond me.

Now we will go to the wall and in place of beautiful pictures and windows, I saw these: Two Bible pictures, gaudy cigarette wrappers, tracts, various papers and a looking-glass. Five letter pockets, medicine, eye-glass case, calendar, a hat and a tin can full of odds and ends; an oil jug, thread brush used to spread starch on the thread before it is woven into cloth. A tin cup (use unknown), eight pairs of shoes, an iron lock, five earthen jugs, one satchel for Bible and tracts and a sieve.

There were some poles along two sides, and these held: One sieve, a mat, one box, shoes, a book, a basketful of clothes and four other baskets, presumably holding the family wardrobe; three small boxes, three other boxes full of rags, a pasteboard box, Bible and song-book, and four baskets, probably full of rice and beans—the family larder. All the Sunday clothes, more rags, a set of carding frames.

The ceiling was not neglected, either, for

there I saw: One hat box, and various articles hanging from nails. There were plenty of cobwebs and flyspecks that were there before the roof was on. I have seen many houses just like this one and some worse.

Often have I stayed in such rooms. Enough would be pushed back and piled up to make room for my cot, then I would pile my clothes on it and sleep. No one puts his clothes on the floor or on top of a Korean's,—we value our comfort and health too much.

About twelve million people live in homes similar to the one described. It is not a home as we know it, but they get along, all of which goes to show that one-half the world doesn't know how the other half lives.

The next time you think your home is small and cramped, just remember a Korean could find room in it for a silk-culture room, a stable, granary and pig pen, besides lots of room for his family, and then be thankful and content.—*The Missionary Survey.*

A FAITHFUL CHINESE BRIDE.

BY DR. ISABEL McTAVISH.

(Our Missionary at Changte, Honan.)

One evening, a messenger came in post haste to say that a young girl had attempted suicide by "eating gold," and that her friends were bringing her to the hospital from her home, thirty miles away.

Before long, the cart arrived with the patient, a girl of eighteen, now almost in a condition of collapse, and while proceedings for her relief were going forward, the following story was secured from her mother.

She was the only child of a wealthy widow and had been betrothed to a nephew of the late President Yuan Shih Kai.

The wedding was about to take place, and all preparations were made when, a few days previous to the date set, the bridegroom died.

The young girl had, of course, never seen him, but she vowed to be faithful to his memory, which is regarded as the highest degree of feminine virtue.

The mother, however, desired the girl to marry, and was proceeding to betroth her when the girl heard what her mother was doing, and decided that if she could not live faithful to the memory of the departed she would die.

The Chinese believe gold to be very poisonous, so she swallowed a pair of earrings, a gold finger ring, and steeping some pewter and brass articles in water she drank the water, finishing off with some other kinds of poison which she hoped would do the deed.

Then, like a dutiful daughter, she went to her mother and told her what she had done. The mother was much distressed and said if her daughter would only live she need never marry unless she wished.

By this time, the whole house was in a turmoil when a Christian elder in a church not far away happened to come along, and

hearing of the trouble advised them to bring her to the foreign hospital.

The friends said it was no use, the girl would die on the road, but the mother was willing to grasp at any hope held out for her daughter's life, and agreed to come.

The girl herself was willing to come, and the elder exhorted her to pray to God, who was all powerful. The elder himself accompanied them, praying and urging the girl and her mother to pray, and once started continued to cry to God to save her.

Just how poisonous the things the girl took, I am not prepared to say, as the Chinese names were not familiar to me, but the usual procedure in poison cases proved successful and she was fully restored.

Her own firm belief is that God answered her prayer on the road and saved her.

She remained in the hospital a few days studying, and when leaving made a generous contribution to the hospital. Since then, she has faithfully read her Bible and prayed, and we trust that her feet are safe on the way that leads to Life Eternal.

There are many difficulties in her way. Many of her friends are opposed to her following Christ, but she says, "He heard me and saved me, and I cannot but believe in Him."
—*The Honan Messenger.*

WHAT JESUS DID: "HE DIED FOR ME."

Some time after the American Civil War, Henry Ward Beecher visited the Soldiers' Cemetery at Nashville.

"Here," he says, "I observed a man planting a flower over a grave. I approached him and asked if his son were buried there."

"No."

"A relative?"

"No."

"Whose memory, then, do you cherish?"
I ventured to ask.

After delaying a moment, and putting down a small board which he had in his hand, he replied, "Well, I will tell you. When the war broke out I lived in Illinois. I wanted to enlist, but I was poor, and a large family of children depended upon me for their daily bread.

Finally, as the war continued, I was drafted. No draft money was given me; I was unable to procure a substitute, and made up my mind to go.

After I had got everything in readiness and was just going to report for duty at the conscription camp, a young man whom I had known came up to me and said, 'You have a large family which your wife cannot support while you are gone. I will go for you.'

In the battle of Chickamauga the poor fellow was dangerously wounded, and he, along with others, was taken back to a hospital at Nashville. After a lingering illness he died and was buried here.

Ever since hearing of his death I have been desirous of coming to Nashville and seeing that his remains were properly buried. Having saved sufficient funds I came on yesterday, and here to-day found the poor fellow's grave."

On completing his story the man took up the small board and inserted it at the foot of the grave. Turning to look at it, I saw this simple inscription, and nothing more: 'He died for me.' —Tarbell.

DROWNED THROUGH AVARICE.

A STORY PICTURE FROM CHINA.

There was a certain wealthy man who had got his wealth by "drinking the blood" of his poorer neighbors, but they could never bring up any case against him, or satisfy their desire for vengeance.

One day this man fell into the village well, and called loudly for help "save life" "save life."

Some of the villagers heard him calling but said "let him alone, let him drink a little more, it will be good for him."

By and by the man's son heard the call for help, and when he found that it was his own father who had fallen into the well he called for help saying "Whoever pulls my father up out of the well will receive four hundred cash (30 cts.)."

Some men hearing this offer said "well, here is one chance of making some money out of the old skinflint, let us pull him out." So they got a rope and a bucket and began hauling the man to the top.

In spite of the fact that he was on the point of drowning, the man had heard the offer of four hundred cash which his son had made, and as he was nearing the top he called out—"Son, son, don't be extravagant, two hundred cash is plenty, give them two hundred cash."

When the men who were pulling him out heard this they let go the rope, and the miser fell back into the well and was drowned.

BE DOERS, NOT HEARERS ONLY.

"UP and be DOING," is the word that comes from God for each of us.

Leave some "good work" behind you that shall not be wholly lost when you have passed away.

DO something worth living for, worth dying for.

Is there no want, no suffering, no sorrow that you can relieve?

Is there no act of tardy justice no deed of cheerful kindness, no long-forgotten duty that you can perform?

If there be any such deed, in God's name, in Christ's name, go and do it.—*Dean Stanley.*

SOME NEW BOOKS.

HISTORY OF RELIGIONS—JUDAISM, CHRISTIANITY, MOHAMMEDANISM. By George Foote Moore, D.D., L.L.D., D. Litt. Professor of the History of Religion in Harvard University. Charles Scribner's Sons, New York. Pages 550. Price \$3.00 net.

It is the second volume of the History of Religions, by the same author, and is one of the International Theological Library Series. It gives in addition several pages of best Reference books upon the subject and twenty pages of Index.

Prof. Moore's position is of itself a guarantee of the quality of the Book.

THE DISEASE AND REMEDY OF SIN. By Rev. W. Mackintosh MacKay, B.D., Sherbrooke Church, Glasgow. Hodder and Stoughton, London, Toronto, and New York. Price \$2.00.

This is the greatest of all subjects of human concern; and this octavo volume of 300 pages is a strong, sane, fresh and helpful treatment of the subject. It deals with the great doctrines of human experience, of sin and salvation, regeneration and conversion, and other related subjects, in a way that brings them very closely home to human experience.

THE ATONEMENT IN THE LIGHT OF HISTORY AND THE MODERN SPIRIT. By Rev. Prof. Smith, D.D., Prof. of Theology in Magee College, Londonderry, Ireland, author of "The Days of His Flesh"—"The Earthly Life of Our Lord and Saviour Jesus Christ," etc. Hodder and Stoughton, London, Toronto and New York. Price \$1.50.

The writer is a well known name in the Religious World, familiar for years to readers of the British Weekly. To the study of this all important subject, Prof. Smith has brought his wide knowledge, his clearness of insight, his lucidity of statement and his fidelity to truth. It is a most helpful contribution to the Doctrine of the Atonement.

WHY AREN'T ALL THE BEST CHAPS CHRISTIANS? By Studdert Kennedy. Reprinted from "Rough Talks by a Padre." Hodder & Stoughton, Toronto. Price 50 cents.

It puts great truths in a rough and ready but convincing style. Answers objections and criticisms in the same way. To begin reading it, means to finish it.

THE NEW OUTLOOK. By W. P. Livingstone, author of "Mary Slessor of Calabar," etc. Hodder & Stoughton, Ltd., London, Toronto and New York. Pages 256. Price \$1.50.

Its aim is to show the reasonableness and certainty of the great essential Truths of Christianity from the standpoint of what is most modern in science. It is written in a clear, lucid, and pleasing style, and makes great truths easily understood.

CHRISTINA FORSYTH OF FINGOLAND. The Story of the Loneliest Woman in Africa. By W. B. Livingstone. Hodder & Stoughton, London, Toronto and New York. Pages 235, Price \$1.50.

It is a companion volume to Mary Slessor of Calabar, by the same author, and tells the story of another brave Scotchwoman who gave her life to Africa. Those who have read Mary Slessor will find this book quite its equal in interest as a real, live, true story of missionary heroism.

SOCIAL CHRISTIANITY IN THE NEW ERA. By Chaplain Thomas Tiplady, Author of "The Cross at the Front." The Fleming H. Revell Co., New York, Chicago, London and Edinburgh. Price \$1.25 net.

"What the Four Year's Upheaval Has Taught" is the question which the writer aims to answer. Those who have read "The Cross at the Front" by the same author, will find this book of like interest and power.

I-WONDER-WHY-STORIES. By Rev. George Adam. Compiled by Max Henkey, New York. George H. Doran Co., Price \$1.25 net.

A series of 42 morning talks, sermonettes, to the children of Emmanuel Church, Montreal, on live subjects in which children are interested. They are mostly out of the usual line of children's stories. Many of them are from the author's own experience during the war and each carries home its lesson, well nailed by the story.

A SAMPLE CASE OF HUMOR. By Strickland Gillilan, Author of "Sunshine and Awkwardness," etc. Forbes and Co., Chicago. Price \$1.00.

The object of the writer is to make people laugh and grow better—pure, wholesome, laughter. Clean humor with sometimes a touch of pathos.

THE MAN WHO DISCOVERED HIMSELF. By Willis George Emerson. Author of "The Builders" etc. Chicago. Forbes and Co., Price \$1.50.

A story of the West, California and Arizona. It touches and throws light upon many and varied phases of life. Well written, with more than usual of the unexpected. Clean, wholesome; a good moral tone and interest sustained to the end.

MILLIONAIRES OF CHEERFULNESS

Many people in ordinary circumstances are millionaires of cheerfulness. They make their neighbourhood brighter, happier, and a better place to live in by their presence; they raise the value of every lot for blocks around them.

The Church Funds, West.

SUMMARY OF RECEIPTS.

	During July.	Jan. 2 to July 31
Home Miss., Soc'l. Servic. \$	6,727.93	\$30,201.95
Foreign Missions.....	4,887.50	45,700.83
Widows' and Orphans' Fd.	133.25	730.25
Agas Ministers Fd.....	132.00	833.00
Pte.-aux-Trembles	188.00	2,525.50
Deaconess Tr. Home.....	55.41	229.03
S.S. & Y.P.S.....	67.00	568.30
Montreal College.....	64.00	197.00
Queen's College.....	14.00	121.00
Knox College.....	76.00	377.00
Manitoba College.....	21.00	116.00
Saskatchewan College.....	7.00	354.00
Robertson College.....	13.00	148.00
Westminster Hall.....	5.00	72.00

\$12,391.09 \$82,173.86

RECEIVED DURING JULY

At the Presbyterian Offices, Toronto,
By G. Tower Fergusson, Treas.
and divided among the Funds
as directed by the donors.

Ontario.

Tor, St. Jas' Sq.	\$300.00	Port Dover.	70.68
Ptbroro, friend.	25.00	E. Garafraxa.	100.00
Rev D L Gordon.	34.15	Gore Bay.	73.00
Tor, St Enoch's b.c.	150.00	Tor, Col. Mrs Dal. cl.	5.00
Est Han. E Cross. 28.40	53.7	Flesherton.	34.00
Port Credit.	200.00	Euphemia.	60.00
Meaford.	200.00	Seaford.	121.00
Westwood.	108.75	Arnprior.	335.00
A Friend.	500.00	Carleton Pl. Zion.	463.00
Port Carling.	29.00	Burnbrae.	123.00
Hillsburg.	161.00	Zephyr ss.	25.00
Preston.	127.23	Nestleton.	6.00
Eramosa.	110.00	Alton ss.	9.00
E Zorra, Burns'	71.00	Rockwood.	68.00
Forest.	99.00	Metz.	46.00
Thames Road.	125.00	N. Pelham.	24.00
Paisley.	157.00	Lond, New St Jas'	650.00
Kars.	31.35	Dutton.	100.00
N. Lunenburg.	40.00	Watford.	120.00
S. Plympton.	62.00	Rev W J Gallagher.	9.55
Vyncr.	100.00	Friend.	25.00
Wellandport.	11.00	Bracebridge.	150.00
Cromarty.	150.00	Tor, Bonar.	300.00
Avonbank.	149.00	Campbfrd.	461.20
St. Helen's.	43.00	Kilsyth.	75.00
Tor, Rhodes.	157.00	Oakdale.	25.00
Ridgetown.	230.00	Rev P Nicol.	11.66
Baden.	12.00	Burgoyne.	150.00
Rockside.	16.00	Chatham, St. Paul's.	200.00
Mrs A L Murray.	154.00	Heckston.	50.00
Clifford.	80.00	Scarboro', St. And.	150.00
Fairbairn.	73.00	Claude.	90.00
J Jarvis.	563.10	West Lorne.	30.00
Smith's Falls.	27.76	Moore Line.	52.00
Rev D L Gordon.	100.00	Windsor.	800.00
Smith's Falls ss.	600.00	Rev C C Weller.	1,000.00
Tor, Ave. Road.	100.00	St. Paul's.	41.00
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The Church Funds, East

SUMMARY OF RECEIPTS.

	July 1919	Feb. 1 to July 31, 19
Foreign Missions.....	\$1,632.42	\$ 4,907.37
Home Missions.....	734.00	4,113.25
College Fund.....	129.00	6,719.31
Aged Ministers' Fund.....	41.00	66.00
Pte.-aux-Trembles Scs.....	9.00	260.00
Home Missions, West.....	466.00	533.00
S. S. and Y. P. Soc.....	14.00	36.00
Assembly Fund.....	.17	1.92
Bursary Fund.....	13.00	682.00
Library Fund.....		241.78
Widows' & Orphans' Fund.	3.00	6.00
Social Service.....	115.00	160.00
	\$3,156.59	\$17,726.63

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Acknowledged.	\$14,570.04	Middle River C.B.	201.00
Prt Morien, Mb.	10.00	Poplar Hill ss.	5.00
Millsville.	28.00	L. E. Teasdale.	50.00
Friend.	5.00	Doaktown.	32.00
Harvey, Acton.	100.00	Bass Riv., W. Branch.	98.00
Lunenburg ss.	40.00	"Investor"	12.00
Caledonia, P.E.I.	98.00	Baddeck.	200.00
Westchester.	20.00	Hopewell, St. Col.	134.00
Interest.	57.21	New Richmond.	135.00
Beq. Mrs. V. Hendrsn.	18.54	Campbelton.	300.00
Bridgewater.	36.00	Bridgewater.	30.00
Springhill.	226.00	M. J. Morrison.	2.00
Lower Musqdbt.	105.00	Mrs. M. A. Ballentyne.	4.00
Interest.	19.67	Leitches Creek.	30.00
"Investor"	25.00	Chipman ss.	3.17
New Glasgow, Un.	1,062.00		
Mr. Mrs. Wm. Ritchie.	5.00		
Brule ss.	5.00		
Mrs. L. N. Cogswell.	60.00		
			\$17,726.63

The Presbyterian Record

The Official Monthly Record of
The Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

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AN ADDED RESPONSIBILITY

Is placed upon the Christian people of the British Empire in the U.S.A. by the fact that before the war there were some two thousand Teuton missionaries in pagan lands, having about three-quarters of a million Christians under their care. That work has been largely disrupted by the war. Hundreds of these missionaries in India and British Africa had to be interned to prevent their spreading disloyalty among the natives.

In addition to this the Teuton Missionary Societies at home have become largely disorganized, and there is call for greater effort by the Christian people of the Anglo-Saxon world on behalf of those native Christians thus left without care.

THE STEWARDSHIP OF POSSESSIONS.

That the complete consecration of the entire life as a Stewardship from God will be evidenced by the faithful stewardship of possessions, and that honest stewardship of possessions will be evidenced by a willingness to devote a first portion of income to the kingdom of God is the testimony of scripture and experience. "The money test" has from the beginning been the acid test of the acknowledgment of God's sovereign ownership and of genuine consecration.

Here is the deeper meaning of the principles of the first fruits and the tithe. Through them God is seeking not the tithe, not the money, but the man. (Lev. 23:10-14; Deut. 26:2-11; Prov. 3:9; I John 3:17, 18; Luke 12:13-21, 31; Rom. 11:16.)—Sel.

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GLEANINGS.

Evil does not fall without a battle.

The idler is the devil's easiest tool.

Never sacrifice truth to serve the hour.

Small talk often leads to great trouble.

It is generally the lazy man who believes in luck.

Don't let us confine our givings to the crumbs.

There is a Stewardship of person as well as of purse.

The best way to get on in the world is to live above it.

Make the most of yourself, for that is all there is of you.

The last day lies hid; therefore watch every day.—*Augustine.*

The wells of joy are often dug with the spade of sorrow.

Life is a dull grind to those who think only of the grist.

A Bible in hand is worth two in the bottom of one's trunk.

Half the ills we hoard in our hearts are ills because we hoard them.

The surest way to impoverish your heart is to hoard up your love.

The life that is crowned with genuine piety is best fitted for public duty.

Calumny would die of starvation if nobody took it in and gave it lodging.

Christ came to bring light to those who sit in darkness; and He brings it.

Loyalty to God means moral courage and deep determination to do right.

Half the joy of life is in little things taken on the run.—*David Starr Jordan.*

No man can attain to his destiny alone, he must bring his neighbor along with him.

Happiness lives next door to complete acquiescence in the will of God.—*Spurgeon.*

We brought nothing into this world, and we can carry nothing out—except our character.

If I cannot do the thing I like,
Pray, what am I to do?
I'm afraid the only way, my dear,
Is to like the thing you do!

The splendour of outward success can never make up for the absence of spiritual life.

Let every Canadian help to make the new era an era of increased national righteousness.

To see evil done, and not speak out against it, is to consent to it, and take a silent share in it.

No one can be made a slave to evil without his or her consent at some stage of the proceeding.

Each time one gets angry, he has given the habit of bad temper a firmer hold upon his soul.

Two insistent questions face every man: What are you giving, and what are you keeping?

In this world it is not what we take up, but what we give up that makes us rich.—*Henry Ward Beecher.*

God accepts obedience without emotion, but cannot accept emotion without obedience.—*Dr. Babcock.*

Bad temper is like the scorpion which stings itself. Every fit of anger injures most the soul that indulges in it.

Courtesy is the eye which overlooks your friend's broken gateway, but sees the rose which blossoms in his garden.

The money test is the most searching and revolutionary test of social character. It is the test of the Master Himself.

No matter if you are hidden in an obscure post, never content yourself with doing your second best.—*Gen. Phil. Sheridan.*

Where is there a brighter, warmer spot than in the sunshine we create for others? It is the secret of happiness.

The real test of stewardship is found in the way a man uses money, for it is an embodiment of both material and spiritual values.

The task of the Christian Church in Canada will not be completed until the last individual is reached, the last field entered and the last opportunity grasped.

As "face-forward" was the law and rule of the Canadian soldiers in the war, so face-forward should be the attitude and direction of every Canadian after the war.

"Know thyself." A careful personal examination ought to be a part of our daily program. We are critical enough as we examine others, but we seldom turn the full light upon our own lives.

The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA



VOL. XLIV.

OCTOBER, 1919.

No. 10.



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U.S.A. TRIBUTE TO BRITAIN.

Had it not been for Great Britain, Germany to-day would have the world under her heel. Force would have been enthroned triumphant, and the sword would have ruled the human race.

All the sacrifices of the French, Belgians and the Italians would have gone for naught. Liberty could not have stood against the tide of barbarism had it not been for the entry of the British army, and the bravery, power and vigilance of her navy.

Our own shores might have been invaded. Instead of being locked in humiliating blockade in German harbors, the Kaiser's fleet would have sailed forth to drive all flags but her own from the seven seas.

Admiral Sims, commanding the United States naval forces in Europe, said a few weeks ago: "The British grand fleet is the foundation of the cause of the whole of the Allies. It is a pity that the truth about the astonishing efforts made by Great Britain in the war has not been published in America yet."

We can not overestimate the services to humanity performed by the quiet and chivalrous men and women of the tight little isle, and of Britain's far-flung colonies.—*Cincinnati Times-Star*.

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HOW HABITS HELP AND HINDER.

Many a youth has been hampered because of peculiarities which he has allowed to creep into his personality or manner, which, if realized by himself, might easily have been pruned and trained, had he only been taught the secret of habit-forming.

Young people do not easily realize how much a pleasant and agreeable manner has to do with success.

Everybody likes to be surrounded by agreeable people, of pleasing manners, not by those who are gruff, uncouth, peculiar and disagreeable.

We are all looking for sunshine and harmony in this world. We try to avoid the dark, damp and dismal places, and shrink from harsh, disagreeable, discordant surroundings.

Even commanding ability will not always counterbalance disagreeable peculiarities. Young men and women often wonder why they lose their situations when they have a good education, ability and experience.

It is very often due to some striking peculiarity or unpleasant mannerism, which the employer does not like to speak about, and he finds some other excuse for filling the position with a more agreeable person.

Employers do not like to have morose or gloomy people about them. They like bright, cheerful, buoyant, sunshiny natures, that look toward the light.

Sarcastical, ironical employees, those who are always insinuating, finding fault, and making innuendoes, are never popular.

Stubborn, obstinate, self-willed people, who always want their own way, and are selfish about everything, are not wanted.

The overbold, the egotistical—those who are always bragging about what they have done and can do—are also not in favour with employers.

The tattlers, those who are always meddling and making mischief among employees, and those who are always complaining, are among the people who never get on.—*Ex.*

The Presbyterian Record

VOL. XLIV.

OCTOBER, 1919

No. 10

WHAT'S WRONG WITH THE WORLD?

Two proverbs haste to answer: "God is in His Heaven, all's well with the world," and "A half truth is the worst lie."

But what do this ill-matched pair together?

Not so ill matched. The first illustrates the second, and the second X-rays the first. The first is a half truth, and the second tells the whole truth about it.

It is true that "God is in His Heaven," but it is not true that "all's well with the world," nor can be until God is given His place on earth as in heaven. So long as God is not given His rightful place, the supreme place, in any part of the world's being and doing, in that part or place all cannot be well. The one and only thing wrong with the world is that God is not given His rightful place, the supreme place, in its concerns. He is often shut out of six days in the week, and even crowded out of His own day, the seventh, by pleasure and gain.

What is the Cure for the World's Ill?

Answer is already given. The only cure for every wrong in the world is to give God everywhere His rightful place. In proportion as this is done will the world's wrong be made right, and if it were wholly done and He had His rightful place, the supreme place, everywhere, there would be no wrong suffered or done.

If God had His rightful place among the nations, there would be no war between them, for no nation would selfishly seek to rob or injure a neighbour, and there would be no call to resist such wrong and defend home and family from the destroyer.

If God had His place in national laws, there would be nothing permitted that would be for the injury of any. There would be no drink traffic with its poverty and misery and crime.

If God had His place in human hearts and lives, and all were obedient to Him, there would be no need for prohibitory laws, for none would seek to make gain out of his neighbour's weakness and suffering; there would be no need of criminal laws of any

kind, for there would be no criminals and no crimes.

If God had His place in the community there would be no need of guardian or protector, police or constable, for there would be no robbers, burglars, or thieves; there would be no law courts, and none going to law, for none would seek advantage of another. There would be no wrong to resist by action at law. God's law would control every heart and life.

If God had His place in the world's industrial life, there would be no strikes or lock-outs and no need for either.

If God had His rightful place, there would be no suffering from poverty, for none would bring poverty on themselves by idleness or waste or sin, and if there were need, God, supreme in the hearts of others, would lead them to meet that need.

And time would fail to tell of all the places in life where God is not given His place, and where, if given His place, ill and wrong would be no more.

Few will dissent from the above. "All true!" "A great truth!" etc., etc.

But mere assent to the general truth will not cure the ill, so

"What are you going to do about it?"

To this question the world's attitude gives varied answer. Some read of the world's wrong and conclude that it is the work of Governments, Societies, "the Church," etc., to right that wrong, that it is beyond their own power, and they turn to other things in which they are more interested. Some think of it and wish they could give God His place in the world, but the work is great and their influence small, and they, too, turn away with a wish and perhaps a sigh or prayer.

The devil is never better pleased than when he can get good men and women to spend time and energy in planning and talking and writing "by and large" about giving God His place in the WORLD, while all the time God is kept out of His place in the smaller things which they can control.

Had we eyes for the Spirit world around us,

we would see in many a humanitarian and religious gathering and conference and convention, good people meeting and talking and parting, with the idea that they have been helping to give God His place in the world; and the Man of Sorrows looking sadly on, because His friends have their eyes fixed on the indefinite and great, spending their energies in talking about how God may have His place in that great, and blind to the near and real, where they might give Him a place.

Just here is one of the greatest mistakes of life, extolling the far vision, when the greatest need is the near vision. Men look at world ill and wrong and spend their time and strength in discussing its cause and cure, and neglect curing that part of the wrong that lies within their own control.

This leads to the Question of questions for Christian people:

What Can I Do to Cure the World's Ill?

The only way in which world wrong, great or small, can be cured is by each one curing the ill that comes under his own control.

The first and greatest thing for each one, and the first step in righting the world's wrong, is to give God His rightful place in one's own heart, to surrender to Him its control. "My Son, give Me thine heart." To discuss world wrongs and their cure without first righting this greatest wrong and giving God His rightful place on the throne of the heart is a mockery of the world and of God.

No other can right this wrong for me, no membership in any society or Church can do it. The only way of righting what is wrong with myself is the simple act of giving God His place, surrendering myself wholly to Christ, in simple trust on Him, and in His strength following Him.

After this surrender and flowing from it is the giving to God His place in my life, which, in turn, involves giving a rightful place in my life to all that represents God.

It means giving His Word its place in my life. That Word is His Message to me. By its regular and careful and prayerful study, I give God a definite place in my life, opportunity to speak to me. And in my prayer time I give Him a definite place for my speaking to Him; and through this mutual intercourse, He gets a larger place in me, and by so much rights my wrong.

God is represented in the world by His Day. If the world gave God His place by keeping that Day holy to Him, it would be a better world. I cannot compel the world to keep it, but I can myself keep that Day holy, and thus my part of the world will be better, and my example cannot fail of influence upon others.

God is represented in the world by public worship in His own house. If the world would regularly attend such worship, thus giving God a larger place in its thought and life, the world would be better. I can do my part towards that better world by my own regular attendance. If I neglect it, I am, by so much, refusing to give Him His rightful place in the world.

If the world were just and true and pure and honest and kind, loving neighbour as self, thus giving God a rightful place, it would be a better world. I can make the world better in these respects, not by planning or talking about the world and its need, but by giving these things their place in my own life, and bettering my part of the world.

More! If I am a parent, I can influence my family. The children of to-day are the world of to-morrow. If God be given His place in the family of to-day, He will have His place in the world of to-morrow. The parent of to-day moulds the world of to-morrow.

One way of giving Him a definite place in the family life is by united family worship, parents gathering their children, reading with them God's Message, and praying with them, using the Lord's Prayer, or a short, simple prayer of their own, asking His guidance and care. The family altar is a piece of furniture that should be in every home. No home is completely furnished without a definite place and time in it for God. Without this place and time God has not His place there.

A home where there is family worship influences the lives of the young of that home, and those young lives in turn bless the world. If all homes had a family altar, a little time, somewhere in the day, for God, a few minutes at the close of the morning and evening meal, the world would be a greatly better world. Another great field within your control is teaching the children on the Sabbath, teaching them Bible truth and story, some of the great Christian psalms and hymns, or study-

ing with them the wonderful story of missions, the spread of God's Kingdom, bringing its hope and gladness to the world, and taking them with you to worship in His house. Get them into the habit of thus giving Him His place in their lives and they and the world will be the better for it.

Think out for yourself all the ways in which you can give God His place. Remember once again that the only way in which the world can be made better is by giving God His rightful place, the supreme place; and the only way in which you can help to that end is by giving a place in your own life and family and work to God and the things that represent Him.

The Vice-President of the U.S.A., Thomas R. Marshall, a Presbyterian, writing in the "New Era Magazine," in response to request for a message, says:

"Aggregate and congregate men and nations as we will, we shall never be able to get rid of the individual, and it is only as the individual is right and has a right outlook that there can be any permanent hope for the right solution of State problems.

"If I felt called upon to give any message to my Church, it would be to express the belief that the best way for the Church to meet labor problems and social crises is to begin to square itself with His (Christ's) doctrines. This squaring can be done only by each member squaring Himself."

ONTARIO'S FIGHT FOR FREEDOM.

Of the sixty thousand copies of the RECORD issued monthly, more than half go to the Province of Ontario. Its readers there have a great battle on, a battle for liberty and righteousness, a battle—issuing in this month's vote—for the prohibition of the traffic in "fire-water."

The Indians named it well. Fire burns, water drowns. Both are fatal to human life. Strong drink burns the stomach and drowns the brain, killing out physical and mental life; and, worst of all, it kills out the moral and spiritual life.

The Drink Traffic cries "liberty," and declaims against what it calls interference with individual freedom as to what a man may put into his mouth; but this cry comes mainly not from the man who drinks, but from

men who sell. The cry is false. Prohibition does not interfere with a man by dictating what he shall drink. It interferes with the man who tempts and injures others by offering strong drink for sale.

The individual held by the appetite for strong drink is in the grip of a tyrant more ruthless—if that were possible—than the Hun, and more perilous, for it enslaves not only the body but the will, the soul.

The country that is ruled by the drink traffic is in the grip of a power equally pitiless and relentless. Only Christ can deliver from the tyranny of the former, but voters in Ontario can free from the tyranny of the latter.

The fight for prohibition is a fight for freedom from the poverty and crime that the traffic forces upon a people, a fight for freedom from the snares which it lays for the boys. Will you vote for beer or boy?

The voter is asked four questions. Vote NO to every one of them, and save your country and your boy from this destroyer of nations and of men.

The plea for beer of a lesser alcoholic strength is wholly deceptive. Under its wing, liquor of all kinds would be sold, and, worse still, under the name and plea of non-intoxicant, the young would drink it freely and openly, and the appetite for strong drink would be cultivated more widely than ever before.

Ontario's experience of war-time prohibition shows that sentences to jail, for all crimes, in 1915, the year before the Act, were 20,337, while in 1918 they were 13,242; and that sentences to jail for drunkenness alone decreased from 6,235 in 1915 to 2,595 in 1918.

Do the people of our great premier province of the Dominion want to see the prisons, jails and lock-ups filled again? If not, vote NO to each of the four questions on the ballot on Referendum Day.

Our three great prairie provinces, Manitoba, Saskatchewan and Alberta, are more than forty per cent. non-British. Alberta is 40 per cent., Saskatchewan, 45 per cent. and Manitoba, 42 per cent. non-British. To digest and absorb these and make them helpful component parts of country and empire and of the kingdom of God is the task before our Church and country.

THE FOREIGN MISSION BOARD.

Met in Toronto, Sept. 16-18. It was a trying experience. To review our work and its needs in our seven mission fields, Trinidad, British Guiana, Central India, South China, Honan, Formosa and Korea, with fifteen millions of people, nearly twice the population of Canada, depending entirely upon our Church for the light and hope of Christianity instead of their heathen darkness;—to realize that, owing to the fast-increasing cost of everything and the very slowly increasing giving of our Church, those needs can be so inadequately met;—to realize not only inability to respond to demands for extension, but that our present work cannot be effectively maintained without increased pay, is disheartening;—and the more so when, with many, there is so wide and increasing evidence of wealth—sixty new motor cars in one comparatively small country district in Canada.

All transportation of missionaries and goods is largely increased, and while the Board was in session, came notice of twenty-five per cent. more. All native helpers must receive increased support to enable them to live, and many of them continue in the work at much lower salary than they could get from other sources in their own country. All cost of buildings and repairs in the field is greater, in many cases double of that before the war.

Our missionaries have received a small bonus these last two years, but not at all equal to the increased cost of living. An illustration of their quality is seen in the appreciation of the British war office, given on another page, and yet they cheerfully give their lives to do our work, at a support upon which they find it increasingly difficult to live.

Read the extract on another page from the address of Dr. Auld to the Board. He is on his way from France. He was entitled to furlough when the war broke out, but went to the front. He is entitled now to furlough and brief rest, but so great are the needs that he is at once returning to China.

Think of the handicaps under which he and other doctors have to work, and remember that there are only the seven doctors of our mission for eight millions of people, less than one to a million, while the city of Toronto finds it necessary to have one for every thousand, or five hundred doctors for half a million people.

In the Comity of Missions, these fifteen millions in our seven fields are our share of the heathen world, to give them healing for body and soul. We do not overlap the work of others. Other Churches have their share elsewhere. When will our responsibility and duty be realized and performed?

There were some pleasant things in connection with the meeting of the Board. One was through the kindly interest of Mr. John Lowden, when the Board had a motor run to Oshawa, a few miles distant, to see the new home for missionaries' children.

One of the trials of our missionaries has always been the necessity of parting with their children at an early age to send them to school and away from heathen surroundings, and this trial was greatly increased when they could not be sure of a place where they would be trained aright.

Now, for the first time in our Mission history, a home has been secured. It will accommodate about twenty-five children. It is in charge of Mrs. Jamieson, late of our Trinidad Mission. The missionaries pay for the support of their children, but what a relief to have them in the care of a Christian Home of their own!

It costs about one hundred dollars to provide a bed and its outfit in this Home. There is doubtless many a woman in our Church able and willing to provide a bed, besides her other giving. Send to Dr. R. P. Mackay, Confederation Life Building, Toronto.

If the addresses by Rev. R. A. Mitchell, Dr. Auld and Dr. Struthers, of Honan, the latter two from France on their way back to China, and by Mr. Gauld, our veteran missionary from Formosa, whose son, a bright and promising student for the ministry, gave his life in the war, could have been heard by the whole Church, there would surely be a larger response.

Missionaries cannot be at home telling of the need and in the field doing the work, so let each member meet the Master face to face, and ask, "Am I doing my duty as the missionaries are doing theirs?"

A pathetic incident of the Board meeting was the designation of Mrs. Arthurs. With her husband, Rev. T. A. Arthurs, she went to Honan in 1912. Mr. Arthurs served overseas during the war, and died there of influenza after the armistice. Mrs. Arthurs is now returning to China to take up alone the work to which she had given her life.

NOTES.

In Seoul, Korea, is said to be the largest Presbyterian Theological Seminary in the world.

In our own part of Korea are one and a half millions for whom our Church is wholly responsible.

In twenty years, our Church has not added an ordained missionary to her Formosan staff. "Where are the reapers?"

In Korea there is no overlapping in mission work. Each Church has its distinct field, and all work in harmony to win Korea for Christ.

Our Boys' School at Russelpura, in Central India, is a rambling structure of brick and mud, with earthen floors. There are usually one hundred boys in residence under very poor conditions.

Indore College, our Christian College in Central India, receives every year 700 to 800 applications, and can only accommodate 150. What an opportunity to Christianize the future leaders of India.

"I do not think there is any place in the world with such medical possibilities as Honan," says Dr. Auld, *i.e.*, with opportunity for consecrated medical skill to do so much for humanity and for God.

One great Forward Movement that has been going on quietly all over the Church this autumn is the raising of stipend, by self-supporting congregations from twelve to fifteen hundred and a manse.

Changte, one of our three largest centres in Honan, has a cotton factory with 2,000 spindles. Our missionaries, thirty years ago, pioneered the way into Honan in peril of their lives, and now manufactures follow.

In the Japanese cruelties in Korea, the Christians were everywhere discriminated against. Christianity tends to make men assert their manhood, and the Japanese evidently wish to keep the Koreans in serfdom.

What a use for a wealthy man or woman or a wealthy congregation, to make of fifty thousand dollars to establish a hospital at Weihwei or Hwaiking, Honan, where it would be the healing centre for two or three millions of people.

Our Honan staff, with eight millions waiting for the Gospel at their hands, asks for twenty-six more evangelistic missionaries and twenty-six women evangelists, most of them with nurses' training. Also five doctors and two more nurses, which would give twelve doctors and five nurses for eight millions of people.

"There are as many Christians reported in my own field this year, as last year in all Kanto," writes Rev. W. R. Foote, our missionary in Korea.

Our Church had sixteen women missionaries in Home Mission fields in the West during the past summer. The twelve of 1918 succeeded so well that the number was increased.

Rev. W. H. Smith, Ph.D., Vancouver, has been nominated by the Presbytery of Westminster as Principal of Westminster Hall in succession to Principal McKay, removed to Winnipeg.

In the last seven years, seven men have gone from our Church to Central India, and through illness, or age, or death, five have been removed, leaving our mission staff with over three millions of people to care for, little stronger than seven years ago.

Rev. Dr. John Wilkie is firmly of opinion that the agitation for Home Rule in India is chiefly, not for rule by the people of India, but by the Brahmins, and would mean replacing the freedom and justice of British rule by the tyranny of native autocratic sway.

The Methodist Church, U.S.A., North and South, have raised, payable in the next five years, \$168,000,000, as a "New Era" movement for the extension of God's Kingdom. They have also in sight twenty thousand recruits for the ministry and mission field.

"We need have no anxiety as to the ultimate issue of Christianity in Korea," said Dr. Graves, a British officer, recently from the Orient, in addressing our Foreign Mission Board a few days since. "The prospects are bright. Persecution has not destroyed, but purified."

"India has special claims upon us," says our missionary, Rev. A. A. Scott, of Indore, for two special reasons. She is part of the Empire, and she specially needs Christian teaching to enable her to use wisely whatever measure of Home rule she may receive in response to her claims.

For the first time in all our mission history, our Church has a home for missionaries' children, where they can be cared for and educated when the parents have to send them home for schooling, and away from heathen surroundings. It is in Oshawa, a few miles out of Toronto, and is in charge of Mrs. Jamieson, whose husband gave his life in our Trinidad mission a few years ago. The W. M. S. provide Mrs. Jamieson's salary, and missionaries pay \$3.50 per week for the children's care and support. The relief from anxiety to the missionaries in having a home to which they can send their children, none but themselves can know.

In our own mission field in Korea, set apart for us, where no other church is working, are one and a half millions of people.

Dr. John McKay, late Principal of Westminster Hall, Vancouver, was appointed by last Assembly Principal of Manitoba College.

The scarcity of ministers in our Church is shown by four vacancies, Hartney, Carberry, Tilston and Moorepark, in the one Presbytery of Brandon, Man. "Where are the reapers, O who will come?"

The Presbytery of Dauphin, Man., has for moderator Rev. Gabriel Tymchuk, for several years our valued and successful Ruthenian missionary at Ethelbert. It is perhaps the first instance of its kind in our Church. Such things will help to bind together the races in the West.

Rev. J. D. Robertson, D.D., Professor of Apologetics in Knox College, Toronto, died in hospital in Toronto, 18th September ult., after an operation from which he did not recover. He had been sixteen years in Knox, and seventeen years preceding he was minister in North Berwick, Scotland, once the pulpit of the late and great Prof. Cairns.

Knox College, Toronto, has recently lost two members of its staff, Prof. Law, widely known as one of the best preachers in our Church, died a few weeks ago. His passing was sudden and unexpected, almost in the pulpit. And now, 18th Sept. ult., Prof. J. D. Robertson has as unexpectedly followed. "Whatsoever thine hand findeth to do, etc." Our work time hastens to its end.

The Foreign Mission Board was unanimous in its judgment that the minister is the key to the missionary situation; that where the minister is interested in missions, and keeps himself and his congregation informed on the Home and Foreign Missionary work of the Church, the people will be interested and will help. What the people need is not exhortation but information.

Many churches have their memorials of those who have fallen. Some have tablets in oak or marble or bronze. Some have memorial halls and institutes. Many of the young people, S.S. and Y.P.S., have their Victory Bonds for missions. Knox Church, Owen Sound, has just installed a memorial organ to the twenty-two who "came not back," and on it a bronze tablet with their names.

"The Honan Messenger," bright, lively, typewritten, multigraphed, has re-appeared. The Editor, Rev. J. M. Menzies, M.D., in opening, says:—"Some people thought we were dead, but we weren't; we only ran out of paper and a few other things on account of the war. Now the war is over, we expect to greet you once a month with news from Honan and China."

October 9 is "Fire Prevention Day" throughout the Dominion. Like many another good thing, it would add greatly to the well-being of our land if every day were a Fire Prevention Day. The loss to the country by fires, in buildings and in forests, chiefly from carelessness, is great beyond all imagining.

Miss Luella Crockett, of Hopewell, N.S., was designated, in Union Church there, 2 September, to our South China Mission. South China, like many another place, is indebted for leaders to Pictou, N.S. Our pioneer in that mission, Rev. W. R. McKay, is a Pictou County boy, and his good wife from the not far-off county of Hants.

Another Victory Loan, the final of the splendid series, is coming in November. All the previous loans were to win a victory to come. This one is the climax, completing a victory that has come; to repatriate the soldiers and to care for those who were wrecked and disabled in any way and who paid for the Victory so great a price.

Five of our eight Synods meet this autumn. Four of them meet this month, October; the Maritime, Tuesday, 7th instant at Fredericton;—Montreal-Ottawa, Tuesday, 16th instant, in Ottawa;—Toronto-Kingston, Tuesday, 14th instant, in Toronto;—Manitoba, Monday, 13th instant, in Winnipeg. A fifth, the Synod of Saskatchewan, meets 4th November, in Regina.

In view of the Victory Loan Campaign in November, the Churches have put off until February the Peace Thank-offering for the extension of the kingdom of God in the world. Our Government is calling for well on to three hundred millions and offers interest for a term of years. Probably one-fourth of that amount will be subscribed by Presbyterians. Our Church asks for four millions as a direct thank-offering to God for Victory and Peace, and its dividends run for ever, in the eternal satisfaction of having shared by so much in the world's redemption from sin and wrong.

"Branksome Hall" suggests poetry, chivalry, romance;—when "The Feast was over in Branksome tower, and the ladye had gone to her secret bower"—and—"Nine and twenty knights of fame, hung their shields in Branksome Hall." But to-day's "Branksome Hall" is a boarding school in a beauty spot in Toronto where five times "nine and twenty" girls, some three score of them boarders, the others day pupils, get first class education and care. The Principal and proprietor, Miss Reid, is a great-granddaughter of Rev. Dr. Macgregor, the first missionary to Eastern Nova Scotia, showing the far-reaching influence for good of good men and women. This is not an ad., but simply a note of a spare hour's stroll in a choice section of the Queen City, and the good work found there.

THE ASSEMBLY ON SOCIAL UNREST.

(In July RECORD was printed the Resolution of the General Assembly—over 1,200 words—on the world's social and industrial unrest. To that resolution, the Editor of the RECORD moved the following Amendment, some 400 words. The amendment was lost, and to avoid burdening the Minutes, the mover asked that it be omitted by unanimous consent, so that it does not appear in the Minutes of Assembly. It is here given by request.—Ed.)

"In view of the world's social and industrial unrest and strife, the Assembly would emphasize the following principles and facts.

"That 'the earth is the Lord's and the fulness thereof,' and is for the use and support of all the children of men;—

"That property is a trust and not a possession; and those who control it are not owners but stewards, responsible to God for its management and use for the world's good;—

"That it is the duty of every man and woman, as ability and opportunity permit, to do a fair share in some part of the world's work;—

"That it is the right of every man and woman to have an equitable share in what God's world affords of things necessary for support and comfort;—

"That the wisdom and experience of all who have any part in the world's work, whether employing or employed, should be combined in effort to so adjust the various parts of that life as to bring the largest measure of good to all;

"That those whom the people choose to make their laws should, without selfish aim, fear, or favour, legislate for the best good of all, so far as they can see that good;—

"That law and order should be maintained in every community, and wrongs be righted, as far as possible, in an orderly way;—

"That in all life's duties and work, our perfect exemplar and pattern is Jesus Christ, who lived not for Himself but for others, and that men and women attain their highest and best in proportion as they follow Him in sacrifice and service for their fellow men;—

"That as Christ declared His mission to be not that of a 'judge or a divider' of property among men, so the function of the Church and of this Assembly is not to pronounce upon the infinity of detail in the complex life of the industrial world, or to apportion the profit or loss in the manifold lines of that life, but to plead, in God's name, that all do their part in justice and righteousness;—

"That it is the duty of all not only to do justly but to love mercy, the strong caring for the weak; that God is the Father of all, and that all life should be lived, and its work done in the spirit of brotherhood and love."

THE W. M. S. HOSPITALS IN CANADA.

By MRS. J. M. KIPP, TORONTO.

Hospital Secretary, Women's Miss. Soc.

[The story of four of these nine Bethesdas (Houses of Mercy) has been told in the RECORD by Mrs. Kipp. In the May issue were Atlin and Teulon, sixteen hundred miles apart, at the two extremes of the Great West, the former in the northwest corner of British Columbia, the latter in southeast Manitoba, both of them doing a needed and blessed work.

In the August RECORD were two more, in the other two western provinces, one at Vegreville, in Alberta, a little east of Edmonton, and the other at Wakaw, near the centre of Saskatchewan.

In this issue she tells of two other healing centres, a Dispensary and a Hospital, at Sifton and Ethelbert, among the foreign peoples of Saskatchewan.—Ed.]

The dispensary at Sifton was also opened in 1906, with Dr. Scott, now of Wakaw, in charge.

Dr. F. O. Gilbert, who has charge of this field now, in conjunction with Ethelbert, where the hospital is located, holds clinics at Sifton twice a week, and the people come in large numbers for treatment.

One nurse assists the doctor and attends to the needs of the people between the doctor's visiting days.

She is often called upon to make long trips into the country, sometimes alone, and at other times accompanies a stranger (foreigner), who had come to take her to visit his sick wife, or some member of his family. And when the night is dark and cold, away below zero, and no comfortable fire to welcome her on her arrival at the little mud shack, the nurse experiences real hardship and is confronted with real difficulties.

The first thing she usually has to do is to improvise things to work with, and clean up the place. She says it is the exception rather than the rule to find a clean towel or bedding in the house, so she always takes a small supply along.

The question has often been asked, why are these people so unclean? When our nurses are asked this question, they seldom blame the women for the existence of such conditions.

They tell us that one of the chief reasons for this lack of good housekeeping is due to the early age at which these foreign girls marry, also to excessive maternity, to the custom of sharing the heavy outdoor duties with their man, and their ignorance regarding household ideals.

Quite recently, we heard of a woman in this colony who had ten children at the age

of thirty-two! It is so easy to criticize. But how much better to "fight for the good than to rail at the ill."

Over one thousand cases were treated at Sifton in 1918. One nurse is such a little leaven in such a large community—but her work is beginning to tell, and some day in the future the whole lump may be leavened.

In 1907 similar work opened at Ethelbert, and proved so promising that steps were taken to erect a hospital that would meet the needs of the whole Dauphin Colony; this was accomplished in 1915.

If one becomes anxious over a sick child, especially when it is your own, you would do almost anything to obtain health for it.

Such is the case of Ponya, or Mrs. —, for all the women are "ponyas" when they reach the end of the 'teen age in Canada among the Ruthenians.

One day, when all the help she could give her sick little seven months' old baby failed, she started on her way for the hospital. The road was rough and the day was dismal, but what mattered, for at the end of the five or six mile journey was medical help for her baby.

At last she arrived and asked for the doctor in her strange language. The doctor looked puzzled at the sick child, and told the mother it might die, but if she left the baby in the hospital everything possible would be done to give its health back again. So mother and baby stayed, and for a couple of days all were anxious over the little life.

Suddenly, one day, a change! And hope came to us all. The mother now had time to take in her surroundings. She was pleased with the good food and clean clothes and rooms, and began to enjoy life at the hospital. She talked and laughed with us.

One day she knew she must go back to her little home on the farm—and how was she going? To walk, of course, or chance meeting a rig; but we couldn't see her go that way, carrying her large bundle, so a nurse kindly drove her home with the hospital's horses.

Before leaving, she said she would come back another day and pay her little bill, to which we consented.

One day, later, a cheerful, happy-faced woman came into the hospital. The nurse recognized her as the same mother, and asked her in Ruthenian how her baby was. "Oh, good and well." Then she said, "I have come to pay what I owe." After all the business was transacted, she made her way to the kitchen to talk to our Ruthenian girl, and to say how thankful she was that her baby's life was spared.

The hospital, in the minds of some Ruthenian people, is where you go when all other help fails; so a certain young man, whose wife lay ill, thought, Mary, the wife, knew that some wonderful things had been done there, but her case was a common one and she would

get over it all right. However, as the days dragged on, the fever became fiercer and stronger, and Mary became weaker.

At last, our kind Ruthenian minister, who was preaching in that district, heard about her and persuaded the husband to let him take her down to the hospital over twenty miles away. The husband showed little concern as he saw her leave the little house, but Mary's hopes were high.

The train journey was long and hard to bear, but at last the hospital was reached. By this time she was very sick, and doctor and nurses shook their heads at her sad condition. However, they did what they could, but at the end of fourteen hours they saw she could only live a short time. She had come too late.

She was told her condition, and asked was she prepared to meet her Maker.

Oh yes, she knew she was dying. Then all she wanted was to have her sins forgiven or confess her sins. She was told how that Jesus came to forgive us our sins and by trusting in Him we could be rid of them.

During the remainder of her sane moments she prayed to God with great earnestness. Surely, the same God who hears us heard her prayer.

Fred was a venturesome boy of nine years, and so one day when both mother and father were absent from home he took down the old "22," which had been used for killing bears and wolves, and thought he would try it himself.

After satisfying his curiosity, he went to put it back in its place, but he forgot that it was still loaded, and so, while hanging it up, in some way it went off. The contents of the gun entered the palm of his right hand, and blew away a great deal of his arm. Soon a team was borrowed to take Fred to the doctor.

By the time the journey of twelve miles was over, Fred was a pale, lifeless-looking boy. Quickly, his arm was attended to, and for weeks his condition was doubtful.

To-day, Fred is a well boy, and although his hand is not much use he still hopes to go to school and be able to use his active brain and his thumb and finger, which can hold a pencil. He has not forgotten the things he learned in Sunday School while staying at the hospital, nor the wonderful things our faithful Ruthenian minister said.

It's everybody's business in this old world of ours to root up all the weeds we find and make room for the flowers; so that every little garden, no matter where it lies, may look like one God made and called it Paradise.

I shall pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

Our Church Calendar

MEETINGS OF CHURCH COURTS. CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward to the Official Record of the Church all Calls, Inductions, Resignations or Deaths in the Ministry. Also notice of Meetings of Presbytery or Synod so soon as appointed.

The General Assembly.

Ottawa, 1st Wed., June, 1920.

The Eight Synods.

Maritime, Fredericton, 1 Tues. Oct.
Montreal-Ottawa, Ottawa, 2 Tues. Oct.
Toronto-Kingston, Toronto, 2 Tues. Oct.
Hamilton-London, April 28.
Manitoba, Winnipeg, 13 Oct., 8 p.m.
Saskatchewan, Regina, 1 Tues. Nov.
Alberta, Calgary, Oct. 28, 9 a.m.
British Columbia, Vancouver, 1 Tues. May.

Some of the Seventy-seven Presbyteries.

Inverness, Port Hawkesbury, 11 Nov., 11.30.
Lindsay, Lindsay, 9 Dec., 10.30 a.m.
Miramichi, Newcastle, 9 Dec.
Montreal, Montreal, 9 Dec.
Saugeen, Palmerston, 2 Dec., 10 a.m.
Toronto, 1st Tues. every month.

Calls from

Eramosa, Ont., to Mr. W. A. MacWilliam, of North Gower, Ont.
Caledon E., Ont., to Mr. Hugh Matheson.
North Brant, etc., Ont., to Mr. G. S. Steele.
Thamesville, Ont., to Mr. W. I. McLean, of Hanover, Ont. Accepted.
Cheltenham and Mt. Pleasant, Ont., to Mr. Thos. Dodds, of Sonya, Ont.
Westminster Church, Edmonton, Alta., to Mr. Wm. M. Grant of Perth, Ont.
Knox Church, Toronto, to Rev. Joseph W. Kemp as Colleague with Rev. A. B. Winchester.

THE MINISTER AND THE BOYS AWAY FROM HOME.

The boys who go out from a minister's congregation should be his special charge wherever they go. He should feel that they belong to him, and if he does not go with them, as usually he cannot, he should follow them with special care and interest wherever they may be sent.

Keeping the list of all these, and of other boys of his community, he may keep track of their movements, writing to them regularly, keeping them in touch with home, the church, the Christian life and with Christ; and making himself felt as the friend to each one of these boys.

The loving and constant use of one hour a day will make it possible for him to do much for them, as he writes to them from home.—Ex.

Tarbert, Scotland, to Rev. Duncan McLeod, of Lingwick, Que. Accepted.

Inductions into

North Bay, Ont., Rev. R. S. Johnston.
Knox, Cannington, Ont., Aug. 19, Mr. G. Taylor Munro.
Kingston, Ont., Mr. Alex. Dunn.
Omamee, Ont., Sept. 4, Mr. R. S. Scott.
Elmsdale, N.S., Sept. 9, Mr. J. W. Britton.
St. Johns, Moncton, N.B., Sept. 11, Mr. J. A. Ramsay.
Powell River, B.C., Sept. 11, Mr. D. R. McLean.
Maple Valley and Singhampton, Ont., Mr. A. Lang.
Thamesville, Ont., Sept. 4, Mr. W. I. McLean.
Elmvale and Knox, Flos, Ont., Sept. 5, Mr. R. M. Hanna.

Resignations of

Depot Harbour, Ont., Dr. John Ross.
St. Andrews, Scarboro, Ont., Mr. Harvey Carmichael.
Deer Park, Toronto, Ont., Mr. G. B. McLeod.
Iroquois & Dixon's Corners, Ont., Mr. D. O. MacArthur.
Acton, Ont., Mr. J. C. Wilson.
Black River and Napan, N.B., Mr. James Fraser.
Leamington, Ont., Mr. A. W. Shepherd.
Harrington, Ont., Mr. W. L. Newton.
Fenelon Falls, Ont., Mr. C. S. Lord.

Deaths in the Ministry.

Rev. P. U. Sinclair, of Middleville, Ont., at Kingston, on Aug. 20.
Rev. John Fairlie, at Kingston, Aug. 29, in his seventy-fifth year.
Rev. J. D. Robertson, D.D., Prof. in Knox College, at Toronto, Sept. 18.

MALWA THEOLOGICAL SEMINARY.

In another column is an account of the recent opening of this institution. Rev. Dr. Wilson, the first Principal of the Seminary, who taught its classes before it had a home of its own, wishes to thank most heartily those who responded to his appeal for it a few years ago.

The war delayed its completion, as of so much else, but those who, for years, have labored for this training home for a native ministry in our Central India mission, now see of their travail and are thankful. From it may streams of blessing flow to enrich the lives and brighten the hopes of the three and a quarter millions there committed to our care.

The Presbyterian Church in Canada had (1918) 343,433 communicants and 190,535 families in 4,563 Churches and Missions.

Our Foreign Missions

DR. LESLIE OF HONAN AND HIS WORK.

Dr. Percy C. Leslie, from Montreal, went to Honan as a medical missionary in 1897, twenty-two years ago. He, with Mrs. Leslie and others, narrowly escaped with their lives in the Boxer uprising in 1900, the doctor being seriously wounded.

With fifteen others of our thirty-one missionaries in Honan, at the request of the British Embassy in Peking, he has served at the front, during the war, in connection with the Chinese labor battalions. He returned not long since to China, taking a shipload of Chinese home again.

The following incident shows the value of medical missions and of Dr. Leslie's work, and how he has been missed during the war.

The hospital at Changte, Erskine Hospital, was the result of an address by Dr. Leslie in his own home church, Erskine Church, Montreal, and is called Erskine Hospital. A missionary writes:—

"A few weeks ago I was invited to go to a village about twenty-five miles northwest of Changte to see the conditions which had grown out of some of Dr. Leslie's medical work.

"No foreign missionary has ever worked in the place, but about seven years ago a fairly intelligent and well-to-do man was treated by Dr. Leslie in the hospital, remaining long enough to get a pretty good idea of the main thought of the Gospel."

"He returned and told the story over and over again among the members of his clan.

"When I went there in company with a Chinese elder, in March, it was to find nine families of that clan—men, women and children—all studying Christian books and keeping the Lord's day as well as they knew how. A clean sweep had been made of all the heathen gods about their premises.

"They bought at once ten good bibles which I had taken along, and said they were not more than half enough. All the families are well to do and the male members of them are fairly well educated.

"All over the country, people ask me: 'When will Dr. Leslie come back?' and say: 'When we contrast the conditions during his absence with those when he was here, we realize what infinite pains he took with us, and what a wonderful heart of love he had.'"

So long as we love, we serve; so long as we are loved by others we are indispensable; no man is useless while he has a friend.—Robert Louis Stevenson.

OUR MISSIONARIES IN THE WAR.

It is well for our Church in Canada to know the type of men we have in our mission fields. The appreciation of the British War Office of the work done by them in charge of the Chinese Labor Battalions in France, and now in demobilizing these battalions in China, is seen in the following letter to Rev. W. Harvey Grant, Clerk of our Mission Presbytery of Honan.

"War Office Emigration Agency,
Tsingtau, China.
27th May, 1919.

"Sir:—

"His Majesty's Minister has transmitted to me copy of his despatch to the Foreign Office enclosing copy of your letter of May 7 requesting the demobilization of nine members of your Mission in France and of the Rev. Gillies Eadie and Captain Rev. J. A. Mowatt from Tsingtau."

(Both Mowatt and Eadie were in France during the war.—Ed.)

"You will note that I expect to demobilize Captain Mowatt in October, though his loss would be a very grievous one to this Agency, as Captain Mowatt has proved himself an officer of exceptional capacity and reliability.

"Should you obtain the release of those members of your Mission now serving in France, within a reasonable period, in addition to Captain Mowatt, I request you most earnestly to permit us to retain the services of the Rev. Gillies Eadie.

"It is no exaggeration when I write that Mr. Eadie has rendered himself indispensable to this Agency. This is not only due to his exceptional capacity for work, his thoroughness and his personality, but largely owing to his intimate knowledge of the characters and capabilities of our very large Chinese Staff, his acquaintance with the development of our system and his personal grasp of the details of hundreds of special cases which have arisen in the past and may be referred to again. His place could not be taken even by a very clever man without great loss of efficiency.

"This Agency disburses about \$20,000,000 yearly on behalf of the British Government. On our efficiency will depend, to a great extent, the good name of the Empire in Shantung, and experience has taught me how much our success depends on the capacity and character of the responsible officials.

"Mr. Eadie deals very largely with the Chinese correspondence, and the interests of many thousands of people in Chihli and Shantung are committed to his care. The Paymaster and I regard Mr. Eadie as our greatest stand-by and would regard his

departure with dismay. Between us we control the policy of this Agency, often in the face of many difficulties, and if the standard for a Christian missionary is, as expressed by treaty, the doing of good works, Mr. Eadie surely fulfils his vocation.

"We are very greatly beholden to the Canadian Presbyterian Mission, whose sacrifice during the war has been most admirable. I will not press you unduly, but if you get your other members back from France in response to your application, I beg of you that you will allow Mr. Eadie to continue with us for the sake of our Chinese laborers and their families in Shantung and Chihli, and that your Presbytery will give this request your most favorable consideration.

"I am, Sir,

"Your obedient servant,

"G. S. Moss,

War Office Representative."

"I append an extract of a report regarding Mr. Eadie made recently by me to the War Office:—

"Mr. Eadie is not only responsible for the Pay Centre at Tsingtau, but deals with the enormous Chinese routine correspondence of this Agency. All Chinese Postal and Pay Centre enquiries pass through his hands in the first instance. He is responsible for the filing of the same and for seeing that no enquiry or complaint goes unanswered. He is a rapid and reliable worker and most businesslike. His knowledge of Chinese is exceptional."

G. S. M."

NEW USE FOR HEATHEN TEMPLE.

LETTER FROM REV. J. GOFORTH, D.D.

To an old fellow student, now one of our ministers, Dr. Goforth, in a recent letter, writes:—

Last month, I attended a meeting of native workers of the American Presbyterian Mission.

We met on Pan Shan, a famous mountain east of Peking.

It is about 5,000 feet high. Near by is the Emperor's hunting park, and farther east the Manchu's royal tombs.

The temple buildings, in which we lived and held our meetings, were built by a noted Emperor of the late Manchu dynasty. The site is in a gorge, surrounded by trees and immense granite boulders. It is so charming a place that the Emperor said, "Don't stay in it over night lest you be tempted to stay for ever."

The sum of twenty dollars was sufficient inducement for the priests to allow a Christian conference within these sacred precincts. For the first time in history, during eight days, songs of praise to the Creator re-echoed among the hills.

I gave two talks each forenoon, besides which there were meetings for prayer, etc. The afternoons were free for mountain climbing or for visiting places of interest. After

supper, each evening, there was a meeting for testimony, prayer, etc.

It was easy to speak to these Chinese pastors, evangelists and elders, for they were all eager to hear more about the resources of Divine power available for life and service. All testified to uplift and blessing.

There were times of intense heart searching. Every one seemed to keenly realize how far he had fallen short of the Master's ideal, because he had practically despised the promise of power through the Holy Spirit.

Some of the younger men who had been getting some of the "new teaching" said: "We will have to cast away much of what we have been taught the last few years and return to the Bible." They said: "We are amazed that you use only the Bible." "Won't you come to Peking and teach this to the churches there."

I told them that I would only be too glad to do so. They went back enthusiastic, but I have since heard that certain missionaries of the "new thought" type didn't want this teaching.

It may seem strange to you, but the "new heathenism" is on the mission field. It is as impotent to regenerate the Chinese as the "old heathenism." It drops out much of the Bible and sneers at those who hold that the sacrifice of God the Son was necessary to redeem sinful men. One of these Chinese pastors, with tears, told me how heart-sick he was over the outlook.

Though a conference of workers like this one is necessarily small as far as numbers go, one cannot estimate how many may be reached through them. There was a Mr. Hsueh, who was mightily moved and filled with the Holy Spirit at our Changtefu revival in 1908. Ever since he has been going from province to province preaching the Gospel and everywhere with Divine result.

At present he is in Honan province. He has spent about six months in one large centre. A portion of the Northern army is stationed there. General Feng, the commander, is an out and out Christian. He has given Mr. Hsueh every encouragement to work among the soldiers. Hundreds have been converted. An ordinary audience would have about one thousand soldiers.

General Feng and his men have contributed ten thousand dollars to build a Training School for Mr. Hsueh. The general spends hours each week studying the Bible along with Mr. Hsueh. It seems to me that our Changtefu revival was worth holding even if Mr. Hsueh alone was led to a higher spiritual plane. Pray that the Lord may use me to get many like Mr. Hsueh ready to reap the great harvest of China.

In a few days I go to give addresses at another Conference of workers at Paotingfu.

We are locating at this place and not at Kuling. Chikungshan, Honan, China, will be our permanent address.

MEDICAL NEEDS IN HONAN.

Address to the F. M. Board.

BY DR. F. M. AULD.

In speaking of the situation in Honan, this evening, I want first of all to present to you a picture of the difficulties that confront us in our medical work, so that you may have as clear a view as possible of our needs. In the early days excellent work was done under very difficult conditions, but we have now come to a stage when great advance is necessary.

We commonly speak of the mission hospitals at Weihwei and at Hwaiking, but this is really an incorrect term to use. In truth, we have no such thing as a hospital at either of these centres.

The conditions I am about to describe are those at Weihwei, but the needs at Hwaiking are almost equally as great.

For our wards we have brick huts with low ceilings and without windows. The nearest approach to a window is a lattice pasted over with thin white Chinese paper and very often the paper is absent.

There are no beds. Instead, try to imagine a brick platform twenty inches above the floor, extending around the sides of the room, with patients lying side by side, feet against the wall and head projecting toward the open space in the centre.

In the busy season, these so-called wards are crowded so that the patients are literally packed in like sardines. They all bring their own bedding, which, with their clothing, is extremely unclean and often infested with vermin.

The light is very poor, and on entering the room one looks around and blinks without seeing anything clearly.

Try to imagine yourself a doctor examining a patient under these conditions. You cause two of the patients to move apart a little and you step up on the brick bed. You have to tread very carefully for fear of stepping on your patient.

It is next to impossible to examine a patient under these conditions, so that instead of trying to examine him in the ward we usually have him taken on a stretcher to the Dispensary. This causes great inconvenience, and is often a severe trial to the patient, who may be suffering acutely and very ill.

It is impossible to do dressings in these wards, so the patients must be carried to the Dispensary to have their dressings done. Try to imagine yourself a patient in acute pain lying on a brick bed with a patient close on either side of you, and unable to get in any comfortable position;

Or imagine that you had a foot amputated and your next door neighbor, in moving around, comes in contact with the amputated stump, perhaps even lying on it. I am only stating things that have actually happened.

On entering the ward crowded with patients the air is full of tobacco smoke and other disagreeable odours emanating from dirty clothing and from the patients who have probably never had a bath. There are no means of giving a bath to a patient, no means of putting them into a change of clean hospital clothing.

When they go to the operating room they are still in the same unclean clothing as when they were brought from home. Everybody knows that the first requirement in modern surgery is utmost cleanliness. This it is well-nigh impossible to secure under present conditions.

Here is an incident that happened in the Weihwei "hospital?" The patient on whom I operated was suffering from tuberculous glands of the neck, and whom I wished to do particularly well, because infection in these cases is serious.

On examining the wound two or three days after the operation, I found numerous blue-bottle flies hovering around and the wound a squirming mass of the larvæ of these insects. This experience has happened twice during the time I have been at Weihwei.

In the past we have had no trained nursing, but have been dependent on some friend or member of the family of the patient, who is usually very ignorant and knows nothing at all of the requirements of nursing. The administration of the drugs usually requires the doctor's own personal supervision.

The conditions are such that well-to-do Chinese object to coming as in-patients. An instance of this I might cite. The nephew of the Tatoi, who is the highest official in our mission field, and in social position would correspond more closely to that of provincial governor than any other official that I can think of in Canada, on one occasion needed an operation.

He did not come to the hospital at Weihwei because the conditions were such that he could not live there. He went to the new hospital at Changte for his operation.

On his return he explained to me that he was sorry to go away from Weihwei, but the conditions were such that he could not stay on the hospital premises at Weihwei. This instance was known to all of the Chinese there and caused considerable loss of prestige to our work at Weihwei and to me personally.

Even the middle class of Chinese know that our plant and equipment leave very much to be desired. Many of them have travelled and visited hospitals at other places as Peking, Tsinan, Hankow and elsewhere, where they have seen quite well-equipped hospitals, and on their return have made comparisons very much to our disadvantage.

Further, we now have our own Chinese medical students and are beginning to get graduates, the first of whom is Dr. Tan, just recently finished his medical course. There

are several more in college and within a year or two will be coming back to us.

These students are trained under proper conditions. They see work being done in well-equipped hospitals, and when they come back to us they cannot fail to notice the deplorable conditions in which we are obliged to carry on our work.

With regard to our Dispensary, it is better than the ward conditions I have described, but it is much too small. During the busy seasons of the year we are crowded with patients suffering from all sorts and conditions of disease. Patients in all stages of tuberculosis are coughing and frequently spit on the floor in spite of all precautions we can take. This is a menace to the health of our whole staff.

Since I joined the mission, two of our assistants have died of tuberculosis, Shen Chi Lin and Li Hso Lu. The latter, I am satisfied, contracted his disease in performing his duty in the Dispensary. Mr. Li was a young man of great promise. He was of an amiable disposition, faithful in his work and a real loss to the hospital.

As regards the medical staff in Honan, we are much below what we should be. When I joined the mission in 1910 there were seven doctors on the medical staff. Since then, though several additions have been made, there have been a number of withdrawals, and considering that Dr. McClure and Dr. E. B. Struthers have been set apart for work at Tsinan, the available medical force remains at seven. That is to say, in nine years the medical staff is numerically the same as it was in 1910.

In presenting a plea for a larger staff and better plant and equipment, we are not presenting a new idea that has suddenly come to our minds. It is an idea that has been before us for a number of years, but until recently has been considered impracticable, very largely for financial reasons.

Before going to the field, I received a letter in 1908 from the late lamented Dr. Scott, in reply to an inquiry of mine about conditions on the field. Dr. Scott was then a young man, who had just recently gone to Honan, and I was inquiring about some of the problems I would have to encounter.

He said, with reference to the medical work in Honan, "our plant and equipment here are deplorable, but we have now got to the stage when some definite forward step must be taken."

That letter was written more than eleven years ago. The conditions in Weihwei and Hwaiking have been improved very little if any within that time. What improvements there have been are of a very minor nature.

Knox College, Toronto, has secured, as successor to the late Prof. Law, Rev. Wm. Manson, M.A., of Glasgow, Scotland.

THE KOREAN SITUATION.

("Authentic accounts of recent events, by eye-witnesses" is published by the Federal Council of the Churches of Christ in America. It tells simply, plainly, tersely, the painful, harrowing story of the cruelties of Japan in Korea during the past few months; especially in her treatment of the Christians.

No Hun brutality, in Belgium or elsewhere, can exceed the incidents that pack the 125 pages of this large pamphlet. The facts should be widely known, that the public opinion of the world may be brought to bear upon Japan, and if things do not improve, then the world's ostracism and scorn. No nation should be admitted to friendly intercourse with the "family of nations" that persists in such practices when they are made known. The pamphlet will be sent for 25 cents, by Rev. A. E. Armstrong, Confederation Life Building, Toronto.—Ed.)

A recent letter from Korea says:—

"The local newspapers are full, these days, of announcements, semi-official in nature, foreshadowing reforms in administration.

These include: the appointments of a civil governor instead of military men, who have occupied the post hitherto; the reform of the gendarmerie system; and the placing of Koreans at the head of departments with Japanese advisers. As mentioned above, these are only semi-official pronouncements.

Meanwhile, the trials of those who have been arrested are proceeding, and many have been released after beating. These beatings run all the way from 90 to 150 blows with bamboo rods or cowhide, administered 30 strokes per day on successive days.

We have been told that in some cases the one who administers the punishment is relieved every tenth blow.

Our hospital in Syen Chun took in eleven students so punished, who had been discharged without medical attention. Two of these died from gangrenous infection.

Severance Hospital, in Seoul, has had numerous single cases of this kind for several months past, but yesterday morning we received our first big batch, fifteen students from the Hamheung district. They received their last thirty blows yesterday morning, were discharged and came immediately to the hospital.

They had been tried in Hamheung, sentenced to six months at hard labor there, appealed, been sent to Seoul for trial, and sentenced here to 90 blows.

Eleven students from Severance and fifteen from the Chosen Christian College are still in prison. We are permitted to visit them one day a week."

A DEMOCRATIC HONAN OFFICIAL.

By REV. J. H. MACVICAR D.D.
OUR MISSIONARY.

China is moving. Things are no longer what they used to be. In the good old pioneer days of the mission, not infrequently on the streets, willy-nilly we collided with some pompous mandarin proceeding on a ceremonial visit.

Usually he was carried by six or eight bearers in a huge sedan chair, surmounted by an imposing canopy. A big umbrella of state preceded him. His outrunners with their brutal sticks whacked mercilessly the thick skulls of the populace in order to clear a way.

Even Li Hung Chang in those days, as I had reason to know on a visit to the coast, was fond of making a spectacular "progress" of this kind through the foreign concessions in Tientsin, with his European-trained brass band blaring flippantly the ragtime strains of "Tommy make room for your uncle!"

The comic incongruity of this performance was probably symptomatic of the total impression made other nationalities by the "staged" hauteur of officialdom.

But the time have changed. To-day some of us returned from the railway station greatly charmed with the democratic simplicity of our highest official north of the Yellow River.

The Tao-t'ai, plain "Mr. Fan" as he is content to be styled, has always shown a special friendliness to our mission. Sometime ago when the distinguished Chinese orator, Ting Li Mei came to deliver a series of Christian addresses to our school pupils, the Tao-t'ai asked permission to be present in Rosedale Church.

He has not infrequently visited our homes and always receives us graciously in his own official residence.

On one occasion he loaned a set of capital colored lantern slides for a lantern exhibition in the High School, and when some of the Chinese teachers asked leave to take the slides with them on a preaching tour he readily consented.

It was no small tribute to our missionary Principal Mitchell, as well as to the evangelistic and educational work with which he is identified here at Weihwei, that on the eve of his departure for Canada, on overdue furlough, the Tao-t'ai, unannounced and without ceremony, turned up at the station, and joined quite a large group of Canadians and Chinese assembled to see him off.

In the station waiting-room, His Excellency—as even we democratic Britishers think of him—put many sympathetic questions regarding our missionary operations, and listened attentively to a clear exposition of the main principles of Christianity and the missionary motive.

When at length the train came in, the democratic Tao-t'ai mingled freely with the third

class rabble that packed the platform, and with touching courtesy, personally endeavored to find a carriage in which the missionary might secure a compartment.

Then for quite a while amidst the complimentary explosion of fire-crackers lighted by the Chinese, the democratic official stood, as I particularly observed, elbow to elbow with tinkers, carpenters, masons, goat-herds, domestic servants, Chinese medical men, Chinese teachers, Chinese merchants, Chinese evangelists, and representatives of almost every grade of society.

When the noise of the fire-crackers subsided, he chatted pleasantly about the prospects of a voyage across the Pacific, remarking that he would be glad to sail himself, and see something of Canada.

On receiving graphic descriptions of the peculiar behavior of a steamship in motion, now tossing up and down, now rolling from side to side, now churning its way in corkscrew fashion through foaming seas, he laughed heartily, and said that perhaps after all it would be as well for him to stay where he was.

No, one, recalling the hauteur of officialdom in pioneer days, and all its stately insincerities, could witness on that station platform the unaffected democratic bearing of our highest official without feeling that China really moves.—*In the Honan Messenger.*

THE LANTERN IN MISSION WORK.

The value of the magic lantern is being more and more appreciated by missionaries, not only for showing views of the Life of Christ, and such pictures which we hope may draw the unsaved to the Saviour, but also for showing pictures on subjects which may broaden the believer's thought of the Gospel and its work in the world.

Recently Rev. Mr. Luttrell gave two evenings in Weihwei, using the lantern to illustrate his talks. In the audience were the girls from the Government School accompanied by two of their teachers. One of the teachers with her two sisters has for some time been studying English in the mission and they are we hope all Christians.

After the lectures these girls were asked to write in English their impressions of the pictures.

One said: "The pictures helped me to believe more firmly what we knew of the Gospel; we enjoyed them because we love Jesus."

Another said: "I enjoyed seeing the picture of Robert Morrison, because it was he who translated the Bible into Chinese. He did great good for our country."

So link by link, whether by preaching, teaching English, showing lantern views, or by other means, the Old Old Story is being told, and its truth coming home to hearts who will pass it on.—*In the Honan Messenger.*

A GLAD DAY IN INDORE.

LETTER FROM REV. H. T. TAYLOR.

Indore, July 15, 1919.

Dear Record:—

Last Friday, 11 July, was a day of special thanksgiving and joy. It was the formal opening of the building recently set apart for training preachers and teachers.

A pleasing feature was the rally of old students and graduates. Twenty-eight men have completed the full course and are now laboring in all parts of our far-flung Central India Mission field. Almost all of these were back to join with us in thanksgiving for the provision now made for training more men for the ministry.

In the morning there was a Conference for the graduates, and Rev. Yohan Masih gave a most inspiring address on, "The Cure for Discouragement in the Christian Ministry."

It was able and heart-searching, based on Paul's experiences in the Ministry of the Gospel, and I found myself wishing that it might have been heard by the ministers of our Canadian Church, some of whom get weary in well-doing and leave the Ministry for other walks in life.

The address must have strengthened the lonely preachers, many of whom have to work in out-of-the-way stations and have little chance of fellowship with others of kindred tastes.

A conference followed and all felt that henceforth they should come together annually for mutual helpfulness, and to keep in touch with their Alma Mater, and thus be better able to help in securing recruits for preaching the Gospel.

So an "Old Students' Association" was formed to further these objects. Thus we hope to keep the old students in touch with the Seminary and through them to further the work of evangelizing our field.

At the afternoon public meeting the friends of the Seminary gathered to rejoice with us. A most interesting feature was the unveiling of the picture of Dr. W. A. Wilson, the first principal of the Seminary, whose work will long be remembered. The picture was generously presented by the old students.

In the evening the Staff, the old students and some of the missionaries who could be present sat down to an Indian dinner, all sitting on the floor in Indian fashion, and eating according to the approved methods of the East.

Reminiscent speeches and singing followed, and with some earnest words of counsel and appeal and worship was closed the first Annual Gathering of the students and graduates in their new Seminary Home.

The prospects for the future are cheering. This year we have twenty-nine students in the vernacular classes. Twenty-two of

these are taking the preparatory or assistant preacher's course; all but three of these have brought their families with them, as is customary, so we have also women's training classes with twenty-six in attendance, or a total of twenty-five in training.

What an opportunity lies before us! If India is to be won by the efforts of her own people, there is no work more important than this.

God has put the treasures of His Gospel in earthen vessels! Not by earthly wisdom or might or power but by His Spirit can this work of training be done.

As we face these students day by day, an almost overwhelming sense of the responsibility at times possesses one. We need the prayers of those in the Home Land who realize the urgency of this work and who are prepared to give time for remembering it before God.

A COINCIDENCE.

By REV. J. A. SLIMMON, OUR MISSIONERY.

While living in an inn at the foot of the T'ai Hang mountains, I noticed some ferns something like hart's tongue, growing deep down in a well belonging to the inn. The well was 30 or 40 feet deep, and cut down through the loose soil.

Wishing to get some of the ferns, I asked permission of the landlord, and he very reluctantly gave his consent, but warned me not to take too many, as those ferns were a "charm" which insured a constant supply of good water throughout the severest drought.

He assured me that even through the three years drought, forty-five years ago, when tens of thousands of people died of famine, this well had not gone dry. It had been there through generations, and was famous throughout the district.

I asked him if there was any other place in the neighborhood where I could get similar ferns, but he said no one had ever seen such ferns growing anywhere else.

Finally gaining his consent, I got him to lower one of my men down the well to dig out some of the ferns.

About three years later I paid another visit to that village, but had to find another place, as the inn I had stayed in before was now used as a private dwelling. I went along one day to visit my previous landlord, and noticed that there was a grinding mill on the spot where the well had been, and asked the man what had become of the famous well.

He gave me a peculiar look out of the side of his eye and said "the well dried up a few months after you left, that time you took the ferns."

That was all he would say, but he left me to draw my own conclusions.

Young People's Societies

"PREACHERS AT THE PLOUGH."

BY REV. J. BUCHANAN, M.D.

I'm a preacher. I love to preach. It is the grandest business in the world.

The Bhils love the farm. When I see the bits of boys eager to get hold of the rude wooden plough on their father's farms handed down from their fathers, I think of my own experience as a boy of twelve on the dear old Campbell-Buchanan farm at Glen Morris.

I used to say, "Father, may I plough?" And again, when I was a few days bigger (it took so long to get big in those days), "Now, may I plough?" "May I hitch up Nance and Katie?" These were two fat horses not used to the plough. When I got the answer, "Well, you may if you like," how proudly I went off to the field.

The big iron plough (a wonder when introduced into Bhil land) was a wonder to me that day. The horses—unused to the plough—rushed down the furrow, my little legs cutting up antics into the furrow and out at both sides almost at the same time.

How I exulted! Nothing equal to it save, perhaps, keeping up one's side behind the reaper. The fresh horses fairly raced in their new work for a round and a half. I was hanging on to the heavy handles when suddenly the speeding plough struck a stone.

The weight of those excited horses came into the plough handles and one of the handles came into my left ribs. A rib was cracked and no breath left in me. I feel sorry for the poor unfortunate who never had the joy of gripping the plough handles in his youth.

The Bhils, as we find them in the jungles, are all farmers. It's a spurious mongrel lot that you find in the towns.

The Bhils were always in the habit of making their own liquor, as much as they wanted. When Bhil farmers come and want to be Christians, they take a pledge not to worship devils, not to kill or steal, not to drink, but to remember the Sabbath day and follow the Lord Jesus Christ. These are the commandments we emphasize to the Bhil farmer.

Some months after the first Bhil Christians were baptised, the rains came on, the ground was ploughed and the soil of the first man baptised was in fine shape for sowing.

If heavy rains come on before the people of Amkhut get their grain sown it may mean only half a crop. So what wonder that on Sunday I should see my first baptised convert in the field with his plough, and his wife beside him with the seed dropping as she went!

I helped him unhitch the oxen and he listened with grace as I told him how dishonouring it was to Christ not to remember Him by keeping that one day holy.

His son (learned to plough, too) has studied in the Bhil Theological classes. More, he has been studying English under Miss Robson, in Amkhut, so as to be more helpful among his own people. He and another are now at Miraj, in the Medical College, studying medicine under that prince of medical missionaries, Dr. Wanless.

Among other branches in connection with the Bhil Mission work, we have some sixteen yoke of oxen for farming, for use in Amkhut proper, in Sardi, and in Chichiya.

A family or two with each plough enables us to have a good number of people and their children at hand for daily instruction. This has been going on for years.

Almost without exception, those who come to work with us on the farm during the year become Christians. So we count it a good school.

A fruitful farm it was. We made and tinned butter for some time, and it was "A1" butter, too.

We had considerable correspondence with a Bombay man, a Parsee, who was agent in agricultural and many other lines.

On a trip to Bombay, I went to call at Mr. Parsee's office. He, of course, did not know my face though he probably knew my handwriting, for I had been writing him about separators, milk, ghee, butter, etc.

When I told him my name he began to smack his lips and repeat after me, "Buchanan, Buchanan!"

Well, I could not deny that, but what makes the man smack his lips as if he were tasting something? It dawned on me, when, rubbing his hands, he said, "Black and White?" that perhaps he thought I had a sample with me.

"No," I said, "not that. Some of the Clan Buchanan have something more satisfying. I represent milk, butter, honey and an unique incarnation, Jesus Christ, the only and all-sufficient Saviour." Then we proceeded to business.

A few years ago I was expecting a number who had been having regular instruction to take their stand. The meeting place was crowded. After speaking for some time, I asked those who had determined to give up devil worship and follow Christ to stand up.

As they lined into a separate room for consultation and prayer, a wild-looking Bhil that I did not remember to have seen before,

came with them. His eyes seemed to be almost jumping out of his head. His long curly, shaggy hair was a great jungly brush heap above his bronzed and all but naked body.

Detaining him, as he was passing, for a minute, I said: "What do you know about the Great God?"

In a wild, excited kind of way, he galloped off, in the Bhili short form that we taught the young Christians, the whole of the ten commandments.

"Where did you learn these and who are you?" I asked.

Well, it turned out that a young Bhil farmer, Buchio, who could neither read nor write, had gone out to this man's village and taken up a plough of land.

While they sat together, guarding their oxen from wild animals and thieves, and the oxen pastured in the mornings before being hitched to the plough, and in the evenings, after the day's work, before being taken into the thorny hedge shelter with themselves for the night, Buchio, this ignorant Bhil Christian ploughman, had taught the witch doctor of Bina what he knew, persuaded him to give up the old way and follow the new.

Later on, when Baljio, the witch doctor, was being baptised, he submitted to have his Nazarene-like locks, the sign of his awe-inspiring craft, sacrificed. I have that knot of hair somewhere.

He continued his little ancestral farm in the opening on the rugged hillside and won his relations. The aim is that every farmer should also be a sower of the spiritual seed of the Kingdom.

One young Christian farmer who was preaching at the market in the busy sowing time, ten miles from his home, was tauntingly asked: "How much does the Missionary give you to come here and preach?"

"He gives me nothing. I'm a farmer, the

same as you. I left my fields to come here and tell you of Jesus Christ who loves us Bhils.

The man replied: "O brother, brother, it is a good word!"

It's great, perhaps especially in India, with its 50,000 largely stomach fakirs, when the farmer leaves his plough for a day to preach for the very love of it.

For, to our Bhil teachers and preachers who have been called of God to give themselves wholly to Him for the life of their fellows, the plough is one of the greatest attractions.

Strong drink they have renounced. The looting expedition—as full of sport to the Bhils as the border raid to our Highland forefathers—hardly grips them now. It is the lure of the land at the beginning of the monsoon that draws like a mighty magnet.

The sky that has been clear for eight months, and brazen and bare with an angry red, hot sun for the last three, is now clothed and human. The thunders and lightnings seem to tell them that God is on their side. The cracked, baked earth, become mellow and moist, calls as nowhere in the world for a hand to drop in the seed.

Ten thousand birds fill the jungle with their distinct but never discordant love songs of home-making. The roots swell, the buds burst, the trees bloom, the happy bees swarm, the whole wooded hillside and fertile valley is filled with intoxicating perfumes such as man can only imitate.

O, the call of the soil! When that comes, nothing but Pentecost can save the Bhil plough-begotten prophet from throwing down his mantle and taking up his mattock. He who feels the agony of it but resists, overcomes, being—Amos-like—impelled forward by a Divine hand, becomes himself irresistible.

THE BIGGEST THING IN THE WORLD.

Don't go around apologizing for Christianity. Boldly assert the bigness of the task. Tell that it requires men of the finest calibre. Show that missions are tied up with the very biggest issues of life; that one can't lay claim to manhood unless he has a part in the age-long fight between right and wrong.

See how the quiet influence of our missionaries at their inconspicuous posts is steadying and controlling many countries where dire disaster to the Cause would follow revolt of the natives.

No up-to-date man or woman can afford to miss the cultured value of mission study. When placed before our young people in a common sense manner, they will respond just exactly as you expect them to do.—*Ex.*

HER "MITE" AND MESSAGE.

Dr. R. P. MacKay writes,—“I have just received a \$5.00 contribution for China from a friend who frequently sends her mite. She is an elderly lady, living alone, and has little of this world's goods, which of course adds to the contribution and to the following message which she inclosed with it:—

“For me to live is Christ, Not self, but Christ. Nothing good in self, but Christ. The Easter life in us must be Christ. God loves me in Jesus Christ. Power is no power except borrowed power and that power not my own. Our power means weakness; His power all might. It is His power in us as the need may be. Take away that power and we are perfectly helpless. It is ‘Christ in us, the hope of glory.’”

The Forward Movement

The Articles in these pages are provided by the Literature Committee
of The Forward Movement.

CHINA'S APPEAL.

By DONALD MACGILLIVRAY, D.D., LL.D.,
SHANGHAI.

Speaking of pre-war days, Benjamin Kidd says: "The competitive exploitation of Chinese resources proceeds in an environment of international intrigue and social squalor and of moral outrage and degradation almost without equal in history." (Western Civilization," p. 460).

To syndicates and consortiums China appealed as the world's last and greatest exploitable opportunity, as the carcass to the gathering eagles. The air of Peking was dark with them. Thank God, that day is over. The nations must help China, not exploit her.

Years ago, one heard much of the reflex benefits of Foreign Missions, but this was an appeal to self-interest which could not possibly endure. Or, China was thought of as a derelict ship which ought to be taken in hand by philanthropists who desired world betterment.

But the two most powerful motives in the human breast are fear and love.

The appeal to fear has its place, as we see in the warnings of Scripture, and one need not be a Christian to feel it. So China is spoken of as the last great powder magazine in the world (Sherwood Eddy), perhaps the T. N. T. which will smash the world. Or, at all events, like the swarming locusts which moved under the potent rod of Amram's Son.

But all such appeals to fear are not the highest. We will not give them Christ because we fear them. Unless we love and pity the Chinese, their case is hopeless. In John 3 : 16, the Chinese version for "love" is "love and pity." Perfect love casteth out fear.

They are full of wounds, bruises and putrefying sores, and foot-binding is only one of them. Their incipient Republic is in danger of being crushed by a venal militarism, like Hercules by the serpents in his cradle. They are robbed and betrayed by conscienceless politicians. Their pride is fatally wounded, their sovereign rights undermined. They have fallen among thieves and robbers. Fightings without and fears within, and withal a hopeless protesting.

Bleeding China needs the Bleeding Lamb of God; she needs the mollifying oil of Christ more than oceans of criticism and advice. She needs the robe of Christ's righteousness more than our cottons and broadcloths.

What stupendous changes we have seen in China in thirty-one years! But we still see her writhing and struggling in the meshes of moral failure. Idolatry, which is essentially immoral, cannot give moral strength. It cannot live in the new atmosphere. Whither shall she look for aid? The pessimists are right for once: she is attempting the impossible without Christ, who only can enable her to do all things.

The difficulties of Reform are apparent when we think of the law courts. Their reformation means new laws, new judges, new lawyers, new litigants, new witnesses, new juries, new policemen.

The Parliaments are no better than the electors. Their chief work so far is Constitution-tinkering. They have a pathetic faith in a scrap of paper prepared by amateur dabblers in the science of government. Who shall deliver China from the grafters and profiteers? How can honest engineers, lawyers, doctors be produced save by regeneration?

There is more hope in the schools than in the politicians. Even if teachers are poor, the books contain ideas which cannot be repressed. Hence, the recent uprising against corrupt officials, caught red-handed plotting with Japan. Hitherto, among the people, only inarticulate mutterings were heard.

But what of China's future problems? Labor and capital, nationalization of resources, housing, sanitation, old-age pensions, unemployment insurance and more—all these have come in the West, why not in the East?

In the midst of all the heaving mass stands the only untroubled one—the Church of Christ. She makes her appeal with the clearest knowledge of the task and the dangers. Virile amid senility, pure amid corruption, sure amid doubt, a sister speaks to her sister, "Canada, come over and help us." China needs us and our Christ. She needs to have His abundant life and to know the power of his resurrection.

But there is another side. We need China. Without her we shall not be perfect. The world needs or will need her muscle and brawn, as she did in France. Chinese brains set free will make gifts to the world which the world needs. Chinese souls, full of faith, hope and charity, will make a much-needed contribution to our spiritual treasures.

As one of the League of Nations, China will be an asset of as yet undreamed of value. As the first attempt to apply the Golden Rule

to international dealings, no wonder China hopes much from it. Shantung will be given back to the policeman who rescued it from the burglar, but only Christ can restore the years that the cankerworm hath eaten.

But, strongest of all appeals: Christ needs China to completely express His glory. The rainbow is incomplete without the yellow. The Unspeakable Gift needs four hundred million tongues to speak it forth. The chorus of the redeemed would be lacking without China's part. The glory of the Cross includes China. Christ will not "see of the travail of His soul and be satisfied."

The unanswerable appeal, then, is—the Love of Christ which constrains us. God so loved the world that He gave it—Christ. There is nothing to compare with the excellency of that knowledge.

With all history and the Bible open before us, where is there room for pessimism? It is excluded. By what law? The laws of grace abounding much more than sin.

Are we stretching every nerve in the mighty enterprise? Where are the recruits? The messengers of peace on the mountains are, alas! too leaden-footed, through lack of a praying and sacrificial Church.

"Prosperity, prosperity!"

"Twas not for this they took the sword.

The ensign of Thy destiny

Unfurled for them a deeper word.

In tears and blood they paid the price

And Thou art pledged in sacrifice.

Benjamin Kidd says in his last book, "The Science of Power": "Give us the young, give us the young, and we shall create a new mind and a new earth in a single generation. One generation sufficed to change the whole thinking of a nation (Germany)."

Why not attempt this great thing for God in China. "Inasmuch as ye did it to China, ye did it to ME."

GIVING UP AND GIVING OUT.

By MISS JESSIE RODGERS, OTTAWA.

True faith in the Lord Jesus will manifest itself in two ways—a giving-up and a giving-out.

In non-Christian countries, to accept the Christian faith oftentimes means the giving up of all, even the resources of subsistence. In any case, it means that in the daily routine work of life, and in its social relationships, many customs must be given up as a testimony to their change of faith. They have turned from idols to serve the living God.

The exhortations to self-denial, to cross-bearing, given in the teaching of Christ and His apostles, come home to native converts in non-Christian lands with a forcefulness they do not have for us who live in a professedly Christian community. Yet, we may well consider this question of giving up, and look at it in its relation to our power for giving out.

Giving up and giving out are very closely related in every sphere of life. Indeed, it would seem a law not to be abrogated that there must be a giving up, a casting behind us of that which hinders our reaching the goal to which we strive.

There must also be an applying of ourselves to acquiring that which will enable us to attain our goal, and give out in useful service.

That this law holds in the Christian walk, the teachings of the New Testament make very plain. (Phil. 3 : 7-15; Heb. 12 : 1-2).

Giving up is not just setting aside a portion of our income for the Lord's work; it is not just denying ourselves luxuries that we may have more to give; it is not just doing kindly deeds at an inconvenience to our own comfort.

It may include all these, but means much more. It is a bearing of testimony, making a clear showing before the world that our choice is Christ; that His service is our pleasure; that nothing adverse to the honor of our Lord and Saviour, or to the spreading abroad the knowledge of His name, nothing that might lessen our nearness of fellowship, or hinder our attainment of fuller realization of the promises He has given His own, could be worthy of desire, or be pleasing to us.

Even from the standpoint of human limitations, it is impossible to walk in close fellowship with the Lord Jesus and be faithful in service for Him, and at the same time hold on to the world, giving our thought and time to it, in our reading becoming engrossed with purely worldly literature, spending our hours of leisure in seeking worldly amusement.

Minds so occupied will show little inclination for the faithful study of God's word, or any deep interest in the extension of Christ's Kingdom.

Jesus has told us that it is impossible to serve God and the world. If we would be loyal in service for Christ there must be a giving up.

It is true "We are saved by grace and that not of ourselves; it is the gift of God;" but it is also true that in our Christian walk from day to day we stand accountable for our decisions.

Better a final and irrevocable surrender to wholly follow the Lord. It is through the wholly surrendered life, which would cast aside all that could prove a hindrance to the fullness of the Holy Spirit's working, that "rivers of living water flow," and the pain and the cross of giving up are lost in the incomparable joy of giving out.

It is in such surrendered lives, resting in faith upon God's Word, drinking from the inexhaustible resources of God's grace, claiming God's promises, and going forward in abounding outgoing of service, that the success of the Forward Movement lies.

Ryley, Alta., Presbyterian Church has held an Eight-Day Forward Movement Campaign, which was well attended and in which much interest was taken.

THE SPIRITUAL NEED OF TODAY.

John Clifford describes an impressive Brotherhood Service, because so simple and homely, held recently in the Crickieth Baptist Chapel, when Lloyd George was a worshipper. In response to an invitation to say a few words, the British Prime Minister told a story which he had heard in Paris.

During the French Revolution, some of the revolutionists burst into a picture gallery which contained a picture of our Lord. One of the men was going to destroy the picture with the butt end of his rifle. He was stopped by a comrade, who, placing his hand on his arm, said: "Stay; remember that it was He Who proclaimed the brotherhood of man."

Then he proceeded: "The period through which we had passed was greater than we realised. We could not take in the gigantic events which had been rolling past. We just looked on, not knowing what it meant.

"Millions of men had given everything in a colossal sacrifice for the great cause, which was a purely unselfish one. Was that to be for profit or personal gain. Let us see it was not, as it would be an insult to the great dead."

"I speak as one standing high on the watch tower," added the Premier, "and know that the need of the land is not material. It is spiritual. Get the spiritual, and the material will follow.

"The wounds of the world are bleeding, and material things will not heal them. That is why I hail any movement which spreads the great spirit of brotherhood. The one need of to-day is the healing and brotherhood of the Cross."

THE CHANCE OF A CENTURY.

The chance of a century has come to the Presbyterian Church in the Forward Movement.

Never was the need more urgent, never the opportunity more available, never the time more suitable.

A war is over, a war of victory, leaving, among its beneficial effects, softened hearts, tenderer consciences and higher ideals of service and sacrifice.

The ever-increasing demand of the past decade for a greatly enlarged sphere of Christian effort, and a worthier interpretation of the Gospel of the Master of Men—a demand which has been accentuated ten-fold by the war—can now be more adequately met by and through the Church than ever in the past.

Christian men who have been calling for tasks commensurate with their abilities as well as their desires can now be satisfied. Men who have urged the need of a definite re-emphasis on the fundamentals of our Christian religion—of prayer that costs and, therefore, counts; of a more complete reliance on the Holy Spirit; and of a radically new interpretation of all that is wrapped up in

stewardship—may take fresh courage in this chance of a century.

Men who have pled for, urged, indeed, demanded a more intensive as well as a more extensive expression of life on the part of the Church, can now aid in bringing such a program into effect.

The Forward Movement supplies a chance of a lifetime to every member of Christ's Church—to enlarge its boundaries of action and service, to increase its influence in the community and the nation, and, by so doing, to help it to measure up to the standards that will more fully honor the Head of the Church—the Lord Christ.

SAFEGUARDING THE CANADIAN SABBATH.

Among the many phases of the Forward Movement, there should be included the further and continued safeguarding of the Canadian Sabbath and the moral standards of the country.

Never have they been under such severe attack as to-day; never have the antagonistic forces been so alert in opposition, while the temperance battles yet to be fought bid fair to be the fiercest in the history of the Dominion.

It will be necessary for the Church, through its entire membership, to marshal its full force against the enemy, not only to hold what has been secured, but to make further progress.

The church member who is indifferent or inactive in the contest, whether it be for the preservation of the Sabbath, the securing of better temperance legislation or the curbing of gambling and kindred evils, is as poor a Christian as he is a citizen.

The fight is on, and never more fiercely. The result will mean much to both Nation and Church.

CULTIVATING A RICH FIELD.

Our Church is wise, in her search for recruits for the ministry, in cultivating the rich field of the Canadian High School.

There will be found the choicest youth of the land, in process of receiving the basis of a higher education, with their feet on the threshold of life's activities, with their minds wrestling with the great vocational decisions, and with their eyes lured by the golden opportunities that are the wealth of youth.

The Committee on Recruits for the Ministry is cultivating this rich field as opportunity offers, and presenting the claims of the ministry at the Life Conferences being held by the National Advisory Committee of Co-operation on Boys' Work, and at the series of Forward Movement Summer Schools.

It will be surprising if a goodly number of prospective candidates for the ministry are not obtained from this promising source, thus contributing a much needed factor to the Forward Movement.

THREE-FOLD STEWARDSHIP.**The Stewardship of Prayer**

Face to face with the staggering task of the Christian reconstruction of the world the Forward Movement summons the Church to intercession. (Matt. 9:36-38.) Deeper than the need for anything else is the need that the disciples of Christ recognize, and be faithful to, this primary stewardship of prayer. (I Samuel 12:23; Acts 6:3, 4; I Timothy 2:1.)

The Stewardship of Life

That the reality of the stewardship of prayer is conditioned upon the complete consecration of the entire life as a stewardship from God, is evidenced by the truth that one cannot really pray until he is ready to give his life to the thing he prays for. (John 15:16.) The call of this hour is thus to put God and His kingdom first. (Matt. 6:33; Luke 14:33.)

The Stewardship of Possessions.

That the complete consecration of the entire life as a Stewardship from God will be evidenced by the faithful stewardship of possessions, and that honest stewardship of possessions will be evidenced by a willingness to devote a first portion of income to the kingdom of God, is the testimony of scripture and experience. "The money test" has from the beginning been the acid test of the acknowledgment of God's sovereign ownership and of genuine consecration.

Here is the deeper meaning of the principles of the first fruits and the tithe. Through them God is seeking not the tithe, but the tither, not the money, but the man. (Lev. 23 : 10-14; Deut. 26 : 2-11; Prov. 3: 9; I John 3 : 17, 18; Luke 12 : 13-21, 31; Rom. 11 : 16). —Sel.

LET US PRAISE THE LORD.

1. For a Gospel that can save to the uttermost, and for all who have gone forth with the message of life unto the ends of the earth.
2. For gracious blessings vouchsafed, and for promises of blessing yet more abundant.
3. For the awakening Orient, for the decadence of heathen religions, and for open doors for the Gospel of Jesus Christ throughout the world.
4. For the victory of the Allies, deliverance from the oppressor, and new guarantees for liberty and evangelization in all lands.
5. For larger conceptions of self-sacrifice, heroism, and consecration of life, through the war.
6. For the fellowship of Anglo-Saxon nations in behalf of world-peace, and the promise of a widening fellowship in a League of Nations.

—From "A Cycle of Prayer," issued by the United National Campaign of the Inter-Church Forward Movement.

NEW LEAFLETS

An important series of leaflets dealing with Religious Education has been prepared by the Board of Sabbath Schools and Young People's Societies and issued by the Forward Movement Committee on Literature and Publicity. Three deal specifically with home religion, viz., on "The Local Church and Home Religion" for ministers, Sessions and other leaders of religious education; "Parents and Home Religion," a message to fathers and mothers; and "The Sunday School and Home Religion."

Another deals with "The Young People and the Forward Movement," and a fifth with "The Conservation of Young Life" (illustrated).

These, like all the leaflet literature, are for free distribution, and quantities may be had from the Forward Movement Committee.

The Presbyterian Church in Canada has helped to build more than 1,000 churches and mansees through its Church and Manse Building Fund.

North Honan has a population equal to that of Canada, viz., 8,000,000, with a staff of 32 men, and several women, from the Presbyterian Church in Canada.

The Presbyterian Church in Canada conducts 15 hospitals and 26 dispensaries in its foreign field, in which, during 1918, 94,914 patients received 310,516 treatments.

The Presbyterian Church in Canada had (1918) 2,015 ministers, 11,668 elders and 4,563 congregations, viz., 1,855 self-supporting; 638 augmented; 2,070 home mission stations.

The Presbyterian Church in Canada carries on over fifty centres of work in Canada, among Indians, in School Homes, in Home Mission Hospitals, in Redemptive Homes, and in Social Settlements and Evangelical institutions.

The Presbyterian Church in Canada is responsible for three million people, in twelve thousand villages, in Central India. Its staff of twenty-six is at work in thirteen of the forty-four strategic centres in this field. Eighty-four are needed.

Fifteen millions, in Japan, China and India have been assigned the Presbyterian Church in Canada to evangelize, only a few millions of whom are now being reached, even indirectly, by a staff of only three hundred workers, or one to every fifty thousand.

The Presbyterian Church in Canada has a Foreign Mission staff of 300 Canadians, and 1,149 native workers, viz., pastors, catechists, teachers and helpers, a total of 1,450, or one to every 10,000 of the 15,000,000 allotted to the Church under the Comity of Missions.

The Minister's Page

PREACH THE CROSS.

BY REV. THEODORE L. CUYLER, D.D.

In these days, no preacher can improve on Paul. To his converts in Corinth he wrote, "I determined to know nothing among you save Jesus Christ and Him crucified." He also declared, "first of all I delivered unto you that Christ died for our sins," which means that, as the principal thing, he preached the Cross and salvation by the atoning blood.

Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the Gospel.

The Atonement is the cardinal doctrine of the New Testament, for the very core of Christianity is the sacrificial death of its Divine Founder. All its paths converge on Calvary.

The Gospel does not underrate ethics or the duties of human brotherhood or the spotless example of Jesus, but the Atonement is the sublimest display of the divine love, and it transcends all other revealed truths in saving power.

If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text, "Jesus Christ died for our sins."

This is the truth that has lain closest and warmest to the Christian heart in every age of the Church.

This is the touchstone for every pulpit. Wherever the highest spiritual power has been attained there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Christ Jesus on the Cross of Calvary.

It is the duty of every minister to thunder against injustice and intemperance and fraud and selfishness and hypocrisy and covetousness and every form of wickedness, but the true vantage ground from which to assail them is beside the cross where Jesus died to condemn all sin and to save the sinner.

Sometimes a theory of the Atonement is presented in the pulpit from which every drop of its vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine.

The one theory of the Atonement which meets the tremendous necessities of a world lying in wickedness is this plain, short, simple line: "Christ Jesus died for our sins."

The three great and glorious ideas compressed into this line are—Substitution, Sacrifice, Salvation!

Christ became our substitute and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt; the "Lord laid on him the iniquity of us all." Christ secures eternal life to every true believer and faithful follower.

The highest success in preaching lies just there. Paul's keynote struck amid the idolatries of Corinth, and in defiance of Cæsar's liectors at Rome, has been the secret of converting power everywhere.

Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke the dead.

Amid all his emphasizing and defences of the Divine Sovereignty, Calvin never ignored or belittled the Atonement.

Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the cross the starting point for the Celestial City.

John Wesley proclaimed it to the colliers of Kindwood, and the swarthy miners of Cornwall.

Moody's bells all chimed to the keynote of Calvary.

Spurgeon thundered his doctrine of vicarious Atonement into the ears of peer and peasant with a voice like the sound of many waters.

The heart of God's Church has in all ages held to this as the heart of all Christian Theology—"Christ Jesus died for our sins."

This sublime central truth is no more obsolete to-day than yonder sun in the firmament. To every young brother who is about entering the ministry, I would point the example of the mightiest of all preachers—and would say to him—follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto him!

THE GOOD PASTOR.

The good pastor must be a good man. The slightest deviation from strict honesty or truthfulness is fatal, but this negative goodness is not sufficient. One may be just in all his dealings and not be a good man.

The good pastor must be a spiritual man. This spiritual element, this life of God in the heart, is the chief distinguishing feature of our religion. Without this no one can be a good pastor.

He may be an eloquent preacher; he may visit the people; converse with the sick, and pray with the dying; but if he is not conscious of the indwelling of the Holy Spirit, all his work and words will be sounding brass and tinkling cymbal.

The good pastor must be a man of deep and broad sympathy. If he cannot enter into the sorrows of the afflicted, if he is not touched with the stroke that crushes their spirits, he is not qualified for the office he has assumed. The pastor who does these things with cold indifference misrepresents his Master.

Profound sympathy will impel the pastor to render services which are not expected of him. The story of Phillips Brooks taking care of the sick child of one of his parishioners, while she took the other children for an airing in the park, has been widely published.

If the pastor of Trinity Church, in Boston, had not been a great man, this expression of sympathy would not have excited so much comment. Obscure pastors are constantly doing things quite as significant, but they are not reported in the papers.

The good pastor is a prudent man. He must deal with sensitive persons who are easily offended; he must deal with unreasonable men who cannot be persuaded to co-operate with him. Strange to say, these unreasonable people seem to think they are doing God service.

Great charity is required in order to think kindly and speak kindly under such circumstances. For this reason pastors need to pray for prudence.

There are times when special grace is necessary to enable the pastor to act prudently.

A pastor in the West was in the midst of his sermon one winter night, when the sexton, a tall, awkward, colored man, came slowly stalking down the aisle, looking at every person in each pew as he passed, until he reached the front pew.

A physician was called for. Rising deliberately, the doctor put on his overcoat. Then he proceeded to wrap a large muffler about his neck, fold after fold, as if to attract attention as long as possible. Then, gathering up his hat and cane, he deliberately walked out.

The effect was disastrous. The preacher lost his hold on the congregation. To control himself, to avoid saying the word which would make matters worse, to gather himself together and regain his hold on the people, under such circumstances, required more wisdom than that particular pastor had at command. He said the wrong thing, and never ceased to regret it.

The good pastor loves his work. He does not complain when required to go through cold and storm to visit the sick and bury the dead.

He is not a man who can leave his work at a moment's notice any day to go on a pleasure excursion.

The pastor watches for souls. He is not a seeker after gold or fame or pleasure. His business is to save men.

To succeed in this office and work requires a higher order of manhood than any other calling demands.

While it is his duty to care for his health in order that he may serve his generation well, he must not be afraid to lay himself out unsparingly in this great work. No other work is so delicate, so difficult, so exacting, and no other yields so great reward.—*Abridged from Advocate.*

HOW TO MASTER THE BIBLE.

For the first half of my ministry, I did not know my English Bible as I should, the effect of which was seen both in my own spiritual life and the character of my preaching.

My heart was greatly burdened about it for more than a year, when God answered me through the lips of a Christian layman, whom I met. His peace and joy I so much coveted as to ask him how he had obtained the blessing. He told me that it came to him through reading the epistle to the Ephesians. He said:—

"I was going to spend the Sabbath with my family in the country, and I carried with me a pocket copy of the epistle.

"In the afternoon I lay down under a tree and read it through at a single reading.

"My interest being awakened, I read it through again in the same way, and again, and again, as many as twelve or fifteen times; and when I arose to go into the house I was not only in possession of Ephesians, but Ephesians was in possession of me."

I at once began the application of this simple principle to the whole Bible practically, beginning at Genesis. I did not read the Bible in course merely, but kept at each book in its chronological order until it was thus mastered before I began work in the next. I cannot tell the effect on me—strengthening vision, deepening my spiritual life, and lightening the burdens of my ministry.

There were some young theological students under my care at this time, upon whom I began experimenting in this method of Bible study with similar blessed results.

Then I was led of God to introduce it in several Bible institutes and training schools, including the theological seminary of my own Church.

Finally, the popular evening Bible classes came into being, both east and west, numbering in several cases as many as a thousand members each.

The method has come to be known as the synthetic study of the Bible, which means the study of the Bible as a whole, and each book of the Bible as a whole, and as seen in its relation to the other books.

Begin to study the Bible where God began to write it, at Genesis.

First, read the book.

Second, read it continuously, i.e., without observing its divisions into chapters and verses.

Third, read it repeatedly, i.e., until you have the consciousness of its possession in outline.

Fourth, read it independently, i.e., without the aid at first of any commentary or other Bible help.

Fifth, read it prayerfully, in reliance upon the Holy Spirit who wrote it to enlighten its pages to your understanding.

The observance of these simple rules has never failed of the desired blessing.—*Ex.*

Life and Work

MAKING THE MOST OF LIFE.

"God broke our years to hours and days, that
hour by hour
And day by day
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder, and the future,
rife
With woe and struggle, meet us face to face
At just one place,
We could not go,
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour."
—J. R. Miller, D.D.

IMPROVE THE HOME LIFE.

By J. J. KELSO, TORONTO.

Practically without exception, the wrongdoing of boys, or the causes for which they are sent to a Reformatory, can be traced to other doors than theirs. Indifferent, sinful parents, absence of christian teaching, the death of a mother, bad associates, influence of wicked adults—all conspire to ruin the lad—eager, alert, anxious to learn what the world has in store for him.

Now it must be clear to any thoughtful person that unless there is an intelligent development of parental responsibility and home training no reform school can be expected to supply his loss. It is in the home that the foundations of an obedient and disciplined life must be laid, and no other authority can adequately make up for the neglect of this elementary duty of training up a child in the way it should go.

Does not all this indicate how diligent we should be as social workers to improve the home—the foundation pillar of the State—and where the home is lacking, provide for the child the nearest approach to it—the approved, well-ordered foster home. It is a rare institution indeed that can adequately meet the need.

THE BOOKS I READ AS A CHILD.

The books I read as a child still smile at me from that long-ago time as old friends who have died and yet live in spirit life and in my character which they helped to form.

On Sunday afternoons we were allowed to read only certain books. They were mostly Bible stories with wonderful colored pictures. From week to week we looked forward to that Sunday afternoon's reading.

Today, some people say: "Let's get rid of Sunday School books; let the child read what he likes on Sunday." I am old fashioned

enough to believe in a Sunday spent differently from other days, set apart and holy.

We always had to learn three answers to the Shorter Catechism on Sunday afternoons and although I did not understand a word of them at the time, they come back to me now illumined with experience and faith. I would not for all the world give up my memory of those Sunday afternoons of childhood.

Judging from my own experience, I believe that children's reading should be selective and also compulsory. There are no children in this world who will not acquire a taste for good reading if in their early childhood books are selected for them which are well illustrated, told in an interesting way and have a high moral tone.—*Sel.*

IS IT WELL WITH THE CHILD.

FROM BILLY SUNDAY'S SERMON.

There is many a young man going to hell to-night because he was influenced by the gang he trains with.

There is many a man influenced by the gang he goes with to do things which, after he has done them and when he is alone, he hates and despises himself for.

He condemns himself to think he didn't have manhood and decency enough to say, "No!"

When alone in the quiet of his room, and he can review what he did, he despised himself to think he didn't have grit and manhood enough to refuse the gang.

There are men in heaven to-night because they had manhood enough to choose the right company, and there are men in hell because they were dragged there by the gang they went with.

Is it well with the child?

There are boys and girls, young people, if they ever reach heaven, will be because of the influence of some stranger.

It will be because of what somebody, not related to them by ties of flesh and blood, has done for your children. God pity a boy or girl who has to call a man like that "father," and a woman like that "mother."

WHEN CONSCIENCE GOES.

"'Good-bye,' I said to my Conscience,
'Good-bye, for aye and aye.'
And I put her hands off harshly
And turned my face away;
And Conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace,
And I cried, 'Come back, my Conscience,
I long to see thy face;
But Conscience cried, 'I cannot,
Remorse sits in my place.'"—*Ex.*

CLOSELY RELATED TO GOD.

A little boy about ten years old was standing before a shoe store on Broadway, barefooted, peering through the window, and shivering with cold.

A lady riding up the street observed the little fellow and told the driver to stop.

The lady, richly dressed, alighted from the carriage, went to the boy, and said: "My little fellow, why are you looking so earnestly in that window?"

"I was asking God to give me a pair of shoes," was the reply.

The lady took him by the hand and went into the store, and asked the proprietor if he would allow one of his clerks to go and buy half a dozen pairs of stockings for the boy.

She then asked him if he could give her a basin of water and a towel.

She took the little fellow to the back part of the store, and, removing her gloves, knelt down, washed those little feet and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair upon his feet, she gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him, and patting him on the head, said: "I hope you now feel more comfortable."

As she turned to go, the astonished lad caught her hand, and, looking up in her face, with tears in his eyes, answered her question with these words: "Are you God's wife?"

This story suggests varied thoughts:—How could a boy grow to that age in a great city and be so ignorant? How kind of the lady thus to do! How easy to do good when one is willing, etc.

But a thought most impressive is that deep down in the heart of that poor street Arab was the feeling that any well-dressed lady who would do so kind an act as she had done *must somehow and in some way be closely related to God.*

What is there in our lives to suggest to those whom we meet in life relationship to Him?

And is the suggested relationship a close one or far-off cousin?

A TESTIMONY IN STEWARDSHIP.

"As for myself, ever since I earned my own living, I have been at least a tither. I am no longer a tither, nor have I been for many years.

The change came about as the result of conversation with a godly woman who said that she began by tithing but gave that up when she realized that she was only a steward. Since then she said whenever she felt God was calling for more than a tenth, she always gave it.

I saw that her method was better than mine and adopted it. Since that time I have always given away much more than a tenth of

my income. Sometimes a quarter, sometimes a half, sometimes more than that, and I have been singularly prospered.—*The late Dr. A. F. Schaufler.*

WHAT THE ENVELOPES SAID.

The Sabbath offerings had been removed from the duplex envelopes, which were lying in a heap on the table.

"How do the rest of you find it?" said one of them, "I sometimes shrink from receiving the money that is put into me. It is given by a widow, and many times I feel sure she must need it herself. She has worn the same hat for a long time, preferring to give the money to the Lord's work.

"At the same time I can not find it in my heart to deny her what she counts so great a privilege. Only last week I heard her say: 'No one knows how much comfort I experience in giving to the Lord. Then think how much I owe him; my health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to my Savior every week.'"

"My people are people of wealth," spoke up another envelope. "They contribute to both my pockets. But they spend more most any day for flowers or candy than they put into me once a week."

A third envelope chimed in: "My people are 'regular-proportionates.' From a good income, at the beginning of each month they lay aside a fixed proportion for the 'Lord's treasury,' as they have named it. They seem to take pleasure in writing out checks to put into my pockets."

"Well, my folks are poor," said a fourth. "Most of the money they give is saved by self-denial. One girl walks to her work, except in stormy weather, so as to have the nickels for giving. Others in the family save in various ways.

"But they are always so happy about it that I should be really sorry to see them denied the privilege of making up their contributions. If 'the Lord loveth a cheerful giver,' then I am sure he must love them."

Then up spoke the collection plates: "We want a part in this. We've got something to say to the pews. And we want the pews to say it to their people. For the pews get nearer to the people than we do, and have a longer and better opportunity to talk."

"We collection plates, believe that it is our duty and privilege to promote liberal giving both for the good of the people and the success of Christ's cause. We believe that without the grace of liberality people would become as heartless as lumps of gold, and as selfish as Satan.

"We believe that one of the great benefits of getting is giving, and that each pair of human hands should be like the clouds of heaven that gather up the mists day by day only to dispense them in fresh distillations of life and ministry and fruitfulness."

BUILDING THE FAMILY ALTAR.

By WILLIAM CHALMERS COVERT, D.D.

To be alone with God and the family every morning for a few minutes of Bible-reading and prayer is not only a spiritual privilege without which souls die, but a certain antidote for nervous prostration and the anxieties that harden men's arteries.

It hangs around the family a curtain of spiritual defense for the day and all it brings, softening the tempers, chastening the passions and spiritualizing life. There is nothing that will operate so effectively in these directions as the family prayer.

One father in New York keeps Bibles for each member of the family in the side-board and before breakfast is touched they all read briefly and kneel in a short prayer.

A lawyer in a suburb, with a family of lively children and but little help in the domestic work, has time only to kneel and lead his responsive company in the Lord's Prayer, but even that keeps the home unified and sweet for the day.

Another father is reading the Bible through, touching only the incidents and passages of special interest to children.

Another took a biographical reading course through the Bible, picking out the stories of heroes and leaders, and giving a few words of practical explanation.

The parables and miracles of both the Old and the New Testament are most readable at devotions where there are children and where a father or a mother shows capacity for spiritualizing the application.

There can be no active, really effective religious life in the home without positive determination and co-operation on the part of both father and mother. A mother cannot do it all. Much that faithful mothers do in the way of religious teaching is nullified by the indifference and disregard of the fathers.

The battle against religion in the home from the outside is severe enough without the added peril of a father's thoughtless opposition. Children soon begin to doubt the need of prayer if the father they idolize never prays. Bible-reading becomes a matter of irksome duty if not of utter neglect, when children never see their father reading the Book.

One of the staggering and humiliating questions that a mother has to meet from a keen, inquiring child upon whom she is urging religious duties is, "Why does father not pray, then?"

Co-operation in the religious culture of the home is absolutely vital to the maximum efficiency of any plans.

Our national life is suffering for want of those keen moral sensibilities that are fostered alone by pure religion of the home.

The need is critical, and yet church people are shockingly lax in meeting their obligations on behalf of the religious life of the home.

A nation-wide call should go up from pastors and praying people generally, urging that the family altar be set up in every Christian home.—The Christian Educator.

WHAT WILL DICK DO?

Dick is the normal boy. He has animal energy and love of fun in abundance. He is eager for life's great game. He respects the man who gets on. He profoundly appreciates the heroic, but what to do for a life work he does not know.

And yet what Dick will do is of first importance to the world, for what the world will be twenty years from now depends in great measure on what Dick and his generation do.

If we are to hazard a guess at Dick's decision we will have to suppose a little more definitely his circumstances.

Let us give him a godly home. His parents read the Word and pray that men may be saved and come to a knowledge of the truth. They are interested in tidings of the Kingdom in China, India and in all the wide world.

Dick's pastor is a virile man who loves his parish and his work. The school principal, we will say, is a Christian man. The Sabbath School Superintendent prays often that some of the boys from his school may give their lives to spreading the good tidings and bringing the world to the feet of Jesus Christ.

The Session of the church is praying that a definite number of ministers should come within a definite period from the church over which the Holy Ghost had made them overseers.

The Committee on Education in the Presbytery which embraces Dick's church arranges a special night at the spring meeting to be devoted to boys and the ministry. He is surprised to learn from the addresses there that the Presbyterian youth are not entering the ministry in sufficient numbers to take the places of Presbyterian ministers who die or leave the church.

He hears of more than fifteen millions of those who know not Christ, for whom his Church—the Presbyterian Church in Canada—is responsible.

What will Dick say to all this? If he is like many a fine lad we know, he will say, "Lord, what wilt Thou have me to do?" He will listen with alert spirit to know whether God has called him to the glorious ministry of the gospel of His Son.

With Dick and his friends in that attitude, the Church will not need to be anxious for the things of the to-morrow.—Adapted.

The Children's Record

THE POWER OF A KIND WORD.

"Look at that horrid drunken man sitting on the curbstone. Do come across the street, for I would not pass him for anything!" And Mary ran away as fast as her feet could carry her.

Rosa was afraid, too, but the song she had been learning that day was still fresh in her memory. She had been singing, "Speak a kind word when you can." And the man before her, with his head bent on his hands, looked so forlorn and wretched, so sadly in need of a kind word, that she went a little nearer, and said, timidly:—"Poor man; I am sorry for you. Can I do anything to help you?"

He raised his head and looked at her in surprise, and his haggard face and despairing eyes almost caused her to cry for pity.

"Little girl, your kind words have helped me already. I never expected to hear any again, for I am without a friend on earth."

"But God will be your friend if you will ask Him," said Rosa, softly, going nearer still, while Mary beckoned anxiously to her to come away. "Did you ever ask Him?" continued Rosa.

"No I have been sinning against Him all my life," groaned the man.

"Poor man! Let God be your friend. He can do anything for you. I am your friend, but I can't do anything but speak a kind word."

"Darling little girl, that kind word has saved me. Good-bye."

And he held out his shaking hand. Rosa was not afraid now, and she placed her plump little hand in his, and as he bent down and kissed it, two hot tears fell upon it. Then he went away, and Rosa joined her companion.

"Oh, queer creature! How could you let that awful looking man take hold of your hand? I thought he was going to eat you up when he bent down his head," was Mary's greeting.

"I was afraid at first, Mary, but I am glad I spoke to him. Only think, he said my kind words saved him."

"Well, he never would be saved if it depended upon my kind words, for I always run away from such folks," replied Mary.

Years after, a noble, silver-haired old man was addressing a Sunday-school. He said, "When I was friendless and wretched, God sent a dear child to speak the kind word that saved me."

When the school closed; a young woman held out her hand to him, and with tears in her eyes asked: "Sir do you know me?"

He looked at her long and earnestly, and

then taking both hands in his, he said solemnly and slowly: "Yes, dear child, it was the kind word you spoke that saved me!"—Ex.

BINDING THE POOR LITTLE FEET.

In "Intimate China" is a word picture of how the little Chinese girls suffer during the process of foot-binding:—

The cloth is drawn as tightly as the child can bear, leaving the great toe free, but binding all the other toes under the sole of the foot, so as to reduce the width as much as possible, and eventually to make the toes of the left foot peep out at the right side and the toes of the right foot at the left side of the foot, in both cases coming from underneath the sole.

Each succeeding day the bandage is tightened both morning and night, and, if the bones are refractory and spring back into their places on the removal of the bandage, sometimes a blow is given with the heavy wooden mallet used in beating clothes.

Directly after binding, the little girl is made to walk up and down on her poor aching feet for fear mortification should at once set in. But all this is only during the first year.

It is the next two years that are the terrible time for the little girls of China, for then the foot is no longer being narrowed, but shortened, by so winding the bandages as to draw the fleshy part of the foot and the heel close together. It is, indeed, not till this can be done that a foot is considered bound.

During these three years the girlhood of China presents a most melancholy spectacle. Instead of a hop, skip and a jump with rosy cheeks, the poor little things are leaning heavily on a stick somewhat taller than themselves or carried on a man's back, or sitting sadly crying.

They have great black lines under their eyes, and a special curious paleness that I have never seen except in connection with foot-binding.

It is no wonder that, under such tortures, the unfortunate children's toes frequently mortify and drop off, and the most painful maladies are engendered, but the coming of the missionary has helped to bring to these little Chinese girls a brighter and better day. Many little girls in China are now growing up with unbound feet, and can run and play as you can. The teaching of the missionaries has led to this, and the missionaries carry them still better news of Him who saves from sin. You are helping to hasten the coming of that bright day, when you help to send our missionaries there.

TWO OF CHINA'S LEADERS.

LETTER FROM REV. J. GOFORTH, D.D.
Chikungshan, Honan
July 1, 1919.

Dear Boy's,

Since China seems to be at a discount among the nations and did not get fair treatment at the Peace Conference, let us look at some things which indicate that she will yet rise.

We will select for our purpose two men.

One is the present Governor of the Province of Shansi.

He has selected two able Chinese Christian advisers. The order has gone out to clear the temples and start schools in them. Many a god has been dumped into the Yellow River and other streams.

From one town a deputation of chief men called on the Governor, asking him to spare one noted god.

"Yes," said he, "I will spare it if you can prove that that god is of more use than a school. I will give you three days to make good your proof."

At the end of three days the god was gone and the school established.

No foot binding is allowed, and the hopeful sign is to see little girls with natural feet trooping to school.

Any soldier found smoking cigarettes is severely punished and their lives are forfeit if found tyrannizing over the people.

No one may sell cigarettes except under a prohibitive license.

The foreign tobacco posters which disfigure so much of China are now in Shansi province replaced by all kinds of rules for right.

In his efforts to stamp out opium smoking and gambling he has ten or twelve of the offenders chained neck to neck and marched through the streets crying out: "I have gambled; I won't do it again." "I have smoked opium; I won't do it again." If anyone stops crying out his crime he is set going again by a vigorous knock from the escorting policeman's cudgel.

The other man is a general who rose from the ranks. He is now located at an important city in the province of Hunan, and commands 9,000 troops.

No soldier is allowed to smoke cigarettes. The general says if the Creator had intended that they should, He would have created them with noses twined upwards like a proper smoke stack.

As soon as any soldier is discovered with venereal disease he is dismissed from the ranks. Some leaders in Christian lands might imitate this Chinese general with profit.

Every soldier is kept under strict discipline. Their route marches are phenomenal.

Every soldier is taught a trade, for the general says: "If ever my men are disbanded,

I want them to be able to earn a living and not turn into brigands."

Any of his soldiers found robbing the people would promptly lose his head.

All the vile nests in the city got three days' notice to leave, and they left.

General Feng closed all theatres and turned them into schools, gymnasiums and work-shops.

The general is an out and out Christian. He called the chief scholars, etc., of the city and urged them to cast away their idols, saying "no one can live a life pleasing to God or beneficial to man unless he becomes a Christian."

He detests all pomp and show, and lives in the plainest fashion.

One day an officer came in wearing a pair of velvet shoes. The general sprang to his feet and saluted profusely.

The officer, covered with confusion, said: "Don't General; I am not worthy."

"It wasn't you I was saluting, but your shoes," said the general.

For the last six months the general has had evangelist Hsueh working among the troops. This Mr. Hsueh was mightily moved at our Changte Fu revival in 1908. From that time he resolved to trust the Lord for his support and go everywhere preaching the gospel.

He goes from place to place on foot carrying his own bedding, and dressed in the plainest garb.

Such a servant of the Lord appealed to the general. He invited him right in among the soldiers and gave him every encouragement by urging them to attend the meetings.

The largest room in the city, seating about one thousand, is filled with soldiers every Sunday. Many have been converted. About two hundred are said to have been baptized.

A missionary from there told me that one Sunday he baptized eleven officers.

Mr. Hsueh had been praying for \$10,000 to start a Bible school for training evangelists. The general and his men were so taken with Mr. Hsueh and the genuine way that he made known the gospel that they subscribed the \$10,000, and then Mr. Hsueh was too humble to accept it, so the soldiers put it in charge of the China Inland Mission until Mr. Hsueh gains confidence enough to start the school.

The general studies the Bible several hours a week with Mr. Hsueh.

The day is coming when China will have statesmen who will be true to God and loyal to native land, and when that day comes, China will not need to take second place among the nations.

Opportunity also means importunity, as though God were beseeching us by every open door to open our hearts, our hands, and our purses, that we may worthily meet the crisis of missions which is upon us.

THE OLD FARMER'S TOBACCO.

He was gruff. Every member of the family stood in awe of him, excepting his little daughter. Perhaps the fact that she was only three years old and the child of his old age had something to do with it.

He was hitching up one morning to drive into town, when the little one came toddling out from the house.

"Fader, oo buy me some pretty candy?"

"Naw, I can't afford to buy anybody candy."

"Fader, 'oo buy me some nice peanuts?"

"Naw, I tell ye I can't afford to buy any foolishness like candy or peanuts."

It must have been inspiration which prompted the child's retort, or it may have been only the beautiful generosity of the childish nature which wanted somebody to have something nice, even if her little luxuries were denied her.

"Poor fader," she said, with a little sigh, " 'oo afford to buy 'oo some chewing tobacco, fader?"

When he came that night he had a box of candy and a bag of peanuts for the little girl. Perhaps she had taught him a lesson.

"Can't afford it" in too many instances simply means unwillingness to deny self of anything. All we have and possess, or the largest share, must be used for self-gratification.

And when the call comes for money to send the Gospel to benighted souls, too often the answer is "Can't afford it."

Is this a type of your Christian life? May it rather be that of this little child, whose "beautiful generosity" is "want somebody to have something nice," even if you must deny self in providing it. Giving will then become an esteemed privilege and all duties a pleasure.

WHY MR. DEPEW STOPPED SMOKING.

R. Chauncey Depew, the well-known orator and railroad president, relates the following experience of his victory over the cigar:—

"I used to smoke twenty cigars a day, and continued it until I became worn out. I didn't know what was the matter with me, and physicians that I applied to did not mention tobacco. I used to go to bed at two o'clock in the morning and wake at five or six. I had no appetite and was a dyspeptic.

"I was in the habit of smoking at my desk, and thought that I derived material assistance in my work from it.

"After a time I found that I couldn't do any work without tobacco. I could prepare a brief or argument without tobacco, but still I was harassed by feeling that something was amiss, and the result was not up to the mark.

"I also found that I was incapable of doing any great amount of work. My power of concentration was greatly weakened and I

could not think well without a lighted cigar to my mouth.

"Now it is perfectly clear that without this power of concentration a man is incapable of doing many things. It is this which enables him to attend to various and multifarious affairs; to drop one absolutely and take up another and give it full attention.

"One day I was puffing a cigar with a feeling of pleasure which is only possible to the devotee. I smoked only a few minutes and then took it out of my mouth and looked at it. I said to it:—

" 'My friend and bosom companion, you have always been dearer to me far than gold. To you I have ever been devoted, yet you are the cause of all my ills. You have played me false. The time has come that we must part.'

"I gazed sadly and longingly at the cigar, then threw it into the street. I had been convinced that tobacco was ruining me.

"For three months thereafter I underwent the most awful agony. I never expect to suffer more in this world or the next. I didn't go to any physician or endeavour in any way to palliate my sufferings; possibly a physician might have given me something to soften the tortures. Neither did I break my vow. I had made up my mind that I must forever abandon tobacco or I should be ruined by it.

"At the end of three months my longing for it abated. I gained twenty-five pounds in weight. I slept well for seven or eight hours every night.

"I have never smoked from that day to this; and while no one knows better than I the pleasures to be derived from tobacco, I am still well content to forget them, knowing their effect."—*Ex.*

BRAIN CELLS AFFECTED.

Testifying as an expert witness in a court case which attracted a good deal of attention in Cincinnati recently, Dr. Hoppe, head of the Division of Mental and Nervous diseases at the General Hospital in Cincinnati, declared that no one can drink alcoholic liquors without the cells of his body becoming affected.

It is immaterial, he asserted, whether the use of alcohol is excessive or ordinary. Alcohol is what is known as a cellular poison, affecting the cells in the body generally.

Dr. Hoppe explained that if alcohol is taken in ordinary quantities the body can throw off the poison without that effect, but if taken in more than ordinary quantities for a continuous period, the temporary changes in the cells become permanent and the whole body soon is in a state of cellular degeneration.

In some the breakdown is rapid, in others slow, but the individual does not live whose cells are not affected by the continued use of alcohol, either in larger or smaller quantities.

The Church Funds, West

SUMMARY OF RECEIPTS.

	During	Jan. 2 to
	August.	Aug. 31.
Home Miss., Soc'l Service.....	\$2,836.26	\$33,038.21
Foreign Missions.....	6,639.25	52,340.08
Widows' and Orphans' Fd..	23.00	753.25
Aged Ministers' Fund.....	14.00	847.00
Pte.-aux-Trembles	320.00	2,845.50
Deaconess Tr. Home.....	4.46	233.49
S.S. & Y.P.S.....	2.00	570.30
Montreal College.....	2.00	199.00
Queen's College.....	2.00	123.00
Knox College.....	4.00	381.00
Manitoba College.....	34.00	150.00
Saskatchewan College.....	61.00	415.00
Robertson College.....	1.00	149.00
Westminster Hall.....	1.00	73.00

\$9,943.97 \$92,117.83

RECEIVED DURING AUGUST

At the Presbyterian Offices, Toronto,
By G. Tower Fergusson, Treas.
and divided among the Funds
as directed by the donors.

Ontario.

Morewood.....	\$196.97	Blytheswood ss.....	10.00
Waldemar.....	28.00	Woodville.....	100.00
Normanby, Mel.....	30.00	Alma.....	40.00
Norwich.....	53.00	Sonya.....	50.00
Bayfield.....	89.00	Markham, St And.....	48.00
Long Branch.....	18.57	Orillia.....	1,000.00
Ailsa Craig, ss.....	25.00	English Sett & yps.....	53.00
Dorchester yps.....	36.00	St. Mary's.....	850.00
Petrolia.....	300.00	Tavistock.....	100.00
Streetsville.....	125.00	Tor. Victoria.....	800.00
Pickering.....	124.00	Centre Road.....	1.00
J. B. Muir.....	100.00	Spencervil.....	50.00
Barrie.....	257.00	Bowmanvil.....	120.00
Brockvil, 1st.....	595.00	Bookton.....	16.00
Kingston, St. And.....	50.00	Springfield.....	48.00
Tor, St. Col.....	350.00	Kippen.....	140.00
Thamesvil ss.....	28.50	Rev W A McIlroy.....	1.40
Seaforth.....	100.00	Rev J W Currie.....	22.40
Tor, Bloor mbc.....	50.00	Rodney.....	104.00
Williamstn.....	100.00	C. E. Cale.....	10.00
Wales ss.....	23.50	Fordwich.....	80.00
Reid's Mills.....	40.00	Proffline.....	62.00
Yarmouth.....	61.00	Walkerville.....	250.00
Inwood.....	25.00	Point Edward.....	10.00
Atwood.....	250.00	Est E E Armour.....	3,016.92
Tor, Hi Prk boy's cl.....	17.50	Tor. Old St. And.....	200.00
Eden Mills.....	40.00	Brooksedale.....	58.00
Sarnia, St. Paul.....	135.00	Hyde Park.....	75.00
Dumbarton.....	160.00	Chatham Tp., Chal.....	69.00
Manotick.....	140.00	Northeasthope.....	15.00
Owen St. Kx.....	600.00	North Luther.....	64.75
Branchton.....	100.00	E. Hannah E Cross.....	2,640.89
Carleton Pl. St. And.....	330.00	Hickston abc.....	100.00
Newboro'.....	20.00	Ravenswood.....	75.00
E Adelaide.....	16.85	Galt, Knox.....	750.00
Two helpers.....	30.00	Ham, St. James'.....	101.72
Ashton.....	50.00	Manitowaning.....	7.00
Fernbank ss.....	5.00	Fudges.....	10.00
Niag Falls, St. A.....	500.00	Ilberton.....	20.00
Plum Creek.....	20.00	Tait's Cornrs.....	60.00
Clinton.....	31.50	Fort Wm. St. And. ss.....	34.69
Rev. Robt. Wiseman.....	10.00	Woodville.....	100.00
North Gower.....	85.00	Aurora.....	66.99
Iroquois.....	55.00	Mrs. A. L. Murray.....	10.00
Rev W A McIlroy.....	6.95	Horn's Mills yps.....	5.00
		Gordonvil.....	36.70

Thamesfrd.....	355.28	Wpg, Talbot.....	10.20
Brucefield.....	191.38	Moore Park.....	13.00
Anonymous.....	2.00	Selkirk.....	100.00
Bathurst S. Shrb.....	80.00	N Brandon, Zion.....	15.00
Finch.....	250.00	Pilot Mound.....	135.00
Hampden.....	50.00	Ingelow.....	70.00
Rv N R D Sinclair.....	150.00	Elkhorn ss.....	125.00
Summerstown.....	75.00	Berton.....	35.00
Jas Mathieson.....	30.00	Summervil.....	100.00
Tor. St. Jas' Sq.....	2,200.00	Mrs Chas Sanders.....	100.00
Burlington.....	150.00	Norwood.....	102.00
Fort Wm, St. And.....	28.10	Stuartburn.....	1.40
Oneida.....	140.00	Petrol.....	75.00
Underwood.....	50.00	Wpg, King.....	283.00
E Hawkesbury.....	30.00	Roland.....	396.05
Quaker Hill.....	111.00		
Carlisle.....	104.00		
McIntosh.....	70.00		
Nichol.....	10.25		
Sincoe.....	400.00		
S. Nissouri.....	20.00		
Angus ss.....	2.00		
Craighurst.....	14.00		
Leith.....	43.00		
Cornwall, Kx.....	2,000.00		
Clayton ss.....	50.00		
Northcote.....	50.00		
New Glasgow.....	40.00		
Sarnia, St. And.....	600.00		
Kitchener.....	600.00		
North Erin.....	10.00		
Thedford.....	99.00		
Tavistock.....	100.00		
Caledon East.....	5.00		
Bell's Cornrs ss.....	8.00		
Port Hope.....	100.00		
Churchill.....	100.00		
Mt. Hamilton.....	34.00		
Mt. Hamilton, ss.....	27.00		
Smith's Hill.....	61.00		
Metcalfe.....	60.00		
Madill.....	69.00		
Ignace.....	14.25		
Wabigoon.....	2.45		
J F Munro.....	250.00		
Clifford McVannell.....	5.00		
Hillsdale.....	48.00		
St. Cath, 1st.....	380.00		
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Gananoque.....	200.00		
Kinlough bc.....	15.00		
Friend.....	100.00		
Roebuck ss.....	4.25		
Ballyduff.....	15.11		
Long Branch ss.....	8.00		
Depot Harbor.....	27.00		
Hamln, St. And.....	500.00		
Bear Creek.....	23.00		
Inwood.....	51.62		
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Cobden.....	50.00		
Kirkfield.....	50.00		

Saskatchewan.

Francis.....	\$60.40
Saskatoon, Kx.....	5.00
Liberty.....	27.00
Penzance.....	60.00
Vanguard ss.....	50.00
Penzance.....	5.00
Moose Mt.....	10.00
Maryfield.....	133.00
Anonymous.....	5.00
Liberty.....	18.00
Gull Lake ss.....	17.00
Rosetown.....	50.00
Rosetown ss.....	21.00
Simpson ss.....	12.00
A L Kean.....	250.00
Wadena.....	27.60
Caron.....	40.00

Alberta.

Red Deer.....	\$250.00
Calgary, Bankvw.....	113.15
Big Valley.....	25.00
Leduc.....	25.00
Bassano ss.....	49.10
Cadogan.....	6.40
Friend.....	15.25
Willowdale.....	50.00
Berry Creek.....	14.00
Med Hat, St. John.....	100.00
Rev J R Brown.....	9.20
White Swan.....	1.10
Patricia ss.....	10.75
Edmonton, 1st.....	800.00
Manchester.....	2.00
Calgary, Grace.....	500.00

British Columbia.

N. Vancor, St. Ste.....	\$70.00
Arrowhead.....	30.00
Vancor, Mt. Pleas.....	400.00
Vict. St. And.....	300.00
Golden.....	30.00
J W Rayfield.....	2.84
Fernie.....	50.00
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Merritt.....	9.00

Nova Scotia.

G C Sweet.....	\$124.55
Margaret McLeod.....	36.00
Rev L Beaton.....	41.55

New Brunswick.

G W McEwen.....	\$12.50
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Prince Edward Island.

Rv T A Wilson.....	\$16.60
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Miscellaneous.

Pr Agent, Halifax.....	\$82.00
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Quebec.

Beech Ridge.....	\$14.00
Lower Litchfld.....	5.25
Georgetown.....	31.20
Kinnear's Mills.....	38.00
Vafield.....	70.00
Mont, Jewish.....	4.00
Est. Jas Wilmson.....	1,000.00
Est. Helen Wilmson.....	1,000.00
Bristol.....	200.00
Leeds Rd's.....	45.20
Orms town.....	500.00

Manitoba.

Wpg, Augustine.....	\$2,000.00
Wpg, St. Giles'.....	400.00
Ninette.....	22.00
Wpg, St. John.....	193.10
Mrs. John Wood.....	50.00

The Church Funds, East

SUMMARY OF RECEIPTS.

	August 1919	Feb. 1 to Aug. 31.
Foreign Missions.....	\$789.00	\$5,696.37
Home Missions.....	213.90	4,327.15
College.....	45.00	6,764.31
Aged Ministers' Fund.....	17.00	83.00
Pte.-aux-Trembles Scis.....	27.00	287.00
Home Missions, West.....	6.00	539.00
S. S. and Y. P. Soc.....	11.00	47.00
Assembly Fund.....	.53	2.45
Bursary Fund.....	102.00	784.00
Library Fund.....	241.78
Widows' & Orphans' Fund.....	11.00	17.00
Social Service.....	14.00	174.00
	\$1,236.43	\$18,963.06

RECEIVED DURING AUGUST

At the Presbyterian Offices, Halifax,
By the Rev. Thomas Stewart, D.D.
and Divided among the Funds
as Directed by the Donors.

Acknowledged . . . \$17,726.63	St. Francis 10.00
Elmsdale, P.E.I., ss. . . . 9.00	E. McDonald, Sy. M. 150.00
Valleyfield 328.53	Caledonia N.S. C.E. . . . 6.00
S. Richmond, Kirkland. 20.00	Rev. W. R. Auld 100.00
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Chalmers, Dominion. 100.00	W. B. Price, Waterville 14.00
Bridgewater 33.00	Clifton, New London 150.00
Wentworth & Westchstr 25.00	"Investor" 25.00
West River Station per Mrs. M. Doherty . . . 75.00	
	\$18,963.06

A COUNTRY PASTOR IN A CITY CHURCH.

In a Canadian city fair I went one day to see
Some churches I was told would be a great
delight to me.
Both outwardly and inwardly with beauty
they were wrought,
But in one church a vision came which
furnished food for thought.
A single glance would make it clear that
wealth and culture too
Belonged to those who could afford herein
to rent a pew.
Each stained-glass window, with its scene,
made its appeal to me,
As did the costly polished wood, and rich
upholstery.
The powerful organ in the choir I gazed
at from a pew,
Then forward to the platform went to get
a closer view.
And then I wondered how 'twould feel if
'neath that vaulted dome
I preached to thousands gathered there
instead of scores at home;
So going to the preacher's stand in vision
I could see,
In gallery and audience floor the throng
encircling me.
And how unto these city folk of what things
shall I speak?
I tried my mem'ry to refresh in Hebrew,
Syriac, Greek;
Of science and philosophy my mind made
quick review,
That I might to these cultured folk prove
I was cultured too.
By chance my eyes then downward glanced,
and staring up at me,
"We would see, Jesus, sir!" I saw, carved
in mahogany.

I do not know how came those words upon
that pulpit fair,
Nor if 'twas truthful sentiment of those
who worshipped there;
But I do know Jesus Christ is what all classes
need,
And on this vitalizing theme more pastors
should them feed.
So then I prayed, "O God, forgive the human
weakness shown,
And from this hour I'll strive to preach
naught else but Christ alone;
Help me to speak thy loving words in deep
humility,
That not the preacher, but just Christ,
those in the pews may see."

—Adapted from N.Y. Observer.

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The Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

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It makes nourishing hot dishes out of cold food which would not otherwise be eaten. But see that you get the real thing. If it is not in the Bovril bottle, it is not Bovril. And it *must* be Bovril.

To be honest, to be kind—to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

What if men should establish factories for making typhoid germs and putting them into our water supplies and our milk? We could make men immune against the typhoid, but we cannot make them immune against the far more deadly factories of intemperance.—Amos R. Wells.

Under the influence of the holiday Sunday, people lose the sense of reverence for law. A prominent worker in the playgrounds of a large city, which opened for a time the Sunday to sports and games, complained publicly that the boys were running riot over law, order and decency. It did not make, as the open Sunday cannot make, good citizens, but rather bad citizens.

There is a great deal of railing against Christians for inconsistency and hypocrisy. But a man whose temper is sweet and whose life is helpful to others is seldom one of the cawing chorus. He knows that the vast majority of Christian people are worthy of confidence.

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GLEANINGS.

One of the special needs of our day is more meditation and reflection.

Do good with what thou hast; or it will do thee no good.—William Penn.

Sympathy is the safeguard of the human soul against selfishness.—Carlyle.

To speak wisely may not always be easy, but not to speak ill requires only silence.

Cheer up. If you intend to be happy, don't be foolish enough to wait for a just cause.

The best lessons a man can learn are from his own mistakes, if he will only learn them.

Take heed of the first stumble, for it is ominous; and at best there is a good step lost.

The man who insists upon seeing with perfect clearness before he decides, never decides.

It is not the spurt at the start, but the continued, unresting, unhesitating advance that wins the day.

Little things are little things; but faithfulness in little things is something great.—St. Augustine.

The day is dark only when the mind is dark; all weathers are pleasant when the heart is at rest.

I'll bind myself to that which—once being right—will not be less right when I shrink from it.—Kingsley.

When anyone has offended me, I try to raise my soul so high that the offence cannot reach it.—Descartes.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.

A Christianity without loyalty to the Christ, as its motive and inspiration, may be likened to our solar system minus the sun.

God pity the Church if she ever substitutes promoting for preaching. The modern Church is in danger here.—The Philadelphia Presbyterian.

There is an inward beauty, life and loveliness in divine truth, which cannot be known but when it is digested into life and practice.

It is a great joy in after years to know that one has in youth chosen to give the best of one's life to the accomplishment of a great work.

We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—Beecher.

He who dares not say an ill-natured word, or do an unreasonable thing because he considers God as everywhere present, performs a true devotion.—William Law.

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather—only different kinds of good weather.—John Ruskin.

To live in the presence of great truths and eternal laws, that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—Balzac.

You are waiting to do some great thing; you are all waiting to pull down some great evil. Perform the small things that are unseen, and they will bring other and greater things for you to perform.

You would bleed and die for your country! Citizenship does not now demand any such act of heroism. Do the small things, and the first one that comes to you, and a second will immediately come.—John Bright.

Every day in this world has its work, and every day as it rises out of eternity keeps putting to each of us the question afresh—"What will you do before to-day has sunk into eternity and nothingness again?"—Rev. F. W. Robertson.

However vexed you may be overnight, things will often look very different in the morning. If you have written a clever and conclusive, but scathing letter, keep it back till the next day, and it will very often never go at all.—Lord Avebury.

You are a block of rough marble. You may some time come to be a statue of splendid proportions, but must be chiseled and hammered before that consummation can be reached. Grief, struggle, disappointment, the whole range of sad experiences which fill life so full, are the tools with which the great Artist will change you from a mere block to a thing of beauty.—G. H. Hepworth, D.D.

Old age has its recompenses, especially if it is found in favor with God and enjoys the tender and gracious providential dealings of God. The long life and active service in God's kingdom provides a delightful twilight, a reminiscent period that is full of comfort and satisfaction. The evening of life will be glowing, and the sunset of life's day on earth is but the ushering in of the dawn of heaven's eternal day.—The Evangelical Messenger.

The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA



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NOVEMBER, 1919

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HEAD OFFICE—WINNIPEG

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For further information apply to the Secretary of the Board, Rev. J. H. Edmison, Confer'ration Life Building, Toronto, Ont.

PEOPLE WHO RULE THE WORLD.

Tremendous mistake and loss is being made in many rural homes, where there are young people, in depriving them of an extra magazine, or two, or more farm papers—all to save one or two dollars.

The loss is not missed at the time, but watch over the years and see the difference in development and in the position of those neighbors' children who came up surrounded with an abundance of the livest and best periodical literature.

"Show me a family of readers," Napoleon is quoted as saying, "and I will show you the people who rule the world."—*Ex.*

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It attracts those who may wish temporary loans, for any bank will loan on such security.

It attracts the manufacturer, for some of it goes into credits for foreign countries that can only in this way buy our manufactured goods and keep our factories at work.

It attracts the merchant because he can only sell goods when there is money earned and paid in the country to buy these goods.

It attracts the farmer because he can only sell his produce to advantage when there is money circulating in the country to buy it.

It attracts those who are entirely dependent upon the interest from their little capital, for it gives a good return with absolute security.

It attracts the patriot, for it helps our country to get her housekeeping adjusted after the great war.

It attracts him further in that a good part of it is to make suitable provision for the soldiers who have been in any way disabled, and for the widows and orphans of those who have given their lives for their country.

It attracts the Canadian at large, for it is all to be spent in our own country, and will keep the wheels going all over the land.

It attracts the Church worker, for only when there is money in circulation can it be secured for the work of the Church.

The Presbyterian Record

VOL. XLIV.

NOVEMBER, 1919

No. 11

BACKWARD, OUTWARD, FORWARD.

Looking backward is the only way to see how much we owe to God for His goodness.

Looking outward is the only way to see what limitless opportunities there are on every hand to show our gratitude for that goodness.

Moving forward and using these opportunities as best we can is the only way in which our gratitude can prove itself sincere.

Looking Backward.

What a large place "looking backward" had in Israel's life. They had known a great deliverance, and many of their national songs recount God's wonders at the Nile, the Red Sea, Sinai, the Desert and the Jordan, in delivering them from Egypt's bondage.

"I will sing unto the Lord, for He hath triumphed gloriously. The horse and his rider hath He thrown into the sea." "The Lord is my strength and my song, and He is become my salvation."

Looking backward to our own dark days of threatened bondage, we see how great an ill that bondage seemed, and how great the deliverance from it, in the tremendous price our country was willing to pay rather than suffer it. We see Canada giving her men by hundreds of thousands and her money by hundreds of millions, and we see how, in her Gethsemane, she prayed.

Looking backward we see how that prayer was heard and answered, and we can take for our own those ancient Hebrew songs of thanksgiving, and substitute Verdun and Mons, the Somme and Rhine, Falkland and Jutland and Scapa Flow.

When we contrast our country and Empire, to-day, with what it would have been had victory not been given, we see how great, like that of Israel, has been our deliverance; how much we owe to God.

Looking Outward.

On every hand we see opportunities beckoning us to show our gratitude for that deliverance.

We see that Germany's five years' demonism was only a phase of the age-long, world-wide rebellion against God and righteousness.

We see how much there is yet to do to answer the prayer, "Thy Kingdom come."

We see that in varied and almost endless forms this struggle is going on the world over.

We see Christ giving His own life that the right might win, and sin and Satan be overthrown.

We see devoted men and women, everywhere, following Him and giving their lives in that work.

We see the property that He has entrusted to His people in stewardship, that they may use it in carrying on that work.

We hear, in every echo of this conflict, Christ's appeal to us, as we, in our need, appealed to Him. Shall we show our gratitude to Him for His help in our time of need, by our hearty "Here am I" or shall we turn a deaf ear to our Deliverer?

Moving Forward.

While "Looking Backward" shows boundless cause for gratitude, and "Looking Outward" shows opportunities as boundless for expression of that gratitude, there has been practically no such expression yet given. Even the recent "Thanksgiving Day," the first since peace was signed, had little appearance of gratitude to God. It was as much a holiday as any before the war.

But the Protestants of Canada, through their Churches, have resolved on giving thanks.

The plan of our own Church, as of the others, is two-fold.

One part of that plan is to make a special thank-offering of four millions of dollars to place all our work for God on a better footing; to open up mission schools among the many ten thousands of our foreign population; to aid in building small churches in frontier scattered settlements where the people themselves are unable to do so; to increase the annuity to aged ministers who can no longer work; to open new stations so greatly needed in our foreign fields, and to better equip the stations that are already opened, with hospitals and homes for their workers and work; in short, to make our mission plant at home and abroad more effective for its work.

The canvass for this special thank-offering for peace was planned for this month, November; but on account of the Victory Loan it is deferred until February.

The second part of the plan for showing our gratitude to God for His great deliverance is that we increase our previous missionary giving by twenty per cent. each year, so that our present giving will be doubled by the end of the next five years. Some may not be able to do so. Others can increase thirty, sixty, or an hundred-fold. Even the increases proposed will not greatly enlarge our work because the cost has so greatly grown.

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Both the thank-offering and the proposed annual increase in giving are small when compared with either the great deliverance or with the power of the Church to give.

Concerning the former, the Moderator, Dr. Pringle, said the other day: "I know forty men and women in our Church who could give the whole amount—one hundred thousand each—and never know it except by the figures in their bank book."

Of the latter, Mr. J. D. Macgillivray, Chief Inspector of the Canadian Bank of Commerce, in addressing the Maritime Synod in Fredericton a few days ago, said: "There are hundreds—I might say thousands—in this Synod who can give one hundred times what they ever gave to the Church, if they are seized with love and gratitude to God for the marvellous victory He has given us."

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AN ACT OF TWO ASSEMBLIES.

Our first General Assembly, forty-four years ago, at the beginning of the greatest Forward Movement in the history of our Church, the reunion of Presbyterianism in Canada, unanimously resolved to establish its own Monthly Bulletin, thus enabling the various committees, missionary and other, to keep their work and its needs continually before the people.

The last Assembly, forty-four years later, in the beginnings of the next greatest Forward Movement of our Church history, more deeply than ever convinced of the need of publicity in order to progress, and appreciating, as ever, all publicity through other channels, unanimously renewed the instruction that the Assembly's own Official Bulletin should be placed, as far as possible, in every family.

The Forward Movement Committee, recognizing the need of publicity in order to

succeed, has issued a large amount of valuable special literature at considerable cost.

But that special literature, while valuable, is only temporary. If the Forward Movement is to be permanent, there must be permanent publicity. A channel, provided by the Church herself for that permanent publicity, is furnished by her own Official Bulletin, and it follows that one thing which should have a place in the Forward Movement programme everywhere is increased circulation of the Church's own permanent Bulletin.

To aid the circulation of that Bulletin would cost nothing but a few words at each Forward Movement meeting, and would yield large returns in all future progress towards better things.

Had this plan been adopted at the beginning, a year ago or more, by the Forward Movement Committee, the RECORD's circulation, now sixty thousand copies, larger, proportionately, by far, than that of any similar publication on this Continent, might easily have been greatly increased, and its experience is that where circulation is once attained, it is largely retained.

But though a year and more of Forward Movement education has passed, that Committee, with the influence and impetus of the Movement, by speaking the "word in season" at its meetings during the coming winter, could easily increase the circulation of the Official Bulletin of the Church from sixty thousand to eighty thousand or more, an increase which would aid, through all the future, in making Forward Movement permanent along every line.

Last Assembly, as already stated, gave special instructions for a larger circulation of its own Bulletin at this time, as a factor in the Forward Movement, and this instruction can be greatly forwarded in congregations by the influence and aid of the Forward Movement Committee, without any cost to itself. Lacking this, a great opportunity to aid permanent progress will be missed and lost.

To all congregations that seek to carry out the instruction of the Assembly and send their order now for the coming year, the RECORD for the balance of the year will be sent free.

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A man's true wealth is the good he does in the world; not so much its bulk as the spirit of it and its proportion to opportunity.

OUR THEOLOGICAL COLLEGES.

The parents of eight children found it hard to keep them warmed and filled. A childless couple offered to adopt one. The parents went upstairs to select. From cot to cot they passed as the children slept. Not this one! Not this! Not this! Work harder if need be! Part with them? No! We cannot spare any of them and they need our care.

Our Church has eight Theological Colleges, in Halifax, Montreal, Kingston, Toronto, and one for each western province, in Winnipeg, Saskatoon, Edmonton and Vancouver.

The need for all these Colleges has often been questioned and most carefully considered; and not sentiment, but calm, sane judgment has as often declared that each of them is necessary to the best interests of the Church and of Christianity in its own Province, and that all are necessary to the best interests of Canada.

* * *

Are reasons necessary? Herewith a few:—

A Theological College, affiliated with a Provincial University, will, if its students are men of the right stamp, be an influence for good in the life of that University, where are trained the future leaders of the country in all lines of life. Who can measure the possible good along this line?

If these Theological students are the men they should be, the others who have studied or striven with them in student days, in class or campus, studies or games, will, as a rule, be ever after better disposed towards the Church they have thus intimately known.

A Theological College near, in their own province, helps—in some measure—to turn the thoughts of young men to the ministry, and to lead them to study for that work.

The Theological students do a large amount of home mission work during the Session, going out on Saturday from the college to preach in mission fields, and returning Monday, and thus give a wide range of service in that province that would not else be given.

This work brings and keeps them in touch, with the work in their own province, and leads to their settlement there when their course is finished; while students who go abroad and get in touch with work elsewhere frequently remain abroad. Many a good minister has been lost to Canada by studying abroad. Canada needs, and has first claim.

A Theological College in any centre wins a

large part of its support locally. People give to "Our College" who would not to another.

While thankful for all help from all quarters, a Church must raise and train her own boys for her ministry if she would do best service for her country and for the Kingdom of God.

* * *

No other institutions anywhere did better their part in the war than did our Theological Colleges. Practically all of the students fit for service were at the front, and quite a number will come back no more. Many of the professors were in uniform, and some of the college buildings were given as hospitals.

These Colleges are now resuming full work for the first time since the outbreak of war, and the number of students is encouraging.

The work of a Theological College is not so much to make expert scholars as to train preachers of the Gospel who will build up the Kingdom of God by winning men and women to Him. A Medical College is measured by the kind of doctors it graduates, and a Theological College by the kind of ministry it sends forth.

The work of the Medical or Scientific College is mainly educational, that of the Theological College is inspirational as well. To be successful it must not only send men forth with a knowledge of its course, but with a firm conviction of the great truths of the Word of God which they preach, and with a passion to win men and women to the acceptance of these truths.

The Church with such a ministry will succeed; lacking it, will fail. The College sending forth such a ministry is a blessing to its Church.

* * *

To this end our colleges need our prayers. The foreign missionaries often ask the prayers of the Church at home. Our colleges need such support quite as much as do our missions.

Upon the colleges depends, in large measure, the spiritual life of the Church, for that again depends upon the spiritual life of the ministry trained in these colleges. The professors have thus in larger measure than most others the spiritual life and progress of the Church in their hands, and their responsibility is correspondingly great. It is well that a professor be scholarly. It is infinitely more important that he be a man of deep spiritual life, a true witness for Christ.

SOME HOME MISSION FACTS.

1. The first and greatest fact in Canada, greater than her timber and wheat, her rails and ships, her fisheries, factories and mines, is that she can only be kept free and pure and safe as she takes God into her life, and moulds that life after His Word; and this can only obtain as that Word is read and taught and preached in its fulness and purity among all her people.

* * *

2. Canada's great distances, her ever-extending frontier settlement, her scattered population, make it impossible in many places to maintain religious services without aid from the churches in the older centres.

3. These older centres are under a three-fold obligation to give this aid, because:

a. To the products of these districts, of prairie, forest and mine, they owe much of their wealth:—

b. The youth of these districts will be a factor in Canada's life, and their character will depend upon the religious atmosphere of their early years.

c. The people in these districts, who are trying to maintain public worship, are working not only for themselves, but for the Kingdom of God in Canada, and the older centres have a right to share the burden.

4. Canada has a large alien population, much of it in solid communities in the West, and in our large cities in the East, more than a hundred thousand of them in Montreal.

Many of these are not in sympathy with either our national or religious ideals. They will be a growing factor in our national life; and if they are to be a help and not a menace to Canada, they must have the Bible, the mission-school and the Christian Church.

Among these people our Church has a few mission hospitals, boarding schools, community settlements, Sabbath Schools and missions, but the work is only touched.

There are also the 20,000 Chinese in Canada in care of our Foreign Mission Board.

5. There are three millions of our French fellow countrymen, more than a third of the population of Canada, the great majority of whom have not the Word of God in their own tongue, and to give them that Word is our privilege and duty.

6. Our Church now gives aid in 280 Augmented pastoral charges, 247 Ordained Mission fields and in 390 Student Mission fields, in all 917 fields from ocean to ocean, many of them with two or more preaching stations.

7. Over three hundred men, students and ministers, who would have been working in our Church as missionaries and ministers, went overseas, in a righteous and holy cause. Many of them gave their lives. Many were disabled. These gaps are to fill and yet more are required.

8. To train men for the ministry and maintain them in it, and provide some support when they can no longer work, requires larger giving. As in the war, all are alike responsible; some give themselves and others give of their means. In the war for freedom true men and women responded nobly with their best. In the effort to win and hold Canada for Christ true men and women will do the same.

SOME FOREIGN MISSION FACTS.

Though nineteen hundred years have come and gone since Jesus Christ made atonement for sin, and commanded His followers to tell it to all the world to every creature, more than one-half the human race has never heard of it.

To hasten the telling of that Good News, the heathen world has, within recent years, been divided by the Christian Churches among themselves in proportion to their numbers and strength, and the allotted share of the Presbyterian Church in Canada is fifteen millions.

Our fifteen millions or more are in our own foreign fields;—nearly a quarter million in Trinidad and British Guiana;—more than a million in Formosa;—nearly two millions each in South China and Korea;—more than three millions in Central India,—and eight millions in Honan, all with no other Church to care for them.

Our Church has been at work in these fields, in round numbers, from fifteen to fifty years;—fifteen in South China—twenty in Korea—thirty in Honan—forty-two in India—forty-six in Formosa—and fifty in Trinidad. To be more exact add a year to each.

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At present we have as our representatives from Canada to do our work in these foreign fields, 100 men, 90 wives and 87 unmarried women, in all 277 men and women. Of these, 69 men are ordained, 29 men and women are physicians, and 17 are laymen.

We have as native helpers, 40 ordained native ministers; 368 unordained native preachers and catechists;—109 native medical assistants.

We have native teachers,—in Theological Colleges 9;—in Boarding Schools, etc., 33;—in High and Normal Schools 59;—in Day Schools 593; a total native staff of 1,119.

We have in all our fields: 14 Boarding Schools and Orphanages, with 850 pupils;—20 High and Normal Schools, with 813 pupils, training to be leaders among their own people;—3 Theological Colleges, with 199 students, besides the Training Classes in other fields, preparing a native ministry for these fields.

We have, 5 hospitals and 19 dispensaries;—with last year 66,424 patients and 260,695 treatments.

We have in all our fields 38 central stations, 628 out-stations, 72 organized congregations, 12,125 native communicants, 11,740 other baptized members, 7,037 catechumens under instruction for membership, 20,146 in Sunday Schools, and 18,818 in 150 Day Schools, with regular Bible teaching.

We have a total Christian community of about fifty thousand; besides whom there are tens of thousands whose prejudices are gone, whose outlook is changed, who are ready to receive what may be taught.

* * *

Owing to increase in freight and passenger rates, and higher costs everywhere, increased support is necessary to maintain our present work, and still greater increase if we would give Christ's Message to our fifteen millions, our "all the world."

The present position is a loud call for more men and women to go and teach and more means to send them. These hundreds of thousands whose prejudices are gone, whose outlook is changed, are ready to receive what may be taught, and now, if ever, is the time to teach them.

When the minds of a heathen people are open to a new truth is a critical time. It is like spring-time with the soil. If the Good Seed be not sown, those minds will fill with other things and the present opportunity can never return.

A specially sad feature is the fact that these fifteen millions living in our fields, our "all the world," dependent wholly upon us for knowledge of a Saviour, and for whom we are responsible, are passing out without the Gospel at the rate of half a million a year.

The Presbyterian College, Halifax, has sixty-five students in residence, forty-five in the Theological classes, and twenty in Arts looking forward to the Ministry.

TWO GREAT FACTS.

At the end of September, the total receipts at the Church Offices in Toronto were \$32,305 in advance of the same date, on the previous year.

This is far more than offset by this second great fact, that at the same date the expenditure was \$102,914 in advance of the same date in the previous year.

Two chief items in that increased expenditure are, first, the necessary increase in support given to our Home Mission and Augmented congregations, and Home Mission Fields, for the "home fires" of religious life in Canada must be kept burning, or all our work, at home and abroad, will fail.

A second large item is due to the fact that last year a number of our foreign missionaries, sixteen from our one field of North Honan alone, were at the front, where they gave such splendid service in charge of the Chinese labor battalions, and were supported by the British Government.

Now, these men have returned to our work, as our substitutes at another front, in the world-wide, age-long conflict for righteousness.

One of the best things that has happened in Canada for many a day is the recent advance in Prohibition. Not merely as a war measure but as a permanent policy, the premier province of Canada has definitely shown the door to the liquor vendor.

With the drink traffic largely outlawed in this continent, there will be more clothes for little bodies, more shoes for little feet, more food for little tummies, more light and happiness and hope for many a wife and mother in many a home.

Next year, the oldest college in our Church, the Presbyterian College, Halifax, popularly known as Pine Hill, will celebrate its centenary. Old—but, like its piney surroundings of a century ago and to-day—evergreen!

A medical home missionary is wanted and needed in a district of British Columbia. Write Rev. J. H. Edmison, Confederation Life Building, Toronto. See inside front cover of this issue.

Four essential things we learn in the Bible that we could not learn in any other way:—what God is,—what He has done for us,—what He wishes us to be, and how we may be what He wishes.

Less than 20 per cent. of the children of the Presbyterian Church in Canada are attending Church services.

"PRE"-AND "POST"-MILLENNIAL

LETTERS TO AN INQUIRER

BY THE EDITOR

LETTER I.

"PREMILLENNIAL" TEACHING.

My Dear James:—

Glad to get your letter. You have been hearing about "Christian Fundamentals." You are troubled over "premillennial" and "post-millennial" and ask what they mean.

I will try and answer your questions. But first let me set your mind at rest by the assurance that neither "Pre" nor "Post"-Millennial" is a "Fundamental" of the Christian Faith.

"Premillennial" is from three Latin words, pre (before), mille (a thousand), annum (a year). It means that Christ must come and reign upon earth as a King, in Jerusalem, in visible presence and power, and subdue the world unto Himself, before there can be the thousand years of worldwide righteousness and peace spoken of in Rev. 20 : 2-7, and commonly called "The Millennium."

"Postmillennial" is also from three Latin words, "post" (after), mille (a thousand), annum (a year); but it is a term of accommodation or convenience, to distinguish it from premillennial, rather than a term of description. It does not mean that there will be first a thousand years, or any given period, of heaven on earth, and afterwards all the material and visible wonders and splendours of premillennial teaching.

It means rather that the present Dispensation is the only time for winning the world to Christ, and that whatever His "Second Coming" may be, it will not take place, nor will this Dispensation of the Gospel and of the Spirit end, until all who will ever do so have accepted Christ's offered mercy and surrendered to Him.

* * *

Let me now try to give a brief, simple, general outline of "premillennial" teaching.

The Gospel must first be preached in all the world. It will not bring the world to Christ, but must be preached as a "witness";

With all the Christian teaching and work the world is growing worse, and will continue to do so until Christ comes to set up a new order of things;

As the Gospel has already been widely proclaimed, His coming may be expected at any hour;

When He comes, the dead who in life were faithful to Him will be raised, the living who have been watching and waiting for

Him will be changed, and both together will be caught up to meet Him in the air—and taken with Him to Heaven;

This first resurrection and change will be unknown to the world left behind, except that "those taken away will, for a little, be missed from their usual places in life";

The better element being thus removed, the world will plunge into deeper depths of wickedness, led by Antichrist, a superman—a talented, plausible, diabolical leader, with powers beyond human delegated to him by Satan—who will win his way to world mastery through a time of cruelty, oppression, sinning and suffering, such as was never before known;

* * *

After a time—"probably seven years"—Christ will come again, in a glory visible to all, bringing with Him His people whom He took away from earth, and will set up in Jerusalem a visible earthly Kingdom, where He and they shall reign, they sharing with Him the government of the world;

Those who have been His specially faithful followers in all the ages past and present will have high commissions and positions in that Government and in His services;

With His mighty power He will put down all other earthly Kingdoms, overthrowing Antichrist and all his hosts (whether by supernatural power or by physical force of arms is not stated);

Satan will be bound and all evil influences will cease;

The Jews, once more a nation, will receive Christ as their long expected Messiah and King;

Jerusalem will be the world's Capital, with its Royal Court. "The ancient streets will become rehabilitated, and Jerusalem will again resound with the shout of a King. A reunited Israel will again dwell in the city of David, and Jesus Christ, a Prince of the Royal House, will sit upon the throne";

World conventions and convocations, political and religious, will there be held;

Thitherward will turn the world's interest and longing, and thence will radiate world influence and control;

This reign will continue a thousand years, or for a period called the "millennium";

* * *

Christ will then go away from earth again, taking His people with Him;

Satan will be "loosed for a season," with

a resulting period of wickedness upon the earth;

Christ will once more appear visibly in the Heavens, in power and glory, surrounded by all His Hosts of saints and angels, to judge the world;

In response to archangel's trumpet-call, sounding throughout the world, there will be a general visible rising of all the dead;

There will be a visible judgment throne, upon it the judge, around it the innumerable heavenly hosts, and before it the countless multitudes of all human history;

There will be a visible judgment of all mankind, and a visible final separation of the good and the evil, changeless hence forever.

There are minor diversities in premillennial teaching, as to the duration of the millennial period, and the signs and wonders which will precede and follow it, but as set forth by its leading exponents, the theory is fairly represented, in general outline, in the above statement.

This letter is already long and "post-millennial" must wait another.

Your old pastor.

LETTER II.

"POSTMILLENNIAL" TEACHING.

My Dear James:—

Let us travel to the postmillennial viewpoint of the future by the road of God's purpose and work of Redemption.

That road leads through the past preparation—and the present application—to the future consummation—of that work.

* * *

As to the past, the teaching of Scripture is;

That "God created man in His own image," with likeness in character and aim to Himself, and power to retain that likeness by choosing God's choice,—or to drop it by choosing differently;

That this likeness has been lost by man choosing other than God's choice. "All have sinned";

That "the wages of sin is death," spiritual death; separation from God in character, aim, purpose, desire, choice;

That "God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have Everlasting Life";

That "Jesus Christ came into the world to save sinners";

That "there is no other name under heaven, given among men, by which we must be saved";

That "He died, the Just for the unjust, that He might bring us to God";

That having finished His work of Atonement for sin, He charged His followers. "Go ye into all the world and preach the Gospel (tell of that work) to every creature";

That in obeying this command He is ever with them—"Lo I am with you alway, even to the end of the age";

That He has promised His Spirit to make that message effectual in convincing men of sin and converting them to Himself; renewing in them the lost likeness, and working in them all through life till that likeness is once more complete;

* * *

Look now at the working out of God's purpose in the present application of that redemption in human history and experience:—

For the past twenty centuries, ever since Christ declared the provision for the world's redemption "finished" and commanded its worldwide proclamation, we see men and women telling it forth, more and more widely, especially in these latter days;

We see peoples, once savage and cannibal, within the memory of this generation becoming Christian, and in their turn sending forth to tell others the Good News;

We see countries that half a century ago knew not the name of Christ, now dotted with places for His worship;

We see humanity in ever-increasing numbers accepting with joy the Gospel offer of pardon and peace, living lives redeemed from the guilt and power of sin, and passing out, victors over death, to sinless, deathless life beyond;

* * *

We see also God's work of redemption, not only as saving individuals, but as saving the community, the nation, the world from much of sin and wrong, and from many a burden of suffering brought by sin,—for as individual lives are redeemed, they influence the life and laws and customs of communities and nations;

We see agencies without number, hospitals, refuges, homes, schools—for the care of the ignorant, the poor, the weak, the unfortunate, the helpless, the sick, the suffering—agencies all unknown before the coming of Christ;

We see slavery, polygamy and a thousand ancient wrongs now largely outlawed;

We see within the last few years the shattering of gigantic tyrannies and despotisms that had long shadowed the world;

We see primitive peoples the world over that had been kept under the iron heel of these tyrannies and despotisms, set free, to be nurtured by the strong until able to care for themselves;

We see righteousness filling ever a larger place in all organized human life, social, industrial and national; the latest and greatest, a "League of Nations," to maintain justice and right and to protect the weak

and helpless throughout the world against aggression and wrong.

There is yet vast need for change, but changes vast have come, and in them all we see the fruit of Christ's redeeming work; much of it—as with Him—through suffering, but—as with Him—to triumph.

"Our eyes have seen the coming of the glory of the Lord;" the fulfilling in some measure of that grand Messianic Psalm:—"He shall judge the poor of the people, He shall save the children of the needy. He shall break in pieces the oppressor. He shall deliver the needy when he crieth. He shall redeem their soul from deceit and violence and precious shall their blood be in His sight."

"Blessed be the Lord—who only doeth wondrous things, and let the whole earth be filled with His glory!"

* * *

Our journey has now brought us to look at the future consummation of God's Plan of Redemption. Concerning this future the generally accepted teaching of the Christian Church—the teaching called for convenience "postmillennial" is:—

That in obedience to Christ's command, the Gospel, the Good News of Salvation from sin, will be proclaimed more and more widely until all shall know it;

That through the power of the Holy Spirit increasing numbers will embrace that plan, accept Christ and serve Him;

That as the number grows in whose hearts and lives Christ reigns, they will in that measure influence and mould the life and customs and laws of their communities and nations;

That as Christ thus gains His place in communities and nations will the world be brought under His righteous sway, right will be supreme—and "Jesus shall reign where'er the sun doth his successive journeys run";

That the time will probably never come in this world when every individual heart will be surrendered to Christ, when human laws and restrictions will not be necessary for the fewer or more who are lawless and disobedient; yet the principles of Christ's Kingdom, enshrined in the hearts of multitudes, will so greatly dominate all human life that the world may truly be called Christian; all human customs, statutes, rules and laws will more and more be an echo of the Divine, for "the mountain of the Lord's House shall be established upon the top of the mountains and exalted above the hills, and all nations shall flow unto it;"

That the duration of this Dispensation of teaching and preaching and living the Gospel of Christ, whether days, years, centuries, millenniums or ages—"no man knoweth"—the only two grounds, even for conjecture, being the scientific question as to how long the earth, as at present constituted, may continue fitted for human life

—and the higher question as to the extent of Redemption which will give Christ to "see of the travail of His soul and be satisfied." "The times and the seasons knoweth no man";

That at length, soon or syne, in His own good time and way, at whatever time and in whatever way He may see fit to reveal the full meaning of His "coming again," He will bring to an end the present Dispensation and will bring in the Changeless and Eternal, in which the choice that men have made in this life becomes their destiny.

Your old pastor.

LETTER III.

"POSTMILLENNIAL" INTERPRETATION OF SCRIPTURE.

My Dear James:—

In two previous letters I have tried to give the views of "Pre" and "Post" Millennial regarding the future.

Let me now state in brief their respective interpretations of Scripture upon which these views are based.

"Postmillennial" finds in Scripture that God's dealings with men cover three distinct Dispensations:—

First, the Old Testament Dispensation, which was largely outward, the Kingdom of God confined to one nation, He their national ruler as well as the object of their worship;

Second, the present New Testament Dispensation, in which the Kingdom of God is spiritual, and not material, but yet under physical conditions. We are yet "in the body";

Third, a future and final stage or Dispensation, which will be wholly spiritual. Even the body with which the spirit will be "clothed upon" will be "a spiritual body."

* * *

Running through these Dispensations "Postmillennial" finds four great facts or truths or principles which guide in its interpretation of prophecy.

The first great truth is that the terms or conditions of these Dispensations cannot be understood by those living previous to them. The Old Testament prophets and people could not understand the terms of the New Testament Dispensation, nor could they understand any promise for the Kingdom of God in the future, except in terms of their own Dispensation, when the Kingdom of God was the Jewish people.

Even Nicodemus, a Master of Israel, could not understand when Christ told him that being born anew of the Spirit was the only entrance into the Kingdom of God.

The Disciples too, until after Christ had left them and had sent the Holy Spirit; whose Dispensation this is, could not understand a spiritual Kingdom. They "disputed

among themselves who should be the greatest" in the visible Kingdom they expected Him to set up.

In like manner we in the second Dispensation can form no conception of what the third will be. We cannot comprehend existence apart from a material body. We cannot understand "a spiritual body." "We know not what we shall be."

* * *

The second great truth is that all prophecy regarding the future has been given in terms of the Dispensation in which it was spoken. A prophet could not speak of the future in any other way. When an Old Testament prophet spoke of the future of the Kingdom of God, no matter how far in the future, it was all concerning the literal Israel and Jerusalem.

* * *

The third great truth is that all prophecy, while given in terms of the Dispensation in which it was spoken, must be interpreted in terms of the Dispensation in which it is to be fulfilled.

For example, all Old Testament prophecies were given in terms of the Old Testament Dispensation, to the literal Israel and Jerusalem and Mt. Zion. If these prophecies were fulfilled under the Old Testament Dispensation, they were fulfilled in terms of the Old Testament Dispensation, to the literal Israel. Some of them, such as the captivity in Babylon, were thus fulfilled.

But if not fulfilled until the New Testament Dispensation, they were fulfilled in terms of the New Testament Dispensation, when the Kingdom of God is no longer the people of Israel,—when, as Paul definitely teaches—"If ye be Christ's then are YE Abraham's seed and heirs according to the promise."

This latter statement of Paul covers all Old Testament promise to the Jew, to Abraham's seed, so far as its future fulfilment is concerned.

The Jews naturally expected all their promises and prophecies to be fulfilled in terms of the Old Testament Dispensation, and hence they expected a King of the House of David to reign in Jerusalem, and the whole world subject to Him and to them forever.

In this they were mistaken. The prophecies of the Messiah, the coming King, were fulfilled in Christ, but in a very different way from what was looked for by the men of the time. The disciples on the way to Emmaus were disappointed and sad. Their hope had died when Christ was put to death. "We trusted that it had been He which should have redeemed Israel"—delivered Israel from the Romans.

"Oh foolish and slow of heart" said Christ, "to believe all the prophets have spoken. Ought not Christ to have suffered these things," and "beginning at Moses and all the prophets He expounded unto them on all the Scriptures the things concerning Himself."

The mistake of these two Disciples as of all the Jewish people was that they expected the fulfilment of prophecies concerning a New Dispensation, in terms of their Old Dispensation.

We fall into the same error when we interpret, in terms of the past or present Dispensation, the prophecies that are to be fulfilled in the purely spiritual Dispensation yet to come.

* * *

The fourth great truth is that while those living in the first Dispensation could form no conception of the Second, a Spiritual Kingdom under physical conditions; and while we in the second Dispensation can form no conception of the terms and conditions of the third, a purely Spiritual Dispensation;—the Jews could understand—and we can understand—the great thing in all the prophecies that it concerns us to know, viz., that the future of the Kingdom of God was—and is—bright with glorious hope.

Your old pastor.

LETTER IV.

PREMILLENNIAL INTERPRETATION OF SCRIPTURE

My Dear James:—

In my last letter I mentioned the four great facts or truths running through the different stages or Dispensations of God's dealing with men, upon which rests the "Postmillennial" view of the future;—(1) that the terms or conditions of any Dispensation cannot be understood by those living in a previous Dispensation;—(2) that all prophecy has of necessity been given in the terms of the Dispensation in which it was spoken;—(3) That all prophecy must, of necessity, be fulfilled in terms of the Dispensation in which it is fulfilled;—(4) That though none can understand the terms or conditions of a Dispensation yet future, all can see in all prophecy a glorious triumph of the Kingdom of God.

* * *

Premillennial teaching on the other hand interprets literally, in terms of the past or present Dispensations, all prophecies, even those that refer to a purely spiritual Dispensation yet to come.

For example, if a prophet in the Old Testament Dispensation foretelling Christ's future reign in the world, pictures that reign as a prince of the House of David ruling over Israel in Jerusalem,—“Premillennial” teaching is that this prophecy must be fulfilled to the literal Jew in the literal Jerusalem, in terms of the Old Testament Dispensation, even though its fulfilment is in a future, a purely Spiritual Dispensation.

In like manner, if a New Testament prophet tells of the ending of the present earthly Dispensation and the bringing in of a future, a Spiritual one, and tells of it, as he must

do, in terms of the present Dispensation, premillennial teaching is that this prophecy will be fulfilled in a material visible manner as it is given, in the terms of the present Dispensation.

* * *

The following are a few of the Old Testament passages which premillennial teaching claims will be fulfilled in a visible, physical manner by Christ's coming with His heavenly hosts to set up a visible earthly Kingdom in Jerusalem, and ruling as an earthly King of Israel, of the House of David, over the whole world:—

Moses' farewell hymn—"The Lord came from Sinai and rose up from Mt. Seir unto them, He came with ten thousand of His Saints" (Deut. 33; 2);

Balaam's prophecy—"There shall come a Star out of Jacob and a Sceptre shall arise out of Israel" (Numbers 24 : 17) (the Star is His first coming, the Sceptre His second coming, to sway a visible Kingdom);

The challenge of Job—"I know that my Redeemer liveth and that He shall stand at the latter day upon the earth" (Job 19 : 25):—

The Psalmist's songs—"I have sworn unto David my servant—His seed shall endure forever and his throne as the sun before Me" (Ps. 89: 3, 36):—"All Kings shall fall down before Him, all nations shall serve Him (Ps. 72 : 11);

Isaiah's foregleam—"The Redeemer shall come to Zion"—"Arise, shine, for thy light is come and the glory of the Lord is risen upon thee"—"and the sons of strangers shall build up thy walls, and their Kings shall minister unto thee" (Is. 59 : 2, 60 : 1, 10);

Jeremiah's promise—"At that time they shall call Jerusalem the Throne of the Lord, and all the nations shall be gathered unto it to the name of the Lord to Jerusalem. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers." (Jer. 31: 17-18);

Daniel's vision—"In those days shall the God of Heaven set up a Kingdom that shall never be destroyed (Dan. 2 : 44).

* * *

These and many another prophetic picture in the Old Testament and in the New, down to the wondrous imagery in the Revelation of John, are to be fulfilled, according to "Premillennial" teaching, literally and visibly, as set forth in my first letter.

This literal interpretation of prophecy regarding the future, in terms of the past or present, the terms in which it was given, is a leading feature of premillennial teaching. On the other hand post-millennial teaching is that all prophecy, while spoken in terms of the Dispensation in which it was given, should be interpreted in terms of the Dispensation in which it is to be ful-

filled;—that Christ's Kingdom on earth is now a spiritual Kingdom and His reign a spiritual one, ruling by His Spirit in the hearts and lives of all peoples who truly receive and worship Him;—and that prophecy yet to be fulfilled, in the third, the future Dispensation, cannot, as to the manner of it, be understood until that Dispensation comes. None can yet understand what spiritual existence will be apart from a material body. "We know not what we shall be."

Your old pastor.

LETTER V.

THE KNOWN AND THE UNKNOWN.

My Dear James:—

I have tried in previous letters to give you in brief outline a general idea of "Pre" and "Post" Millennial. As to which is right you must form your own judgment.

There is another line of approach that is usually helpful in the study of any subject, viz., to pick out and set aside the things we know and then can be seen more clearly what remains partially or wholly unknown.

Of the things that we know from Scripture, about human destiny, a few are the following:—

We know that there are, for the human spirit, now or at any future time, only two possible attitudes towards the Great Spirit, resistance with dispeace, or surrender and peace;

We know that God in His love has provided a means for a change of attitude, toward, Him;

We know that this provision is everywhere stamped with finality, as the only means of change. Christ said of it—"It is finished," and His last command was to tell of it to "all the world"—the believing and accepting to be "saved"—the unbelieving and rejecting "condemned." No other way of salvation! No other way of spreading the knowledge of it! No hint of any other means or methods to induce or constrain men to accept it;

We know that through this provision a constant change of attitude is going on among human spirits as the Good News of God's love and mercy spreads;

We know that the change of attitude in those to whom that change comes is eternal—"He that believeth HATH everlasting life;"

We know that in the remainder of life here, after the change of attitude towards God, there is more or less of struggle with temptation, which comes—directly or indirectly—through the senses;

We know that to those with Christ, when the body with its senses is left behind, temptation and sin are no more. Perfect in holiness, no further change is needful or possible. In harmony with itself and its environment,

the human spirit is at rest. It can receive nothing more from Christ. He can give nothing more to it. It is "with Him"—"like Him"—forevermore;

We know that at some time the process of change now going on in the world among human spirits, passing from resistance to surrender, will end. All will thenceforth be either in an attitude of permanent enmity and dispeace, or in an attitude of permanent harmony and peace, hell or heaven, forever;

We know that the first duty, the great privilege, of any who know the Good News of Christ's first Coming, what He came for and what He did, is to spread abroad that Good News; and urge its acceptance upon all, with all that this acceptance implies of good by men to their brother men.

Thus far all is clear, and "thus far," includes everything that can concern the human spirit, in its duty to fellow men or to God. No further questions can affect its duty or destiny, and therefore all further questions must be of minor importance. All that is necessary is made plain.

* * *

We now meet some things which we do not know, things interesting but non-essential:—

1. We do not know the "WHERE" of the changeless future, but it matters not. Condition, not location, gives the human spirit rest or unrest, both in this life and beyond. "With Christ," "where He is," is all we know, but it is enough. "That where I am there ye may be also." With Him in spirit, purpose, choice. That is heaven.

2. We do not know the "HOW" of the changeless future; how spirit will relate itself to other spirits, or communicate with them when out of the body. In this life we communicate with each other through the bodily senses; we speak and hear; we see and are seen.

When these bodily senses are a thing of the past, spirit may communicate with other spirits directly, spirit holding converse with spirit in its own way, or through what Paul calls the "spiritual body." Whatever may be the way it is as yet beyond our ken. But it matters not; we know that there will be no disappointment to those who commit themselves to Christ's keeping.

3. This brings us to two other things, the subject of these letters;—"When" and "How" shall come about the end of the present Dispensation,—and the bringing in of the changeless and eternal?

To this question premillennial teaching, by interpreting all prophecy and symbol literally, in terms of the material and physical, answers "We know. It is plainly set forth."

To this question the generally accepted teaching of the Christian Church—from its study of Scripture—answers—"We do

not know." The things of the future Spiritual Dispensation are the "secret things" that "belong to the Lord our God;" and the spiritual meaning of the physical terms in which these things are foretold in prophecy we cannot yet understand.

Your old pastor.

LETTER VI.

TWO QUESTIONS.

My Dear James:—

Your letter received with its two questions. First, you ask about the signs and wonders mentioned in—the New Testament, in Matt. 24 and 25;—1 Cor. 15;—2 Thess. 4;—and in the Book of Revelation.

Please note two things about all this random and wonderful imagery.

(1.) It refers in part, as does also much of Old Testament imagery, to the times in which it was spoken, and was given for warning and comfort to those who were suffering—or to suffer—for Christ's sake, by assuring them of final and glorious deliverance. This is true of Christ's own words, in Matthew 24 and 25—as will be seen from a careful reading of them—and it is also true of Paul's letters.

But in perhaps larger measure is it true of the Revelation of John. It was a message from the aged Apostle in his exile in Patmos, to the churches in the seven chief centres of Asia Minor, not far away, when suffering sore persecution.

It is largely figure and symbol, a "code" letter. He did not speak plainly of the persecutors and their doom. It would have called down greater cruelties; but he couched his message of cheer in imagery which these Christians understood, and took heart again.

2. In so far as these sign and wonder passages, either in Matthew or Revelation or other New Testament books, look beyond the present to a future spiritual Dispensation, with its final triumphs, they cannot, of course, be interpreted physically and literally.

A glorious deliverance from all ill and wrong, a future of righteousness, is well pictured by a city "four-square," of "pure gold, like into clear glass." But it cannot mean having literal roadways of gold or gates of a single pearl. All these prophetic foregleams are imagery throughout.

But though we cannot understand their terms, we can know their meaning. They tell the final triumph of Christ over sin and suffering and death, and that those who are Christ's shall share that triumph;—and to us—as to those who first received them,—these prophecies come with their vision of victory, and we too—when days are dark—read them and take heart again.

* * *

Your second question is—Does not the war show that the world is getting worse

instead of better, when, after nineteen centuries of the Gospel, we see a greater outbreak of evil than ever was before; and does this not prove the necessity for Christ's personal reign upon earth, with new means and agencies for subduing the world to Himself before it will own His sway?

Your question is answered by the one great fact that while there has been in the war an outbreak of evil, the greatest ever known, there has been an uprising of righteous resistance to that evil such as the world never knew,—and such as would not have been possible in any earlier age, and the right has come off triumphant. Christ has conquered.

Your old pastor.

LETTER VII.

My Dear James:—

I have tried to answer your questions. Your own view of God's plan for the future is for yourself to decide. If you are looking for Christ's visible coming for you at any hour, to set up a visible, physical Kingdom upon earth, may your spirit and life and work be such as will give both Him and you joy at the meeting.

If, on the other hand, you believe that He is with you now, more completely and helpfully than He could be by any visible appearing in far off Palestine, may your spirit and life and work be more pleasing to Him as He walks and talks with you day by day.

"Prove all things, hold fast that which is good," and whatever view you may be led to accept, and however firmly you may hold to it as true, beware of the temptation to superiority or self-righteousness in holding your own view. The nearer you are to Christ and the clearer your vision of Him, the deeper will be your sense of unworthiness, the lowlier your spirit of humility, and the more charitable your judgment of all who, with honest heart and earnest purpose and Christ-like spirit, are seeking to follow Him and do His will.

* * *

Whatever may be your view on this question, some things we know, and in these we can rest, leaving the future to Him who has that future in His keeping:—

We know that Christ's death and atonement for sin are the only ground of pardon and reconciliation to God;

We know that the Holy Spirit regenerating the heart is the only way of change in the attitude of the human heart towards God;

We know that the present life is for each one the only time for such a change;

We know that, once this change takes place, our Eternal life is begun, never to end;

We know that "whosoever will" may share in this blessed change;

We know that at some time the present scene of changing hearts and lives will be past, that the moral and spiritual world will then be changeless, except—good growing sweeter, and sin—awful thought—more cruel to those who have chosen it;

We know that, when "the earthly house of this tabernacle is dissolved," we never have anything more to do with it. It returns to earth. In time its parts may become part of other bodies. We do not get it back again. We have no need of it any more. We are "clothed upon with our house, which is from heaven"—a "spiritual body," of which we can now form no conception. "We know not what we shall be;"

We know that the picture of opening graves and rising bodies and gathered throngs are true pictures, that they are the only way in which, with our limitations, the Holy Spirit could convey to us the spiritual facts of the future, the awful doom of forsaking Christ and the blessed certainty of victory with Him;

We know that the greatest thing in the world—after its acceptance for ourselves—is to spread, as fast and as far as we can, the knowledge of this "Great Salvation;"

We know that the world needs our work, that "the time is short;" that "whatsoever our hand findeth to do we should do it with our might;" that "the night cometh when no man can work;" and we can leave to God the times and ways in which He will bring to its consummation His great work of humanity's Redemption.

Your old pastor.

A Presbyterian Boys' School in connection with the historic Pietou Academy is the latest decision of the Maritime Synod, with a residence master appointed and supported by the Synod.

Education in Canada, now a broad and noble stream, has one of its main sources in Pieton, thanks to the Scottish Presbyterians who there pitched their tents and dug the well a century ago.

Memorials are being considered in some of our Theological Colleges for students who gave their lives in the war. One suggestion that will meet with wide approval is "Memorial Bursaries." These will keep green the memories of the fallen, and will at the same time help others in taking up the work that they laid so nobly down.

Rev. Dr. Wilson, our veteran missionary, for many years principal of our Indore Theological Seminary, wishes to thank most sincerely all who aided in the college building now happily complete, the opening of which was mentioned in a recent issue of the RECORD.

Our Foreign Missions

PERSECUTED KOREAN CHRISTIANS.

Our Mission Council in Korea appeals for \$2,000, for the relief of suffering Christians in our mission fields there, on account of Japanese military persecution. The following statement is by men who know well whereof they write:—

"Persecution has resulted in Christian villages being destroyed by fire; churches and schools being closed, wrecked and burned; Bibles and hymn-books being thrown into the flames; church members, pastors, teachers, students, boys and girls, men women and children, young and old, being dragged, flogged, imprisoned, tortured with every conceivable method of cruelty, shot and bayoneted, and sometimes murdered in cold blood by brutal Japanese soldiers and gendarmes throughout the land.

Of course, all monies will be distributed by our missionaries, and therefore contributors may rest assured that, if they send it to either of the Church Treasurers, in Halifax, or Toronto, it will be transmitted to the Treasurer in Korea.

INDORE CHRISTIAN COLLEGE.

(The Theological Seminary at Indore and the Indore Christian College are two different institutions. The former is for training the native Indian ministry; the latter is for general education, training young men under Christian influences who will be leaders among their people in all departments of life, a great and important work. The following notes give an idea of the work in the Christian College.—*Ed.*)

After a record year for attendance, some 240 students enrolled, it was decided to be in the interests of the Institution, and of the work in general if the number were limited.

Moreover, from the missionary point of view, it is desirable that we should not admit more men than we can satisfactorily reach. Accordingly, this session, only 185 were admitted. Of these, 158 were Hindus, 12 Mohammedans, 7 Christians, 7 Jains and 2 Parsis.

In connection with the last B.A. examination, the College achieved a unique distinction. A gold medal is given by the University of Allahabad to the student who stands highest in Sanskrit in that examination.

Two of the students of our College tied for that honour. Accordingly, the University awarded two medals. The College is justly

proud of the honour thus reflected upon it by its students.

The actual religious work of the College has been carried on, as usual, largely through the media of the Bible classes and personal contact with the students.

The first-year class was conducted by Mr. I. W. Johory, who studied with his students "The Gospel of Mark" and, once a week, discussed such subjects as "God," "Sin," "Salvation," and "The Future Life."

In the second year, Mr. Schofield dealt with "Our Lord's Teaching," and "Prayer," and in the combined third and fourth years, Mr. Scott took up "The Gospel of John," and studies in "The Manhood of the Master."

There is practically no opposition to Bible teaching, and there is not a shadow of doubt that the faithful and continued presentation of Christian truth is having a formative influence on the lives of these young men.

* * *

Not very long ago, a special essay competition was held which was open to all the years. The subject was "Who is your ideal of a truly great man, and why?"

It is interesting to note that about 25 per cent. of those who took part, all of them non-Christians, chose Jesus Christ as their ideal.

Here are some words from an essay recently handed in by a Hindu student: "To be happy in the midst of this life, it may be, it is necessary to know Christ, not as we know a stranger who passed through the street, but as we know our most intimate and beloved friend; in a word, we may love Christ and take him to be our ideal. And when the hour comes for us to quit this earth, in order that we may go in peace, we may believe in this blessed Son of God, who said, 'I am the resurrection and the life.' In Him dwains a hope."

India's future depends very largely upon her educated men, and the Christian College has a unique opportunity of inspiring these men with the ideals and principles of the Master.

TRY RELIGION.

Horace Greeley once received a letter from a woman stating that her Church was in distressing financial straits.

They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables, and neektie sociables.

"Would Mr. Greeley be so kind as to suggest some new device to keep the struggling Church from disbanding?"

The editor replied: "Try religion."

TRIBUTE TO PRINCIPAL KING.

Of our Mission College Indore.

By ONE OF HIS INDIAN STUDENTS.

"I left the Indore College in 1911 and became Headmaster of the Wesleyan Middle School, in my native town.

"After seven months, it was decided to reduce the staff for want of funds, and I accordingly withdrew, feeling that I could not run the school and keep up the standard on a reduced staff.

"I got the position of tutor to a neighboring Raja's eldest son. I afterwards became the Raja's assistant private secretary until the war broke, when I enlisted for service in France.

"I was invalided and after my recovery was transferred to Mesopotamia.

"While there, I had a good opportunity of seeing Babylon and other places of antiquity, until the Head Accountant of Paymaster in Bagdad West got into trouble and I was posted there until another should arrive from India.

"I am now superintendent of Bookkeeping and Budget Section of the Chief Examiner's Office.

"This climate is not suitable for Indians. Both heat and cold are extreme, and besides, the place breeds myriads of strange insects unheard of in India, causing strange diseases.

"We have had trouble here near the Persian frontier with the Kurds. We have a large enough army here to fight the Kurds or Germans over again, and if the rising is not settled amicably, we will teach them a lesson they will not soon forget.

"In February last, a similar uprising towards Hillah (Babylon) was put down by a couple of aeroplanes dropping a few bombs among the insurgents.

"I am surprised and delighted to learn that Principal King has come back to India. Whatever success I have achieved after leaving college has been the result of his parental influence and teaching. This is not my experience alone, but that of those who are with me and are proud of having been his pupils."

YONG JUNG, MANCHURIA.

By ONE OF OUR MISSIONARIES.

As the field is at present organized, there are two helpers and two evangelists, each of the four with a separate district, and a native pastor's charge. The Korean Church supports fully the latter and provides about half the salary of the former two.

These workers are largely under the direction of and responsible to the Korean Church. This means that they probably do better work in fuller sympathy with the people than they would do if employed by the Missionaries. One of the helpers is a second year student in Theology.

Connected with some of the larger congrega-

tions are schools. Twenty-two of these are for boys. The largest one reports two hundred pupils in attendance and teaches some High School branches. In the same congregation is a school for girls. The cost of maintenance for these two schools reaches six hundred and fifteen dollars a year.

In some villages, those who are not Christians allow their children to attend, and sometimes contribute to their support. In these schools, the Bible is taught and worship conducted daily. No foreign funds are used for their maintenance.

Four colporteurs, as usual, have been employed. Their labour is largely on behalf of the unevangelized among whom they travel, preach and scatter by sale one thousand Gospels each month.

Three new churches have recently been opened and others repaired. The Koreans never seem to think of outside aid for these purposes. One can notice an improvement in the comfort and cleanliness of their places of worship.

Two winters ago, one of our staff visited, on two different Sundays, a certain church, and at neither service was there any fire, although the thermometer registered well below zero. This was because they had just provided a church and had not the money to furnish stoves.

This past winter, a class was held in the same congregation under perfectly comfortable conditions. This is characteristic of many congregations.

Outside of Yong Jung, where the Dispensary, Mission Girls' School, Book room, etc., are located, about thirty-six dollars per month represents all the money expended on native work and workers in the whole field.

(NOTE.—The above shows how missions pay in Korea, the people, themselves, evangelizing their own land.—*Ed.*)

THE GREAT PERIL.

Some time ago they wanted a place to hold a local assembly, writes a missionary from Anhui.

It was proposed to use a temple for the purpose, but the idol was in the way.

Mr. Hu, one of the village leaders, said: "Take it out and throw it into the river."

Some objected that the idol might be angry and make trouble, but Hu said: "If he wants to make trouble let him come to my house and make it; I am not afraid," and into the river the idol went. Now the temple is empty.

Is it not like the story of the devil that went out, and, coming back to an empty house, brought back seven others worse than himself?

The Chinese heart is very rapidly being emptied of the old superstitions, more rapidly indeed, than we can fill it with the love of God, which is the only thing that will keep it from welcoming an atheism that is worse even than heathenism.—*Ex.*

EDUCATIONAL WORK.

IN CENTRAL INDIA MISSION.

Education and Evangelism go hand in hand. The one is the complement of the other.

Mission schools and colleges serve a three-fold purpose.

(1) They do a great deal to break up prejudice and prepare the way for a genuine reception of the Gospel message.

(2) They serve as centres of instruction for new converts.

(3) They provide for the education of the children of our Christian families in Christian surroundings.

Early in the year, the Mission Councils took a forward step by appointing a Board of Education whose work it should be to strive to unify the whole educational work of the Mission, and bring the various institutions into closer and more vital relation with each other.

On the return of Dr. King from Canada, he was made the Convener of the Board, and under his able leadership it may be confidently expected that the Board will fill a real place in the Mission's work.

The village school still occupies, as it always will, a very prominent place in the activities of the missionary. In connection with the work of nearly all our stations, such schools have been conducted.

Most of them are of a primary nature, and their chief purpose is to give the pupils sufficient training so that they may be able to read and appreciate the Scriptures.

In several stations, the Indian Church has undertaken the support and management of these schools.

There are boarding-schools in Amkhut, Kharua, Rasalपुरa, and Indore; and another for small boys, chiefly the children of helpers and converts, has been begun at Rutlam.

Regarding the latter, Dr. Campbell reports that "even some persons living in Rutlam prefer to place their boys in it rather than have them attend only as day scholars.

As yet, the board of these small boys has cost the Mission funds almost nothing, but in future our friends in Canada will probably have the privilege of sharing more largely."

All of these schools have their ups and downs. Mr. Harcourt reports that "the educational work in the villages has not advanced as we had hoped it would, but that in our Kharua school has been well done, even though the numbers were small. The progress made has been good, and the training, especially in the Bible, has been especially good.

"In Neemuch, there is a monthly average attendance of sixty-six, an increase of fourteen

over last year, and it has been found necessary to engage an additional teacher.

In Mhow, there are over seventy boys in attendance, and Mr. Drew reports that he has nothing but good to say about this work.

In Jaora, there is co-education. Boys and girls all attend the same school. About twenty of each are enrolled, and Mr. Smith writes that "the work is faithfully done and in every way is a powerful influence for good."

In the Amkhut district, in addition to the school at Amkhut, there are a number of village schools, particularly at Sardi, Mendha, Bherwa, and Sindanpani. Here, as in other stations, great stress is laid on the acquisition of knowledge of the Bible.

At Rasalपुरa, industrial training is combined with the ordinary academic work, and there are about eighty-five boys who have been getting the benefit of this training.—*Com.*

NOTES FROM HONAN.

BY REV. H. S. P. LUTTRELL, OUR
MISSIONARY.

The past winter was unusually severe for this part of China. Often we have no snow the whole winter; almost daily sunshine, with considerable cold and, sometimes, dust storms. Much of last winter, however, was cloudy and bleak, almost weekly spells of high cold winds with more or less of snow.

Now, the spring is well advanced, with promise of splendid crops, thanks to last year's flood saturating the soil and leaving its rich alluvial deposit, the farmer's recompense for the flood's destruction.

Owing to the bountiful harvest of last season, the price of native foodstuffs has been lower during the past winter than for years previously. This part of China, too, is free from the social and political unrest that prevails in so much of the world. Even the bandits do not seem to be so active now.

Sad to say, the passing of the opium evil is far from complete. In spite of its cost, it is surprising how many still use it in some form. Government inspection is lax, especially when officials are themselves drug users. Some districts are notoriously "wide open." In spite of the law and its heavy penalties, poppy has been grown in many provinces that were certified clear of it several years ago.

The smuggling of morphia from Japan had become such a scandal that public opinion, which had grown lax, is again aroused.

The last of the stock of India opium in China has recently been burned in Shanghai, to the joy and relief of all who have at heart China's welfare. There were in all 1,207 chests of the stuff, worth, in the market, twenty-five millions of dollars, silver currency.

It was proposed by the Government to take over the stock as a Government monopoly, retailing it for medicinal and scientific

purposes, but everyone knows what that would actually mean in this country.

So the new President, in assuming office, thwarted the scheme and ordered the destruction of the costly chests at Government expense.

All of which goes to show that we have in China a developing public opinion on the side of right, a public conscience and spirit, a moral force which can be focussed to great effect on outstanding evils of the national life, giving us hope as we look to the future.

OUR LATEST MISSION CENTRE.

LETTER FROM REV. W. J. COOK.

Barwani, Central India.
14 July, 1919.

Dear Dr. Scott,—

Your winter has come and gone since we left Canada last Autumn on our return to India from furlough.

We sailed from Vancouver with the Ledinghams for our own mission in India, and many other missionaries for India and China.

On our voyage to Hong Kong we had some very rough weather, narrowly escaping a typhoon.

From Hong Kong the problem was that of getting any further owing to the scarcity of shipping. From that port we had no less than four changes. The first was a Dutch steamer, with a sturdy first-mate who told us of his ranching days around Lashburn, Sask.

We struck Singapore in the very worst time. Throughout all this district and for hundreds of miles inland influenza was raging. Two hundred thousand were ill around one city alone.

We were travelling on ships with no doctors and we had not gone far from Singapore when my wife contracted it, but soon recovered without much assistance.

Shortly after reaching Calcutta, I was taken to the hospital seriously ill. After ten days of the best of attention, I was allowed out.

While on furlough, I had canvassed in behalf of the Khalghat field, but there were reasons why I preferred to have the bungalow and our headquarters in Barwani should the land be available.

In this, I have many times remembered the band of praying helpers whom I met at home. I am so thankful to announce that their prayers have been abundantly answered. The Rana Sahib of Barwani has very kindly given us a fine site for a bungalow.

This, then, will be our headquarters. The Khalghat field will be known as the Barwani field. The district covered is exactly the same. The only difference is in the place of residence and centre of work.

In this field is almost all of Barwani State, a large portion of Dhar State, part of Indore State, and part of Gwalior State.

With my native helpers, I am responsible for giving the Word of Life to a district forty-five by sixty miles. The Barwani section alone has over eighty thousand people.

Barwani is the latest field to be opened as a centre by our Church. Missionaries have toured this part for many years, but now it is to be regarded as a field with a resident missionary.

This cannot fail to be of interest to everyone concerned in the evangelization of India. It is one step nearer the goal.

If we would put India on her feet and make her able to stand alone we must first give her the Gospel of Christ.

This new centre is one, the latest one, of a mighty chain of Christian centres without which the world could never be safe for Democracy.

Dear readers, remember how the foundations were recently shaking. Had God failed us, despite all our sacrifices, we were ruined.

Had we not been delivered, who would have our bank account to-day? Have you ever given a really worthy thank-offering to God for His goodness. Here is an opportunity. This building at Barwani, the centre of work in his great field, will cost four thousand dollars. For this, Dr. R. P. McKay, Confederation Life Building, Toronto, has received certain sums, but a splendid opportunity yet remains. Your gift will help to its completion.

HOW WE SEEM TO THE CHINESE.

A Chinaman describes the English people on this wise:—

"They live months without eating a mouthful of rice; they eat bullocks and sheep in enormous quantities; they have to bathe frequently.

"The men dress alike, and to judge from their appearance they are all coolies; neither are they ever to be seen carrying a fan or an umbrella, for they manifest their ignorant contempt of these insignia of a gentleman by leaving them entirely to women.

"None of them have finger nails more than an eighth of an inch long; they eat meat with knives and prongs; they never enjoy themselves by sitting quietly on their ancestors' graves, but jump around and kick balls as if paid to do it, and they have no dignity, for they may be found walking with women.—Woman's Evangel.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence, exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a childlike trust in God.—John H. Vincent.

Young People's Societies

THE GOLDEN WHIRLPOOL.

BY REV. JOHN T. TUCKER, B.D., ANGOLA,
AFRICA.

Africa is one of the storm centres of the modern world. One of Germany's fondest ambitions was to gain control of all Central Africa from the Kameruns to the Cape, and from Angola on the West Coast to Mozambique on the East.

There are two prime reasons why the European nations seek to control Africa. First, it is a vast continent of unexplored mineral riches. Johannesburg, "the golden whirlpool," leads the world in gold production; Katanga, in the Belgian Congo, has the richest copper deposits yet discovered. These copper mines will be a rival to the gold mines of Johannesburg when the great Lobito-Katanga railway is complete.

* * *

A second reason why European nations turn anxious eyes to Africa is the fact that there and there alone lies a great undeveloped mass of unskilled labor which can be used in mine and field for the enrichment of the world.

It is this second fact that interests us in the consideration of this topic. The great danger of capitalistic exploitation of the Africans is that it will transplant all the evils of sweating in our modern industrial system, and that human beings will be reduced to nonentities by being called "hands" instead of persons or partners.

Speaking generally, the great industrial and agricultural companies of Africa are indifferent to the moral and spiritual welfare of the blacks in their employ. No direct opposition is made to efforts at evangelization, but such work is not assisted in any way except by a few enlightened companies such as the Lever Bros. of Port Sunlight, England, who have vast estates on the Congo for the production of oils used in soap-making.

* * *

What does the agglomeration of so many thousand of blacks at centres of industry mean morally? It must be remembered that the negro youth has been brought up under rigid physical restraint by tribal custom and law. He avoids certain sins, fearing the fine imposed by the chief, or the punishment inflicted by his elders with the threat that he would be sold into slavery if he continues his wayward course.

When he arrives at a large centre like Johannesburg, all such restraints are gone and he finds himself in possession of liberty which he quickly corrupts into licence.

He finds ready helpers on his downward career. The lowest crooks from America and Europe lay traps for him and he readily

enters. He with his black companions can gamble, drink and steal and rob and break every law of the decalogue.

To be sure he is liable to punishment for certain crimes, but the risk is worth taking, he supposes; hence on to the beer, drink, the gambling hall, the home of vice, let licence be unconfined.

When his period of contract labor is over he returns to his home kraal a changed man. The chief and head men are now held in contempt as back-numbers. "Have they ever seen the golden city?"

His newly acquired impudence makes him a spreader of dissension in his kraal, and his physical condition a spreader of disease.

He initiates his admirers into sins previously unknown in the extended catalogue of African vices and delinquencies.

* * *

What can be done to clean up moral plague spots such as the compounds on the Rand at Johannesburg? How may we avoid a repetition of Johannesburg all over the dark continent?

Africa is opening up in a marvellous manner. The iron road is bringing its remotest jungles close to the great industrial centres. In fact, Africa is opening to-day in a similar manner, only under diverse circumstances, to the Canadian Northwest a generation ago.

There is only one cure and prevention for all the woes of Africa; the Gospel of Christ alone holds the secret, and here the necessity of missionary propaganda becomes apparent.

* * *

The African is easily led; he has religious tendencies, and if won for Christ can be counted on to contribute his share to the glory of Christ's Kingdom. Intellectual leadership will not be his; his will be a contribution of enthusiastic devotion to Christ and of zeal in His service.

The story of missions along the banks of the muddy Congo, on the uplands of Angola, on the veldt of South Africa, in the cotton fields of Uganda or in the Kameruns reveal that we can expect the African to be loyal to Christ in bearing his Cross as Simon of Cyrene (in Africa) bore Christ's Cross after him to Calvary.

To accomplish the ideal of a regenerated Africa, the missionary stresses evangelism, seeking first a regenerated nature without which all other efforts avail nothing.

Then comes moral discipline, an important factor of which is found in industrial training and instruction in agriculture. Modern missions in Africa seek to make the African self-supporting and enable him to propagate his faith by example and gifts.

The Forward Movement

The Articles in these pages are provided by the Literature Committee
of The Forward Movement.

THE IDEAL HOME.

By REV. J. W. SMITH, MIDDLE RIVER, N.S.

Every family should strive to have an ideal home. Some people think if they have a luxurious palace that they have an ideal home; but a family may have a mansion in which to dwell, furnished with all that money can supply, and not have an ideal home. The ideal home may be found in the king's palace and 'neath the cottar's humble roof, or anywhere between.

The ideal home is a place where Jesus dwells, where God's Word is precious, His law honored; where His Holy Spirit rules, where "angels might be asked to stay the night and not find themselves out of their element."

In the ideal home we find co-operation. The members of the household live to help, cheer and comfort one another. They are possessed by the spirit of love. The injunction of Paul is fully carried out, "Bear ye one another's burdens, and so fulfil the law of Christ."

The law of Christ is the law of love. Love is at its best when it is lived and is spent for others. Love speaks the right word at the right time to the weary soul and wipes away tears. It forgives the wrong and remembers the kindness. This co-operation is impossible without the love of God being shed abroad in the heart by the Holy Spirit.

The Bible is the foundation on which the ideal home is built, the atmosphere that surrounds it and fills it, and the secret of comfort in the hour of trial. The Bible is alike for the children, the youth, the middle-aged and the old. "The promise is to you and to your children." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word." "He will be our guide, even unto death."

In the ideal home the command of Jehovah is never forgotten: "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6-7.

In the ideal home the Sabbath is regarded not as a holiday, but as a holy day, a day for meditation, prayer, reading God's Word and other good books. The home that has lost respect for the Lord's Day is divorced from that which strengthened character in the ages past.

The blessing of God has rested, from the earliest ages, upon the families who gathered, morning and evening, around the family altar. It honors the Saviour and makes a sanctuary for His dwelling; it binds together the members of the household with the cords of love, and builds a wall of defence around them, protecting them from the errors and

evils of the world; it sweetens the hours of the day, and brings down from heaven the blessing that makes rich and adds no sorrow.

THE CHURCH AND HER SPIRITUAL LIFE.

By REV. A. J. MACNEILL, DOAKTOWN, N.B.

The only life which the Church possesses is spiritual life. Any activity that she may show which has not its roots in the spiritual is foreign to her and will come to naught.

Those interested in the welfare of the Church often bemoan her lack of aggressiveness and her need of revival. This has always been the case. We are not now passing through any new experience. The problems for the Church to-day, though different externally, are not essentially different from those by which she has always been confronted.

The Church needs revival. The Forward Movement is an admission and a declaration of the fact. It is a revival. This thing is not of man, but of God. It must succeed.

In studying the history of the Church we learn that in the past a revival was needed when iniquity abounded, when people set their faces and their hearts against good, when there was a want of concern for the honour of God, when the "needy was sold for a pair of shoes," when "Jehoshaphat had riches and honour in abundance and joined affinity with Ahab," and when there was a lack of power in the preaching of the word.

If the statement is made that these conditions have prevailed and do prevail in Canada to-day, it should be interpreted with some reservation. That they do exist to a degree that makes a revival of the Church's life and activities not only desirable but necessary, will be admitted by all. The fact is pressing itself upon the mind and heart of the Church.

A man, weary of waiting for a train, inquired if the trouble was want of water. "Plenty of water," was the reply, "but it's not boiling."

The war has revealed to the Church her inherent capacity of accomplishment. What will enable her machinery to function? What will make the water boil? Nothing but the fire of God.

How can this vital spiritual power be secured? In the same way as of old—by prayer. That which secured the blessing of Pentecost will bring God's blessing still.

Let us learn, then, the importance of earnest, individual and united prayer for the outpouring of that gracious Spirit who is the Almighty Agent of revival, and the Church will experience such an overflowing life as shall enable her effectively to meet the conditions, problems and duties by which she is challenged.

THE THEOLOGICAL COLLEGE.

BY PRINCIPAL D. J. FRASER, MONTREAL.

I am writing of the college which I know best, but the services it renders to the Church are also being rendered, substantially, by the other colleges.

It was founded primarily for the training of ministers for the Presbyterian Church in Canada, and this is still its chief function. There are, however, certain special features of its work with which the Church is not generally familiar.

It provides a "Matriculation Class" in which tuition is free. This makes it possible for lads who are remote from High Schools and for those of more mature years who did not have early educational advantages and who could only with difficulty be fitted into the grades of the High School, to enter the University as undergraduates. The aim of the Matriculation Class is to maintain the standard of ministerial scholarship by bringing the full Arts' Course within the reach of every earnest student.

From the beginning of their preparatory course to the end of their theological curriculum, students for the ministry may register in the College, thereby enjoying the privilege of residence, which include board and lodging at lower rates than are charged for similar accommodation elsewhere in the community.

No student who is needy and deserving and who gives promise of ministerial usefulness will be compelled to abandon his classes because of financial poverty. Ways of self-support are opened up for such men by remunerative mission work during the summer vacations, and by a limited amount of preaching during the Session, and there are many scholarships and bursaries from which the industrious student may derive partial support.

Indiscriminate assistance, which might place a premium on laziness or rob the student of his self-respect, is not given, but there are always generous donors of scholarships for men who prove themselves worthy of such awards.

These scholarships are available for candidates for the ministry during their Arts and Theological Courses alike. There is no reason why a student of strong character and average ability should not earn his way through college to the ministry of our Church.

There is an ever-increasing number of students who look forward to the service of our Church as Social Settlement workers, directors of religious education, and medical missionaries; and they are admitted to the same privileges of residence and scholarship aid as the candidates for the "regular" ministry.

Apart from residence, provision is also made for the training of women, who wish to serve in any department of the Church's activity, in the classes of the University and the College, while "clinical" practice is

secured for them in the various organizations, such as Social Settlements, the Young Women's Christian Association, Associated Charities, Parks' and Playgrounds' Association, Deaconess Training Homes, which are actively at work in the community.

The Theological College also keeps in view the necessity of training a teaching ministry. Students who have the charisma of teaching are encouraged to compete for travelling-fellowships, which will give them the privilege of post-graduate study in Universities and Divinity Schools abroad. The time has surely come for the Canadian Church to produce its own professors of theology.

Some of our colleges lay great emphasis on the training of evangelists, and one, at least, is feeling its way toward preparing men for foreign mission work, especially in the far East.

The benefits rendered by a Theological College to the community in which it exists, in leavening the University with which it is affiliated with Christian ideals, in presenting the claims of the ministry upon the youth of the Church, and in making possible the work of church extension in the large city and its suburbs, cannot easily be over-rated. To any Forward Movement the Theological Colleges will make a conspicuous contribution.

THE CALL TO WOMEN BY THE FORWARD MOVEMENT.

BY REV. L. H. MACLEAN, NEWCASTLE, N.B.

Now that the Church is planning to move forward, both on spiritual and material lines, it follows that there is a special call to women if this objective is to be realized. To create a sympathetic atmosphere is a necessity to the successful accomplishment of the proposed task, and in this the help of women is essential through their refining and sanctifying influence in the community, church and home. Their influence is still most potent and the call comes to them to make their contribution to the Forward Movement.

Such a progressive movement, if it is to be a permanent and real force, must eventually have its stronghold and center in the home. A man, at his best, must recall the fact that his early days in the home contributed to his success in life. It was at his mother's knee he first worshipped. It was there he lisped his earliest prayer; there received the strength to withstand later temptations. How often has it happened that the thought of mother in the home, in those earlier days, reclaimed the "wandering boy."

Many of these family altars are now, unfortunately, broken down. Hence, a call comes to woman in this time of reconstruction to reconstruct the home by erecting or re-erecting the family altar. The persistent effort of a Christian woman can accomplish this.

This would be a great Forward Movement

in itself. A family altar, with its spiritual power, would make the home a place from which young and old would go forth into life's duties fitted and strengthened by the blessing of God. Then would the hand that rocks the cradle help to rule the world in righteousness.

Moreover, in harmony with her home ideal, a call comes to woman to insist upon men measuring up to her standards. This she can do simply through her moral influence, if fully and faithfully exercised. Through the same influence, she can aid in securing Christian legislation.

The Forward Movement, therefore, calls upon the Christian womanhood of Canada to actively throw in their influence in wiping out vice, purifying society, intensifying worship, and hastening the coming of the Kingdom in all its power and blessing. As by woman a Saviour was born unto us, so through her can His work be speedily advanced.

One need only refer to the missionary work of the Church, the field in which woman has already done such splendid work. And yet, only a minority of our women are actively interested. If the Church is to realize her full strength, all must be enlisted in its service.

Thus shall woman herself receive power, and be made a greater power at home and abroad. The world is crying for greater equality, and it does seem, in order to have peace and good-will, that a greater degree of equality must be attained. The Gospel alone can bring that to pass and through no better agency than that of women.

They must hear the call to make practical and real a true Christian sisterhood. This can only be done in imitation of Him who humbled Himself to be a friend and servant of publicans and sinners.

Thus, going forth in His spirit, not only would other women be won to His service, but men could not escape the contagion. In such a relationship to Christ, great work for Him would be accomplished, and the worker would experience a joy such as the world cannot give.

EXTRACT OF LETTER BY ONE OF OUR MISSIONARIES IN KOREA.

"The word from everywhere is that what they see is too awful for words.

"A number of churches are being burned. One, where the Christians were called together by the authorities, was surrounded by soldiers who fired among them and shot many of them. Some tried to escape only to meet the bayonet. The building was set on fire and the survivors burned to death, thirty-one in all. It is worse than the Hun, and a holocaust that cannot be beaten by the Turk.

"Torture in prison is the order of the day. Many die under the stripes they receive. It is a reign of terror, with the Christians as

marked men. Many a lash the poor Korean Christians in jail here receive, especially when they try to force them to say that the missionaries urged the Koreans in their call for independence.

"Schools are closed; our churches are still open, though they are closed and being burned in other places.

"March 4, with the first cry of 'Mansai' (practically, long live Korea!) my husband rushed down-town. He was gone about an hour. He came back crying aloud, 'My God, such a sight! Japanese coolies out with fire-hooks and clubs tearing and rending the poor, unarmed Koreans to bits!' He met my Bible woman's husband, dragged along by two coolies, his head gashed open, and one leg dragging limp."

"I saw, on March 4, the Koreans being clubbed by the Japanese fire brigade with clubs of hardwood, iron bars, long lance poles, with steel hooks on the end. These low-down men were protected by policemen and soldiers.

"All the Koreans had done was for some of them to cheer 'Mansai,' then these firemen came out and charged whenever they saw a crowd of Koreans. Men, women or children, it made no difference. They began clubbing them over the heads until the skulls were split, necks and shoulders torn, blood streaming, and were dragged to prison in this condition.

"I never was in such a position in my life. I walked through the scene, was ordered off by the gendarme captain, but would not leave.

"The sight was enough to make the poor Koreans try in some way to defend themselves, but they had not a weapon, neither did they speak an angry word; they kept perfect control of themselves. So far as we know, no Koreans have used violence. Whenever this is stated, know that Koreans have first been murdered.

"At —, near here, the Koreans were fired on by the gendarmes in the market for cheering 'Mansai,' and four were killed. At —, the same was repeated and four killed and four wounded. A woman passing by with a water jar was shot through the neck and killed.

"At —, two were killed as they cheered. The sight of blood and the dead enraged the Koreans, and they caught and bound the gendarmes in charge. He got free next day and began shooting into the houses. A number were killed and wounded. To-day, the people of that whole countryside are hunted like deer and sent to prison.

"What I saw this week was nothing to the sights in other places. That was the beginning, and it has continued. They think the foreigners egged the Koreans on, whereas the Koreans, in their dear regard for us, kept us in ignorance of their plans lest we perish. All the leaders (Koreans) of all churches are imprisoned. We meet for regular service, but half our folk are in jail."

A CARPATHIAN IN CANADA.

BY DONALD McDONALD

His home had been among the foothills of the Carpathian mountains in Eastern Europe, but he wanted to build a new home in the land of rich mines and free farms.

He came alone and found the wages good and the work plentiful in a gold camp in New Ontario.

Soon he had saved enough to send for his wife and children. "How homesick he was, no one ever knew! How eager when he knew that they were nearing Canada. And what a reunion!

It was only a shack they lived in, but it was a home! It did not face the street. It stood back on the side of a lane, and on the rear half of a lot, but they were happy there. The children were growing. One was already a young woman, and a boy was at work in the mine.

The home was decorated after the fashion of the home land; and they had neighbors from the Carpathians; so, while they were in a strange land, they were not totally strangers.

Perhaps it was natural that their distance from home made them more intensely religious. Their wall decorations were religious—Carpathian rather than Canadian. Most prominent was the picture of the pierced and bleeding heart of the Christ. They had their times of community worship, but they had no priest, nor would they accept the services of the Roman priest.

The new baby was a new joy, but their joy would not be complete until it was baptized. The Presbyterian missionary was preaching to a small congregation of Canadians when the door was opened and a dark-complexioned worshipper entered and sat on the bench near the door. Perhaps there was an odor of garlic—most certainly there was a spirit of gladness and of reverence with him.

The service ended, he asked the missionary to come with him to baptize his baby, and gladly he went. What a joyful gathering! and what an unpronounceable name for a helpless baby!

There was little to remind one of Canada there that day, only a broken effort to speak the strange tongue of the new land out of courtesy to the missionary.

They did not understand the ritual, but they offered their babe for baptism in the name of the Father, of the Son, and of the Holy Ghost; and they did understand that when they bowed in prayer with the missionary, and what an unpronounceable name for a helpless baby!

And refreshments! Cake and coffee, fruit and flowers in abundance. Their child had been baptized; their joy knew no bounds.

The missionary must hurry away; seven miles of winter roads and an evening service were before him, and the sun was low. So he shook hands with the guests and then with the family.

Their thanks were profuse, and the father left a gift in the missionary's hand to prove

his gratitude. The missionary objected, but the father insisted, declaring, in his broken English, that their joy was not complete if he did not accept a little present.

The missionary went on his way knowing that one family, at least, was happy because of his service that day.

What means this sad countenance that only a week ago had been so happy? He did not need to explain when he walked over the hill to meet the missionary. One word was enough: "Our baby!" The Angel of Death had taken away his first Canadian child. How his heart ached! His sorrow was too deep for words. Silently, he walked down into the valley where the shadow lay to the house of sadness and the home of loneliness.

The mother was torn with grief. What could comfort them? The missionary, in sympathy, bowed his head in prayer. Again, they understood, as they stood before their Father in Heaven, who heard the prayers of all—the stifled Carpathian prayers coming up to His throne with the spoken Canadian prayer....

"To-morrow," the father said, and the missionary replied, "to-morrow."

The house was full. The burning candles were one by one snuffed out by relatives or friends. The mother scattered some silver among the folds of the baby's clothing. The missionary read the service and someone closed the coffin. Such silent sorrow!....

The sleighs were at the door; soon they were on their way—nine miles through the forest roads to a lonely place where graves were made. Gently they lowered their loved one to her last little bed. "Earth to Earth," and another prayer; then the agonized grief, pent up all day, was given free expression.

Each kindly neighbor dropped in some token of love, the mother let fall some more coins about the casket, everyone sprinkled a handful of the frozen earth upon the rough box as they wept together.... The missionary did not understand the significance of the actions, but he did understand their grief, and as he stood back from the circle of mourners, felt his utter helplessness to comfort.

Next day, the father called at the manse, seemingly half in fear. Though the missionary thought that it was grief that made him hesitate, he inquired for the missionary's funeral charges.

He was amazed when he was told, "no charge at all." He offered a large fee, begging the missionary to take it; then a small fee—something!

And when, at last, he realized that the missionary had gladly helped them in their sorrow, and though he could not speak their language to tell his sympathy, he had wept when they wept, the face of the man from the foothills of the Carpathians brightened with appreciation of this new experience, and, with tears of thankfulness, he cried: "Just like Jesus."

Then he told his story of hardship, of poverty, of life-long poverty, because of

funeral fees filched from the peasants by unprincipled priests, and the missionary understood why the ministers (and members) of the Canadian Church will have to be more like Jesus if they are going to win the confidence of their new fellow countrymen.

Did somebody say, "you get nothing but a fee from them—take it"? In reply, the missionary declares, "you will get nothing else, if you do."

PERSONAL SURRENDER.

By REV. F. W. THOMPSON, LOGGIEVILLE, N.B.

"Surrender or Consecration is the voluntary offering of ourselves unto God to do His will instead of our own."

Personal surrender is placing myself—all I am, all I have—at the disposal of Jesus Christ. It is a definite act on my part. Coming to Christ, accepting of Christ as Saviour, and the surrender of the life to Christ may be, and ought to be, simultaneous.

Saul of Tarsus was met by Jesus Christ, and accepted forgiveness of sin, and in the same moment, with a glad abandon, placed himself entirely at Christ's disposal, "What shall I do, Lord?"

Henceforth, his life was one with Christ. "To me, to live is Christ." "It is no longer I that live, but Christ liveth in me." These expressions show how complete was the surrender of Paul's life to Jesus Christ. His career from that time shows the meaning, the purpose, and the results, of the surrendered life.

Surrender of the life to God rests upon two great facts,—

First,—God's ownership. "Ye are not your own; ye have been bought with a price." God owns us. He has bought us and paid the price. He claims his own.

Second,—God is the worker. Jesus says, "My Father worketh even until now and I work." Then taking all His own into partnership, He says, "We must work the works of Him that sent Me."

The great world work, redeeming the world from the power of the evil one and bringing in the reign of righteousness, is God's work. He asks us to ally ourselves with Him. He assumes all responsibility, gives all directions, furnishes the power. We yield ourselves to Him and allow Him to use us. We are God's fellow workers.

Christ's own life was a surrendered life. "I am come down from heaven, not to do Mine own will but the will of Him that sent Me." "I delight to do Thy will." He found true freedom, true power, true gladness in the will of God. He surrendered His life to God. He asks us to do the same.

For us the pathway of surrender is the path of repentance and obedience. It implies that we have accepted forgiveness of sin, cleansing from the pollution of sin. Then in simple trust and faith we enthrone Jesus as King

of our life, and give Him in all things an unquestioning obedience.

Instances of this are numerous. "Abraham, when he was called to go out, obeyed and went out, not knowing where he was going." Isaiah, when his lips were touched, and his iniquity was taken away, and his sin purged, heard the call, "Who will go for us?" and replied, "Her am I, send me." So, Saul of Tarsus, Carey, Brainerd, McCheyne, Geddies, W. J. McKenzie of Korea, and many another.

What will this mean for us?

I. Peace.

Without this surrender, man is out of harmony with himself and with God. There is disorder and dispeace. Jesus Christ removes the cause of the unrest by bringing us into harmony with God, and when in harmony with God, our wish and will wholly surrendered to Him, there is peace.

II. Power.

Surrendered to God, our work is thenceforth God working in us. "Wherefore, I labour also, striving according to His working which worketh in me mightily."

The great need to-day is power. What a lack of power in many Christian lives? What lack of power in the Church! We are doing much, and accomplishing little. We are attempting in our own strength to do the Lord's work.

If our lives were surrendered to God, His power would be manifest in us, and we would do all things through Him who strengtheneth us."

III. Progress.

"Forward" becomes our watchword. Surrendered to God, there is no misdirection, no waste of energy or resources. All is gathered up in the one great campaign for winning the war against evil.

The surrender of the life to God is the first step in the path of Peace, Power and Progress. Therein lies its great importance. Until that step is taken, we are not in that path, and we cannot enter upon it in any other way.

We naturally shrink from such surrender. It means mortification, the crucifying of the flesh. We fight against it, we go on to do in many ways and do many things, but we do not make progress.

Personal surrender to the Lord Jesus Christ on the part of Christians is the one thing necessary. When the Church surrenders to God she will become mighty to the pulling down of the strongholds of sin. The need is great, the opportunity unparalleled, the call imperative.

God wants to work wherever there is one life He can work through. The surrendered life is the only life He can use.

"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable, to God, which is your reasonable service."

"BROKEN EARTHENWARE."

BY REV. C. L. COWAN, FORT FRANCES, ONT.

Smash! Smash!

Two dull thuds of a heavy fist on a man's face resulted in blackening the window frames of that face.

It was a fight between the hotelkeeper and one of his hefty customers—not an uncommon thing in a certain part of B.C. where I had the pleasure of laboring as a missionary.

Often I have slept at the "hotel." "Hotel" it was called; but I have seen cleaner places in some houses that stuck out the sign "Roomers" in discredited streets in Glasgow.

A bullet mark used to be pointed out with special pride in the barroom. A man had been killed there years before.

It was the proprietor of the above-mentioned place, who was the receiver of the gift related—a pair of black eyes. He was a son of Sweden, fair of skin and hair, with broken accent. A generous, jolly scrapper, who feared nobody, and would give to anyone in need.

I rather liked the big rascal. That very Saturday afternoon, before the fight, I saw him and extended an invitation to a service in the little school-house next day.

"I sure come," he said.

"Bring the boys about the hotel with you," I further requested.

"Sure!"

Somehow, I could rely on the big chap. Down beneath his coarse exterior, there was a decent streak; and as I think of him, and hundreds like him, I feel that our method of approach was not always the most happy. We so often slammed their bad habits, without appealing to their latent desire for good, and often their active goodness.

Had I my way I think I would compel every student to read Jerome K. Jerome's "The Passing of the Third Floor Back" before he graduated. You will remember what the Jew said to the Stranger after the change:—"You have always taken it for granted, Sir, in all our conversations, that I was a fine fellow, in sympathy with fine ideals, but that is not what surprises me; it is to find—that you are right!"

What a lesson!

I have too patently digressed; but for a long time I have wished to say the above. All I started out to remark was that the hotelkeeper had his good points, and they were as evident as his bad ones.

I got to the school on the Sunday afternoon. About forty regular worshippers had gathered; but no sign of my friend. I looked out and saw a crowd of men coming over the brow of the hill. Nearer they came till they reached the door. The hotelkeeper was leading. He wore a shamed look; and two beautiful "keekers" decorated a rather rubicund countenance.

Not all the men who followed him, it

could be plainly seen, had been sober the night before; but they bravely, one and all, crowded themselves into the little room. In that lot was a man I am destined never to forget!

Somehow we got through the little service, and ere I left I was drawn aside by a roughly clad lumberjack. I can see him yet as we stood aside from the others. Deep emotion moved him.

"I was not," he concluded huskily, in refined tones, "always thus. I was brought up aright. I trained to be a minister in Queen's; but I—I fell! I broke my mother's heart" I pointed the poor chap, now nearing middle life, to the Saviour whom he had betrayed, and left him to make his peace with God. I never saw him again, though I visited many camps afterwards; but I pray that the wanderer reached home.

Hundreds there are still of a similar character, out in our lonely mountain ranges and on our prairies, and to young men who would make a life rather than a living, I would emphatically say, "There's your challenge!"

WHAT IS MEANT BY COMMUNITY SERVICE?

In any community there are a number of factors which largely determine how the people in that community have to live.

Take for example the influence of education, religion, amusement and recreation, housing conditions, hours of work, sanitation, etc.

The Church does not exhaust her function when she has done all that lies in her power to lead her own members into an abundant Christian life, nor has she finished her work when she has taken a share in the evangelization of the world. She has a duty towards the community.

What is there about any of these community forces that is unwholesome or could be improved? Are any of the helpful agencies in our community meeting obstacles that we might help them to overcome?

The church should seek to paralyse any agency that is having a harmful effect on the community. She has done this in connection with the bar-room.

She should seek to improve any agency that is not doing its best possible for people.

She should seek to make up any obvious deficiencies in the community life. For instance, our own community provides very little in the way of recreation or amusement. Could we not put through a series of entertainments which would not simply be a means of making money—we do that now—but which would introduce into the life of this community a new, helpful recreational factor and thus render a community service?

How shall we help the transient? Many people come into the district just for a couple of months and then move out again. How should we seek to help these people?—From St. Enoch's Church Monthly, Toronto.

The Children's Record.

SOME QUESTIONS FOR YOUNG MEN AND WOMEN OF TEN, MORE OR LESS.

Question—What is a Church ?

Answer—As commonly used, the word means a number of people who profess to believe in Jesus Christ, and are banded together for His service.

Q.—What is His service for which they are thus banded together ?

A.—To do good to others as they may be able, to tell others everywhere about Him and win them also to Him.

Q.—Why do they wish to tell others about Him ?

A.—Because He commanded it; and because He is the only One who can save the people of the world from their sins, and make the world safe, peaceful, happy and free.

Q.—How does a Church tell people in far away lands about Jesus Christ ?

A.—It finds some of its number who are willing to go to these people to teach them, and then it gives money to send them and support them there. In this way, the whole Church shares in the grand work.

Q.—What are the people called who go away to teach others about Christ ?

A.—Missionaries, "sent ones," from the latin word "mitto," I send. Christ sends them and the Church sends them.

* * *

Q.—To what Church does this, your RECORD, belong, and you, its readers ?

A.—The Presbyterian Church in Canada.

Q.—Why is it called Presbyterian ?

A.—Because, when Christian churches began, they were directed by the Apostles to choose presbyters (the Greek word for elders), to manage their affairs. Hence, this Church is called the Presbyter Church, or Church of the Eldership. This was also the plan of church management in the Old Testament times, by choosing "elders," the elderly men of the people. Find out where elders are mentioned in the Old and New Testaments.

Q.—Is there a Presbyterian Church anywhere except in Canada ?

A.—Yes, the Presbyterian Church is world-wide, found in every land.

Q.—What is the world's youngest great Presbyterian Church ?

A.—Perhaps the youngest is "The Presbyterian Church in China," organized a year or two since, and representing the Presbyterians among four hundred millions of people.

Q.—How large is the Presbyterian Church in Canada ?

A.—It contains, by last report, 190,535 families, with probably more than a million people, men, women and children. Of these, perhaps one half are young people, like yourselves; the children of to-day, but the men and women of to-morrow.

Q.—Has this million of Presbyterians in Canada any particular country where they are teaching the people about Jesus Christ Who can save men from their sins ?

A.—Yes, the different Churches, all over the world, have divided up the heathen world so that each Church may take its proportionate share, and the number assigned to our Church is fifteen millions or more.

Q.—Where are these more than fifteen millions whom our one million Presbyterians in Canada have to tell about Christ ?

A.—They are in our seven foreign mission fields, somewhat as follows:—

250,000 East Indians in our two fields of Trinidad and British Guiana.

3,150,000 East Indians in Central India.

1,900,000 Koreans in Korea and Manchuria.

1,200,000 Chinese in North Formosa.

1,500,000 Chinese in Canton Province, South China.

8,000,000 Chinese in Honan Province, North China. * * *

Q.—If we do not tell these people about Jesus Christ, who will tell them ?

A.—No others will tell them. These fields are left to us to care for and we are entirely responsible for them. All the other Churches have their own millions to care for.

Q.—Are there fifteen millions of adults in these fields ?

A.—No. Just as about half the one million Presbyterians in Canada are children, so probably half the fifteen millions of heathen in our foreign fields are children, and are depending upon the children of Canada to send and tell them about Jesus.

Q.—How many missionaries are there now from our Church in Canada in all these foreign fields ?

A.—About one hundred men, ministers and doctors; about ninety married women, wives of missionaries; and about eighty-seven unmarried women, doctors, teachers and evangelists.

Q.—Is this number sufficient for the work ?

A.—No, there are not half enough, and some of them have been there for many years, up to forty years or more, and will soon be unable to work any longer, so that many more are needed.

Q.—Why are there not more sent ?

A.—There are not enough men and women offering to go, and there is not enough money given to send them. Our Church is not doing what it ought to do.

* * *

Q.—In what way can more be sent and all these people learn to know about Christ ?

A.—Only you young people can answer that. All additional missionaries must come from among yourselves. Upon you rests the responsibility for giving the Gospel in the future to these fifteen millions.

Q.—But what can I do, so young ?

A.—You can give yourself, to be and to do what Jesus would have you be and do. Perhaps you may be one of those who can go, and whom He wishes to go. If not, you can be one of those who can help to send others.

Q.—What is one of the grandest investments of a life, if one can make it ?

A.—To be a foreign missionary.

Q.—What is the greatest question you can ask yourself in life ?

A.—“Lord, what wilt Thou have me to do ?”

Q.—What great missionary once asked that question ?

Q.—What was the result in his life ?

HOPELESSNESS OF HEATHENISM.

BY J. C. R. EWING, D.D., LAHORE, INDIA.

On a journey in India, I passed a decrepit old man bearing on his back a funnel-shaped basket. Bent almost double with age and his burden, he came tottering to our camping place, and proceeded to untie the thongs which fastened the basket.

He took a cloth cover from the basket, and leaning the receptacle against a bank, there came tumbling from it his poor old wife.

He had walked several hundred miles in this way and still had several other hundred before he reached the Ganges River, where it comes out from the eternal snows.

He said to me, “Life is over for us, the children have the property, and there is nothing left for the two of us but to go where the holy river comes forth, and have our sins washed away.”

A picture full of pathos of the old, superstitious, unbending faith of millions of India's people who are trying to know what they ought to do in order that in the life which follows there may be something better than what they now have.

(Boys and girls, one of the grandest uses to make of a life is to go as a missionary to tell these people of Jesus, who is the only Saviour from sin; and the next greatest thing, if you cannot go, will be to help send others. Who of you will go, and who will help to send ?—*Ed.*)

A BOARDING SCHOOL CLOSING.

BY MISS C. GARDNER, NEEMUCH, INDIA.

Dear Girl Readers of *The Children's Record*,

Let me tell of the annual closing of our Girls' Boarding School here, where little girls of India are taught who would otherwise grow up in ignorance of all that makes happy your life at home.

Usually we can rely on dry weather, so plans were made to have the closing, according to custom, out of doors.

But, on the very day chosen, heavy rain fell, and the ground was still too damp, when the appointed hour arrived, for the children to sit on it. We had, therefore, to change our plans, and use one of the rooms instead.

The weather cleared in time to enable a number of guests to come. Among these were a few of the European residents, seven or eight soldiers who are interested in our mission work, several Parsi girls, a few Hindus, and practically the whole Indian Christian community.

The programme consisted of various items presented by the children: Scripture verses recited by some of the smallest children, motion songs, a couple of English songs by the older girls who are studying a little English.

One of these songs was “Baby's Boat's the Silver Moon,” and another, “The Little Flowers came through the Ground”—the latter especially chosen as it was the Easter season—and a dumb-bell drill by the older girls.

Then, the results of the examinations which had just been held were read, and prizes awarded.

The latter included a prize, in each class, to the child who came out first, and special prizes for Bible Study, sewing, drill, tidy desks, etc.

Two prizes were given to the big girls who best looked after the little ones put in their charge.

The next event was the distribution of diplomas, certificates, etc., to those who had learned and correctly repeated the scripture passages required to win them. Quite a number were successful.

The day ended for the children with the excitement of packing their little tin trunks or wooden boxes, as the case might be, for the home journey.

The next morning most of the children left for their two months' holiday at home, and great rejoicing there was, for it was ten long months since they had seen their own people.

The holiday Sunday is destructive of popular morality, because it is hostile to religion, which is the root of morals. It entices the youth away from the church, the Sabbath-school, the home, which are the sources of moral instruction and influence.—*Josiah Strong.*

SAVED BY A BABY.

A STORY OF THE BOXER OUTBREAK IN CHINA.

It was the summer of 1900, when all the world held its breath and waited hopelessly for news from far away Peking.

In the very heart of this crowded city lived a baby with his young mother, Wen Rung. She was a graduate from one of the mission schools and had married one of the native preachers.

At this time her husband had hidden himself in a distant part of the city because his life was sought, and he thought his presence would bring added danger to his wife and baby boy.

So the mother and child were alone though he sent them frequent messages, and sometimes at night he would steal back to his home for a short time. These secret meetings, however, had to be very brief.

Before long that which they had dreaded took place, The Boxers, with their keen scent for "secondary devils," as they called the native Christians, discovered the mother and child, and carried them off to one of their temples where already many other Christians were waiting to be sacrificed to the Boxer gods.

Every day the Boxer leaders, with their long swords flashing at their sides, took out little groups of prisoners and ended their sufferings on the altar. But in some way Wen Rung and her boy were overlooked and lived in this wretched place for a month, not knowing what day their turn would come.

At last they were ordered out to the place of sacrifice, but before this a decree had been issued that all children under ten years of age should be spared, since "they had committed no crime." So a rough Boxer stepped up and started to pull the child out of his mother's arms.

The baby boy of two short summers clasped his chubby dimpled hands tightly behind his mother's neck, and cried as though his little heart would break.

Could it have been pity that made that murderous Boxer hesitate? Whatever it was, he scowled angrily, muttered, "Not now; another time," and passed on.

A few days later they were again taken with the other prisoners to the altar. Again the child clung wildly to his mother and cried when anyone else came near. Again this murder was postponed.

Finally, in the chill grey of the early morning, the last group of captives were taken out to be killed. Wen Rung, with her baby, stood at the end of the line.

Before the human fiends had fairly begun their sacrificing, while they were still performing their rites and incantations, the boom of a cannon came clear above the din

of their revelling. Then came another thundering sound, and another, in quick succession.

The foreign troops, "the white devils," were at the gates of their city, ready to wreak swift vengeance for the countless crimes they had committed. With no thought but that of personal safety, the brave company of "invulnerable Boxers" fled in all directions!

Soon after, Wen Rung, with her baby in her arms, found her way to the foreign legations, and to her friends, and there she told the story of her sufferings and her marvelous escape.—Presbyterian Banner.

THE SHEPHERD BOY'S PRAYER.

A little shepherd boy had to keep watch over the sheep, and could not go to church. But in his heart there grew up a longing to pray to God as they were doing in church.

He had, however, never been taught any prayer, and so kneeling down, he began with closed eyes and folded hands saying the alphabet, "A, B. C. D." and on to the end.

"What are you doing, my little man?" asked a gentleman passing by.

"Please, sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of my sheep, so I thought if I said all I knew He would put it together and spell all I wanted!"

"Bless your heart, my little man! He will. When the heart speaks right, the lips can't say wrong."

HOW A YOUNG MAN WAS SAVED.

One night many years ago, two young men were put into the same room in an English country inn.

One of them was a heedless, thoughtless youth. The other, when the time for retiring came, quietly knelt down beside the bed and prayed in silence.

His companion was strangely impressed. Fifty years afterward he wrote: "That scene, so unostentatious and so unconcealed, aroused my slumbering conscience and sent an arrow into my heart.

The result was the young man's conversion to God, followed by long years of service as a Christian minister and as a writer of books which have greatly blessed the world. "Nearly half a century has rolled away," he wrote again, "with its multitudinous events, but that old chamber, that humble couch, that silently praying youth, are still present in my imagination and will never be forgotten."—Sel.

THE LIE SHE NEVER FORGOT.

"Auntie May, why is it you always make such a fuss over every teeniest little fib? One would think it was a dreadful sin the way you go on about it."

"Come around here, dear, and I'll tell you about the lie I once told, the results of which make me hate even 'the teeniest little fib."

"I was only a very little girl, not more than five years old, and my sister, your dear Aunt Jean, was a year and a half older. Your Uncle Jack was next older.

"This particular day we three sat on the old garden fence, watching a stout, bustling lady who lived just across the other side of our garden, and whom, for various reasons, we all three heartily disliked, although she really was a very worthy person.

"As we three sat there on the fence she came around the corner of the house and spoke rather sharply to us, when Uncle Jack said to me, 'May, tell her she's an old —'; and the name he uttered was so rude and naughty I can't tell even you."

"But, Auntie May, you didn't say it?"

"Yes, dearie, I did; and just then your grandpa came out and caught the words, but did not know which one of us was guilty.

"Children," he said, "which of you said that?" Terrified lest we should be very severely whipped, your Uncle Jack, who was usually brave and honest, in a panic turned and whispered to me, 'Tell him Jean said it.'

"Your grandpa looked so stern that Uncle Jack's terror was intensified in my own heart, and before I could think I called out, regardless of results, 'It was Jean, daddy.'"

"Daddy, I did not—oh, I did not, she indignantly denied.

"But cowardly fear had gripped both Jack and myself, and we repeated our accusation. Poor little Jean, always gentle, delicate and sensitive, burst into tears, and again denied it.

"Who did say it, then? I'll punish whoever did so you won't forget it in a hurry," said grandpa, who, though the kindest of daddies, had a very quick temper.

"Had he only stopped to think, he would have sensed our fears, and by patience and kindness could have won the truth even then.

"But, seeing his anger, we were too scared to confess, so held to our cruel, cowardly story, and, to our horror, your grandpa took Jean into the house, and in a few moments we heard the sound of a blow, followed by a pitiful cry, and then a sobbing, choking plea:

"Don't, daddy; oh, please don't! I didn't say it."

"Who did say it, then?"

"But the loyal little lips refused to speak, and we heard again that awful sound of blows, and then grandpa's voice;

"Answer me, or I'll make you; I'll whip you till you do tell me the truth."

"Gracie, dear, I can't tell you all—those cruelly unjust blows, the utter misery of our wicked, terrified hearts; Jean's sobs and pleading cries; grandpa's determination to make her yield—I can't forget it. I can scarcely bear to go on."

"Grandpa punished her until, in sheer desperation, she lifted her white, agonized face to his and, scarcely able to speak at all, confessed to my sin—mine and Uncle Jack's.

"Then, at four o'clock in the afternoon, she was put to bed, with no supper, where she sobbed herself into a fitful, heart-broken oblivion.

"But not once did she accuse either of us, and when (unknown to daddy, who had forbidden anyone to go near her) I crept up to her bedside and found her sobbing, sobbing, such pitiful, tearless sobs, I thought God would surely punish me in some dreadful way. Yet fear of my lie and the possible results to me should I now confess kept me silent."

"Auntie May, you did tell. You didn't let Aunt Jean cry herself to sleep with no supper and knowing you just made her tell a lie?"

"Little Gracie," and auntie's voice was very low and very sad, "not for long years did we confess, nor did she ever tell.

"When finally your grandpa learned the truth, it was too late to punish us, but it almost broke his heart to think he had forced her to lie to save herself.

"I have seen him cry many a time as he would tell this story to others. Do you wonder, Grace, that auntie hates a lie, even a 'little bit' of a lie, even what you call a *white* one?"

STORY OF A CANADIAN LAD.

"Was I a Christian? Not me! I was wild and going to the devil.

"But one night I was wounded and lay in a deserted shell hole, shot through the thigh and unable to move for fifteen hours.

"I was feeling for a cigarette in my pocket to ease the pain a bit, but all I could find was a little pocket Testament which some one had given me, but which I had never read.

"I managed to get it out and, thinking it might be my last hour and that I might never be found, I started to read to try and forget my wound. I read the twenty-seventh chapter of Matthew, and, sir, that little book changed my life. I have read a chapter every day since then.

"Yes, I say my prayers on my knees in the tent now. Another boy has joined me this week; and the language in the tent is getting better. I'm off to the front to-morrow to take my turn again. But I'm no longer alone up there in the trenches. It's different now."—*Ex.*

Our Church Calendar

MEETINGS OF CHURCH COURTS.

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward to the Official Record of the Church all Calls, Inductions, Resignations or Deaths in the Ministry. Also notice of Meetings of Presbytery or Synod so soon as appointed.

The General Assembly.

Ottawa, 1st Wed., June, 1920.

The Eight Synods.

Maritime, Pictou, 1 Tues. Oct.

Montreal-Ottawa, Montreal, 2 Tues. Oct.

Toronto-Kingston, Toronto, 2 Tues. Oct.

Hamilton-London, Brantford, April 28.

Manitoba, Winnipeg, 2 Tues. Oct.

Saskatchewan, Regina, 1 Tues. Nov.

Alberta.

British Columbia, Vancouver, 1 Tues. May.

Presbyteries Received.

Abernethy, Abernethy, Feb.

Battleford, Battleford, 3rd Tues. Feb.

Brockville, Brockville, 1st Tues. Dec., 2.30.

Inverness, Port Hawkesbury, 11 Nov., 11.30.

Lacombe, Wetaskiwin, July.

Lindsay, Lindsay, 9 Dec., 10.30 a.m.

Minnedosa, Minnedosa, 2nd Tues. Feb., 2.30.

Miramichi, Newcastle, 9 Dec.

Montreal, Montreal, 11 Nov.

North Bay, North Bay, March.

Peterboro, Peterboro, 9 Dec., 9 a.m.

Saugeen, Palmerston, 2 Dec., 10 a.m.

Toronto, 1st Tues. every month.

Calls from

Elmvale, Ont., to Mr. R. M. Hanna, of Hartney, Man. Accepted.

Dugald, Man., to Mr. A. Hood, of Carberry, Man.

Red Bank, N.B., to Mr. Wm. Girdwood, of St. Croix, N.S.

Yorkton, Sask., to Mr. J. E. Thompson, of Wiarton, Ont.

Lipton, Sask., to Mr. J. P. McInnis.

Athelstan, Que., to Mr. E. E. Mowat, of Chipman, N.B.

Union Church, Sedgwick, Alta., to Mr. D. J. Scott, of Conquest, Sask.

Carmichael Church, Regina, to (Capt.) Jas. Whillans, of Balmoral, Man.

Dale Church, Toronto, to Mr. H. A. Berlis, of Rhodes Avenue Church, Toronto.

St. John's Church, Toronto, to Mr. T. A. Rodger, of Sydney, N.S.

St. Andrews Church, Ottawa, to Mr. G. G. Kilpatrick.

St. Andrews, Kamloops, B.C., to Mr. H. R. McGill of Vancouver, B.C.,

Inductions into

Joliette, Que., Aug. 12, Dr. Andrew Patterson.

Merritton, Ont., Sept. 9, Mr. Geo. Extence.

North Brant, etc., Ont., Sept. 19, Mr. S. G. Steele.

Northern Community Church, Toronto, Sept. 21, Capt. Ronald MacLeod.

Ivan and English Settlement, Ont., Oct. 1, Mr. N. A. Campbell.

Robertson College, Edmonton, Oct. 1, Dr. John Miller.

Crinan, Ont., Oct. 2, Rev. A. L. Carr.

Duff's Church, Puslinch, Ont., Oct. 9, Mr. Stuart A. Woods.

Resignations of

Aeton, Ont., Mr. J. C. Wilson.

Minitonas, Man., Mr. G. M. Philips.

Dracon and Metz, Ont., Mr. W. J. Taylor.

Fleming, Sask., Mr. J. Leishman.

Providence Bay, Mr. Wm. Munro.

NEED OF CHRISTIAN WOMEN.

The world needs Christian women, pure, unselfish, consecrated women who stand firm against the spirit of unbelief, of worldliness, of greed and of cunning that so soon demoralizes a people.

Years ago the sainted daughter of a Christian mother went to the home beyond.

A young man, who knew her but slightly, writing of the beautiful soul, said: "I thank God I ever knew her and for the impress of such a life as hers." Christian woman, can this be said of you?

Above all, oh mothers, so fill your child-

ren's minds and souls with Bible truths and the dear old hymns of the ages that there will not be left room for doubt and unbelief to enter.

Teach them, more persistently than ever, that love of self will deaden all high impulses and crush every noble aspiration.

Far away through the vista of many years I see a little child kneeling at a mother's knee. I see a mother's hands folded on the little head and I hear a mother's voice pleading, "Heavenly Father, bless, oh bless my child."

I thank God for that memory, for I was that little child and she was—my mother.—Ex.

The Church Funds, West.

SUMMARY OF RECEIPTS.

	During September	Jan. 1 to Sept. 30
Home Miss., Soc'l Service.	\$1,745.07	\$34,783.28
Foreign Missions.....	2,152.65	54,492.73
Widows' and Orphans' Fd.	34.00	787.25
Aged Ministers' Fund.....	31.00	878.00
Pte.-aux-Trembles	904.00	3,749.50
Deaconess' Training Home	12.22	245.71
S. S. & Y. P. S.....	645.00	1,215.30
Montreal College.....	12.00	211.00
Queen's College.....		123.00
Knox College.....		381.00
Manitoba College.....		150.00
Saskatchewan College.....	12.00	427.00
Robertson College.....	15.00	164.00
Westminster Hall.....		73.00
	\$5,562.94	\$97,680.77

RECEIVED DURING SEPTEMBER.

At the Presbyterian Office, Toronto,
By G. Tower Fergusson, Treas.
and divided among the Funds
as directed by the donors.

Ontario	
Ottawa, Wmstr.	\$50.00
Corbetton.....	24.00
Beechwood.....	215.00
Tor, Wmstr.....	1,500.00
Tor, Dovercrt.....	500.00
Rv J M Macgilvry.....	8.20
Lancaster, St And.....	350.00
Roslin.....	5.00
Teeswater.....	250.00
Seathr.....	108.00
Beckwith.....	50.00
Brantford, Zion.....	2,000.00
Rodney ss.....	16.80
Rylstone.....	20.00
Tor, Dovercrt ss.....	150.00
Aylmer, Knox.....	100.00
Kirkton.....	95.00
H S Johnston.....	100.00
West Williams.....	53.00
J F Munro.....	250.00
Latona.....	65.00
Robert Little.....	12.50
J M Nicol.....	9.15
Perth, Knox.....	290.00
E Victoria Johnsn.....	6.25
Hullett.....	151.00
Warwick.....	60.00
Midland.....	314.00
Mrs A Mowat.....	50.00
Walkerton.....	700.00
Kemptville.....	94.30
Ham, Central.....	3,000.00
Galt, Cent. blbrd cl.....	40.00
Embro.....	370.00
Sutton West.....	100.00
Wawanosh.....	90.00
Palmerston.....	103.00
Galt, 1st.....	540.00
Guelph, St. And.....	150.00
Chesley.....	400.00
Tor, Riverdale.....	272.00
Roslin.....	12.00
Kv Dr. Mitchell.....	5.00
Fairfield.....	27.00
Sonya ss.....	5.30
Port Colborne.....	8.00
Markham, gld.....	25.00
Schomberg.....	16.00
Mr. Hart.....	60.00
Port Stanley.....	75.00
Est. Fredk. Welsh.....	500.00
N Mornington.....	325.00
Mr. Mrs W D Lockie.....	300.00
Clinton.....	32.05
Est Mary McPhrsn.....	4,500.00
Ottawa, Erskine.....	1,200.00
Oro, friend.....	15.00
Kinburn.....	40.00
Glencoe.....	400.00
Baldrsn, Drumnd.....	300.00
Weston, Old.....	100.00
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Leaskdale, Zeph.....	65.00
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W Adelaide.....	21.00
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Peterboro, St Pa.....	900.00
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Tor, Dufferin.....	75.00
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Summerstown, ss.....	15.00
Russell ss.....	11.00
Renfrew ss.....	13.00
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Bowmanville.....	11.00
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N Mornington.....	35.00
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Scotstown.....	\$40.00
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Westmont, Mel.....	200.00
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Cummings.....	20.00
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Nova Scotia	
Rev J A Forbes.....	\$7.70
P. E. Island	
N Rustico.....	\$535.00
Miscellaneous	
W M S.....	\$25,000.00
Per Agent, Hx.....	234.00
Rv Dr A Black.....	20.00
In Memoriam.....	22.00

The Church Funds, East

SUMMARY OF RECEIPTS.

	During Sept.	Feb. 1 to Sept. 30
Foreign Missions.....	\$1,629.25	\$7,325.62
Home Missions.....	409.00	4,736.15
College Fund.....	415.00	7,179.31
Aged Ministers' Fund.....	60.00	143.00
Pte.-aux-Trembles Scs....	571.00	858.00
Home Missions, West.....	10.00	549.00
S. S. and Y. P. Soc.....	44.00	91.00
Assembly Fund.....	3.19	5.64
Bursary Fund.....	29.00	804.00
Library Fund.....	241.78
Widows' & Orphans' Fund	17.00
Social Service.....	9.00	183.00
	\$3,170.44	\$22,133.50

RECEIVED DURING SEPTEMBER

At the Presbyterian Offices, Halifax,
By Rev. Thomas Stewart, D.D.,
and Divided among the Funds,
as Directed by the Donors.

Acknowledged. . .	\$18,963.06	Interest.	49.25
Rv J C MacDonald. . .	20.00	A Friend.	1,000.00
McGillvry Grant. . . .	50.00	Truro, First.	500.00
Waverley.	8.00	Mrs G McCurdy. . . .	100.00
Leitches Creek.	11.00	Country Hrbe Cr Rds. .	10.00
Rv Wm McLeod.	10.00	Mechanic.	5.60
W River, St Mary's. . .	10.00	Waterford.	10.16
"W C M".	25.00	Markhamvil.	13.07
Gordon S Stairs.	50.00	Andover, Lilley, Glad-	
Glenelg E R St Mary's. .	7.00	wyn.	14.81
Merigonish.	100.00	Dundas.	85.30
Westchester.	9.00	Annandale.	19.70
Nashwaak, Stanley. . .	10.00	Cape John, Cariboo	
Waverley.	7.00	wms.	10.50
Moser River.	6.80	Bethany ss.	3.00
S Richmond.	21.00	Lower Onslow ss. . . .	12.00
Mabou.	10.00	Lorneville ss.	8.00
Rv H A Kent Rfd.	300.00	Rothsay ss.	16.00
Wood Islands.	16.00	McKinleyvil.	13.25
Westchester.	7.00	North Rustico.	535.00
Rose Valley.	25.00		
Bridgewater.	35.00		
Carleton, N B.	12.00		
Windsor, S S.	15.00		
			\$22,133.50

"I KNOW WHAT HELL MUST BE."

In a dream not long ago a friend told me that she had her first realization of what it might be to be a lost soul.

She seemed to be in a wide and stately house with many rooms and sumptuous furniture. There were throngs of people moving to and fro, all absorbed on their own pursuits. She saw an old acquaintance and moved toward him, putting out her hand in greeting. He did not see the offered hand, looked at her with an air of indifference, and turned away. "I am too busy to speak to you," he said.

Everywhere it was the same. People were like ivory balls, distinct, not touching one another, not interested.

The place grew lonely, silent, the crowds passing and repassing, none caring for the rest among the many composing them. She grew to understand that the crowds were not bound by any common feeling. Each individual was separate; each was thinking only of himself.

Bye and bye, her dream changed. She found herself out of doors, still alone, but now she was on a gloomy hillside, with fields stretching away on every side. She stepped along, hoping to meet some one, but there was no other person in sight.

Presently her progress became a struggle. Her feet sank deep. She was drawn on and on toward a swamp, which yawned to engulf her.

Awakening, the sweat of exhaustion stood on her forehead. "Now," she said, "I know what hell must be: It is loneliness; it is selfishness; it is absence from God; it is utter destruction."—Sel.

Absence from God, going away from Him is men's own doing. A man makes his own hell.

Only as a nation is steadied, guided and inspired by Christian principles will it fulfil its destiny; otherwise it will pass the way of other nations which have perished from the earth. It can only have these principles when they are taught in the home, and their teaching in the home is never complete without a family altar.

The world was never less in need of increased machinery in the Church, and never more in need of the pressure and power of the Holy Spirit to convince the world of sin and judgment, and to lead men into the truth as it is in Jesus, which makes men free and sanctifies, them, through faith in the Son of God.

The Presbyterian Record

The Official Monthly Record of
The Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

Price yearly, in advance.

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Of all people, none has greater influence for good in a community than those who read this paper.

The very fact of being a subscriber to it implies character.

It is for this reason, therefore, that a Special Appeal is being made to you to buy Victory Bonds.

Canada needs the force of your example to persuade others to buy.

Your reading of the daily and weekly newspapers will have made you familiar with all the business and patriotic reasons for investing.

The security you know is perfect, and the interest rate exceedingly good. So you have every reason to buy them yourself and to advocate their purchase.

Use your influence for the welfare of Canada and urge everybody you know to

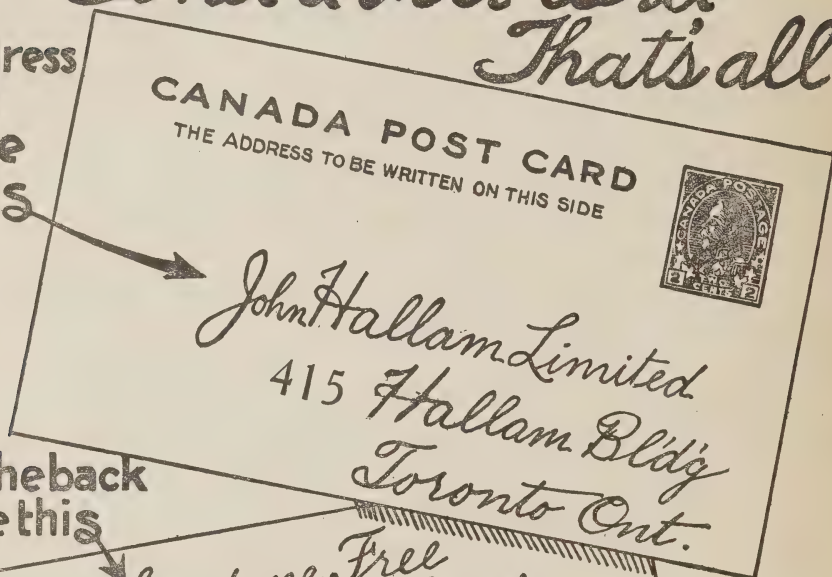
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PULPITS, POLITICS, ETC.

If the church is to be turned into a forum for the discussion of public questions, then the members of the congregation should be permitted to take part in the debate as well as the minister. A good many persons may disagree with him, and they should have a chance in that case to say their say.

What the result would be, so far as religious service is considered, is obvious. We do not believe it would add to ministerial influence or dignity to substitute the fourteen points for the Ten Commandments, or the League of Nations for the Gospel of Christ.

Certainly it will not add to public respect for the clergy to have them get up in their pulpits and denounce those who disagree with them on public questions.

That may do for the political stump, but it will not tend to increase confidence in those representing religion who go in for this sort of thing.

As citizens, clergymen have a right to their own views. As ministers in their pulpits, they are supposed to represent their church and the Scripture truth for which that Church stands.—*Baltimore Sun.*

BE SURE YOU ARE RIGHT.

Belief in one's self may at times be too strong—

Some boys think they are right, who are far in the wrong;

So they lose in the end. It were better instead

To make sure they are right ere they venture ahead.—In "*The Comrade.*"

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GLEANINGS.

Happiness does not lie in our lot, but in ourselves.

The better one knows himself the more respect he has for other men.

To rest content with results achieved is the first sign of business decay.

Keep the home (altar) fires burning, should be the practice of every Christian.

Nothing will ever be attempted if all possible objections must be first overcome.

A lie has no legs, and cannot stand; but it has wings, and can fly far and wide.

No prayer takes hold of God until it first takes hold of the man who offers it.

No one ever died poor who regarded a good name as a part of his estate.

Nothing sends one farther toward Christ than helping some one else toward Him.

Life is a preparatory school where the student must make good if he is to go higher.

It is harder to mount the stool of repentance than it is to climb the ladder of fame.

Our duty is to be useful—not according to our desires, but according to our powers.

True humility is not having a poor opinion of ourselves, but having a high opinion of God.

Protestants in Italy increased from 66,000 to 123,000 in the decade between 1901 and 1911.

Optimism which fosters inaction may be as harmful as pessimism which leads to despair.

Liberal theology is an effort to reach heaven by some other route than the Ten Commandments.

Success in life is not so much a matter of talent or opportunity as of concentration and perseverance.

Drop the subject when you cannot agree; there is no need to be bitter because you know you are right.

There is a vast difference between an offensive militarism of autocracy and a defensive militarism of democracy.

Sunday sports have always proved a dangerous experiment in their influence upon character, homes, and citizenship.

Concentrate all your thoughts upon the work in hand. The sun's rays do not burn until brought to a focus.—Alexander C. Bell.

The work of winning the world to Christ is the most honourable and blessed service in which any human being can be employed.

Be noble—that is more than wealth; do right—is more than place; then in the spirit there is health, and gladness in the face.

Illiteracy varies from forty to eighty per cent. in the Latin-American republics where Rome has controlled education for four hundred years.

All life is a school, a preparation, a purpose; nor can we pass current in a higher college if we do not undergo the tedium of education in this lower one.

Never bear more than one kind of trouble at a time. Some people bear three—all they have now, all they ever had, and all they expect to have.

The beauty of the house is order; the blessing of the house is contentment; the glory of the house is hospitality; the crown of the house is godliness.

How much wiser would we be if we could view life from the vantage point that we will occupy when our years are spent. How many mistakes we would avoid.

Don't be content with doing only your duty. Do more than your duty. It's the horse who finishes a neck ahead who wins the race.—Andrew Carnegie.

Happiness is not an outside thing which no one can buy or beg, borrow or inherit. It is something that you must first create and then maintain; it is the child of your own heart and brain.

A boy of twelve and a man past seventy years of age were received together into the Church on confession of their faith in Christ, "In one case a soul was saved to the Kingdom; in the other both a soul and a life."

So long as there is work to do there will be interruptions—breaks in its progress—And it is a part of one's character growth to bear these timely or untimely interruptions without any break in good temper or courtesy.

A century ago there were one hundred Protestant missionaries on the field; to-day there are 18,000. A century ago four-fifths of the world was closed to the Gospel; now all the world is open. And with the open door comes a tremendous responsibility.

The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA



VOL. XLIV.

DECEMBER, 1919.

No. 12.



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HEAD OFFICE—WINNIPEG

MEDICAL MISSIONARY WANTED.

The Board of Home Missions and Social Service is desirous of securing the services of a medical missionary for the rural district south of the Grand Trunk Pacific Railway, in the vicinity of Francois and Ootsa Lakes, B.C. Duties to commence about the first of October.

For further information apply to the Secretary of the Board, Rev. J. H. Edmison, Confederation Life Building, Toronto, Ont.

ANNOUNCEMENT.

Any families in the Church who have been bereaved in this war and who have not received a copy of the Assembly's Memorial Sermon may receive one by applying at the office of the Chairman of the National Service Committee, 1001 Excelsior Life Building. We have a number of copies still on hand and would like each of the bereaved families to have one.

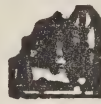
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The Presbyterian Record

VOL. XLIV.

DECEMBER

No. 12

THE CONQUEST OF CANADA.

"Veni, Vidi, Vici," "I came, I saw, I conquered," was the old Roman General's despatch home, telling of his successful military campaign on the far-off confines of the Empire.

Never before in human history did that old message find such fulfilment as in the recent visit of the Prince of Wales and his conquest of Canada. Caesar's victories were by the sword over an unwilling foe. Prince Edward's was a conquest of hearts and wills, the only conquest that is real.

His drive along a crowded street in Halifax, Victoria, or anywhere between, left behind him conquered throngs, and with all ages and classes it was "unconditional surrender."

Explain it? Who can? His position assured him a loyal reception, but he turned that at once into love. "Manly," "modest," "tactful," "thoughtful" and all the other decorative adjectives have been plied to their utmost, but cannot explain. There still remains that invisible, intangible, elusive something in his personality, which no words can express, but which, like the electric current, nothing can resist.

His public utterances, too, even where more or less impromptu, have shown a knowledge and breadth and ideal worthy of the world's great statesmen.

Naught else that peoples or governments could have done, no treaties, no deputations from labour or capital, lords or commons, political, commercial, economic or religious, could have strung across the seas the mystic bond, unseen but abiding, that this lovable, twenty-five-year-old boy has done.

As long as he lives, whether Prince or King, Canada will, as a result of this visit, be bound to throne and Empire by a stronger and tenderer tie.

Our wide Dominion bless
With peace and happiness
From shore to shore.
And may our Empire be
United, loyal, free,
True to herself and Thee
Forevermore.

AFTER TWENTY-EIGHT YEARS.

This issue completes the forty-fourth yearly volume of the RECORD, twenty-eight years under the present management.

The average issue for the year has been 61,416 copies, a small advance on the previous year.

These figures represent a total distribution all over Canada of nearly twenty-five millions of pages of good reading matter. These should do some good,—but where—how—how much—no man knoweth. Like a shower in spring-time may they leave our land, morally and spiritually, a little fairer and better.

The end of a year, looking forward to a new one, is always a time for new outlook and effort; a time for congregations to give the RECORD a wider distribution, and a time to try and make it better worth distributing.

This year especially, with the war past, and the country settling down once more to work, and the Church aiming at larger and better things for Christ, and making a new effort to win Canada and the world for Him, is a time of times when this—the one Official Medium of our Church—should have opportunity to bring the work of the Church and the Kingdom of God to a wider constituency.

In addition to its ordinary contents, the RECORD has now a special section provided by the Assembly's Committee of Fifty on the Forward Movement, and this section can only help that movement as the RECORD reaches the people.

* * *

Last Assembly unanimously adopted the following resolution: "The Assembly urges upon all congregations, especially in this time of Forward Movement, that the RECORD, the Official Medium of the Church, with its information on the work of the Church, be placed as far as possible in every family."

The Assembly's oft-repeated instruction as to method of distribution is that congregations should take it in parcels for their families. This is the best, simplest, most effective plan. It saves all the trouble of collecting individual subscriptions and distributing it to individual names;—and it places the RECORD in the

hands of those who most need it, but who might not take it in any other way.

Where the Assembly's plan cannot be followed, and the RECORD has to be taken by individual subscription, the next best method is to divide the congregation into sections of a few families each, and get a boy or girl, or two of each, to canvass the families of their section, collecting the subscriptions in advance, and bringing them to the Agent who kindly takes charge of it.

This method can cover the whole congregation in a few hours. It is always successful. It relieves the RECORD Agent from collecting the small amounts. It avoids all loss from unpaid subscriptions. It does good to the young people themselves, making them realize that they are a part of the Church, giving them some real church work, and training them for service in after years, but it is still "second best," for it does not place the RECORD in the homes that need it most.

Here are samples of many notes received:—I acted on the suggestion in the RECORD by getting the help of girl canvassers, and have increased the list of subscribers to fifty." "I have enlisted the services of several boys of sixteen and seventeen years of age, and they are rendering splendid service."—And the best kind of all: "Our Board voted to place the RECORD in every family."

So the letters come, welcome as homing doves, all showing that a wider circle of readers will have opportunity, month by month, to learn of the fields white unto harvest, and will help to send forth laborers into that harvest.

WHERE THE REAL WORK IS DONE.

Two recent scenes or incidents are in mind. A few days since, I was talking with the minister of a small scattered country congregation, and asked him how the work was progressing.

"Oh, it is dull and quiet. I am working away trying to get family worship established in every home. I suppose people will think I am getting very personal about it. Progress is slow, but there is encouragement.

"I had a Sabbath School superintendent, a good man, but who had never offered prayer in the presence of others, and thought he could not do so.

"I wrote out a form of prayer and he agreed to use it. From time to time its form was changed, and at length, after a year

or more, he laid it aside altogether and had no more difficulty in praying in public."

How seemingly small the results; labouring on, preaching, teaching, visiting, in season, out of season, and as a goal in one direction aiming at family worship in every home! No excitement! No thrills! And yet that is where the real work is done of bringing in the Kingdom of God in the world.

* * *

The other scene was a few days later, in a great city church, where twenty-five hundred people were listening to a speaker whose name is known throughout the Christian world, who spoke in world terms, planning world plans, telling world needs, foretelling world victories for Christ.

It was thrilling, inspiring, like the sermons of the ancient prophets, of better days to come when "the mountain of the Lord's House shall be established in the top of the mountains and exalted above the hills and all nations shall flow unto it."

But the vast world plans and inspiring world visions, important as they are, are not the first essentials, but training each child born into the world to live and walk with God, and then, when the larger vision comes, they are prepared to follow the trail.

The worshipping homes, the missionary homes, are—as a rule—the homes from which come the men and women to make that world-wide vision a reality and help to win the nations to Christ. World conferences may come and thrill and go, but these are not the influences which most largely mould the future. The one factor that outweighs them all is the recognition of God in the home.

The country minister above mentioned is doing the real building work, preparing living stones for the living temple of God. And his name is legion. The pastors everywhere who are working along similar lines are the real builders of the Church, Christ's Kingdom in the world, the family of God.

* * *

With these pastors are the fathers and mothers who keep up the family worship in their homes and who teach and train their children for God. The home is the nursery of the State. The children of the home to-day are the citizens of to-morrow. The home moulds the future, and if that home has a place for God, if these children grow up with

the idea of God, their whole life will retain that idea.

Where the home has a place for God, the Church and the nation will have a place for Him. A stream cannot rise higher than its source. The home is the source, both of Church and nation, and neither Church nor nation will rise higher Godward than the homes from which they take their rise.

* * *

This is not written to lessen the value of the great, the large, the world wide. All these have their place. May the Spirit of God guide them and follow them, making them greatly effective.

But it is written to cheer parents, pastors and others who are doing the real work, and who are liable to get discouraged because they cannot share in the great, and their own small sphere seems to them so small.

Theirs is the real, the essential work in the coming of the Kingdom of God. Any or all of the greater, more spectacular features may be discontinued or give place to others, and the Kingdom of God will still go on, but the work of the parent and the pastor is essential if the world is to be Christian. No others can take their place. On this rock must the Church of Christ be built if it is to be permanent.

GOD'S VICTORY LOAN.

The country has just floated a Victory Loan. It is in part a thank-offering to the men who fought to win that Victory, a mark of gratitude to the soldiers who suffered, and to the dependents of the soldiers who died. It is to make some provision for those who sacrificed for us and by their sacrifice wrought so great deliverance.

For that Victory Loan our country asked three hundred millions of dollars and the people gave twice the amount that was asked.

* * *

And now the Protestant churches are proposing another Victory Loan, a thank-offering, a mark of gratitude, not to men who won the Victory, but to God who gave the Victory, to be used in His work of winning the world for Jesus Christ.

The amount asked for that loan from all Protestant Canada is twelve millions of dollars. God's Victory Loan is put at one-fiftieth part of what was given for men's Victory Loan.

Of the six hundred millions raised for the Victory Loan, it is safe to say that the Presby-

terians of Canada raised more than one hundred millions, besides a much greater sum in previous loans, and the amount asked of these Presbyterians of Canada for God's Victory Loan, as a special mark of their gratitude to Him for giving the Victory, is four millions.

* * *

Is it fair to God, to whom all things belong, from whom we hold in trust all that we have, to plan for so small a special thank-offering to Him for His great Deliverance?

Is it fair to Jesus Christ who, to save humanity, gave HIMSELF, and commanded us to tell the world about that Great Salvation which He thus provided? Is it fair to Him to plan for an amount for special extension of that Kingdom so small compared with what we gave for civil government?

Is it fair to the work that awaits the doing, which Christ commanded us to do, preach the Gospel to every creature, to the millions in our own land and the hundreds of millions beyond, for whom Christ gave His life, and who are passing out of life without the knowledge of Him? Is it fair to that work to plan for doing it in so small a way? At the very least, should not the people do as they did with the country's Victory Loan, double the amount asked? And even double would be all too little for the need.

Is it worthy, compared with the amounts spent needlessly by these same Presbyterians of Canada for useless luxuries that do good neither to themselves nor others. Many times that amount could be cut out of these expenditures of our Presbyterian people upon themselves, and leave them better physically, mentally, morally and spiritually.

* * *

It may be said that the Government Loan is an investment, paying large interest, while God's Victory Loan is a gift, yielding no returns. This is an entirely mistaken view. God's Victory Loan is not a gift, but a very small return to Him of what He has entrusted to us as stewards.

Then as to return, can there be any investment yielding larger returns? Have we not already received, in the Victory which God has given, returns beyond the telling?

And as to the future, can there be returns from any other kind of investment that will yield, even to ourselves, such lasting satisfaction as investment in humanity, where Christ invested His life, and being sharers forever with Him in the world's redemption from sin,

TWO OBJECTS OF THE PEACE THANK-OFFERING.

Among the many objects for which "God's Victory Loan" is needed and intended are the two following samples, one at home and one abroad:—

(1) Churches and Manses in Canada.

No community can ever be what it should be unless there is in it a public recognition of God, a church for His worship.

In the newer frontier districts the settlers are often unable to build a church, and it is the duty of the older and better-off parts of the country, which have their own churches, to help in this work. It is all the more their duty since in these older parts many men and women of wealth owe much of that wealth to the newer parts, to prairie and forest and mine, through the men and women who live and toil there. The Christian Church in Canada has not fulfilled her duty to our country until there is a place of worship within reach of every community.

* * *

More than a church is needed. If missionaries are sent into these fields they must have some kind of a place in which to live. In most of such fields there are no houses to rent, and a manse of some kind, however small, is necessary

A pitiful instance will illustrate this need. In the far West a young missionary and his wife were not long since sent into a poor and widely scattered field. The best shelter they could get was a very small frame shack, not larger than many a farmhouse living-room.

It was covered with single boarding, nothing more. There were no windows and they stretched white cotton over the holes in the boarding that had been left for windows. There was no floor except mother earth.

The season was wet, and into that cold, damp, unhealthy place, the baby came but could not stay long, and soon passed out to the home where babies are ever welcome and cared for when they cannot stay on earth.

Such were the conditions in which this couple lived who could have made a comfortable living elsewhere at other work, but who went as our substitutes to do our work in making Canada Christian.

These conditions are a great handicap in our newer territory, in Northern Ontario and the outlying settlements of the West.

Besides its need for the missionary family, the manse has, in many a Western community, been of value untold as an influence upon young men away from home, giving them occasionally a glimpse of the sweet pure homes they have left behind, encouraging them to keep out of the muck, and inspiring them to more worthy lives. The manse mistress has in this way been a guardian angel to many.

* * *

When our Home Mission Board was asked how much they needed from the Peace Thank-offering for churches and manses, their statement, after a careful survey, was that in the communities in Canada under the care of our Church, after carefully eliminating all overlapping, there were needed, greatly needed, eight hundred and fifty-five churches and five hundred and fifty-five manses. Many of these would be small, not the kind of church or manse familiar to our older congregations, but church shelters for public worship and home shelters with some approach to living conditions.

Thinking it impossible to obtain all that were needed (why impossible?), they cut these numbers in half, and for this half part of the Peace Thank-offering is intended. The other half of this so great need will still be left uncared for.

Opening Seven New Centres in India.

In the centre of North India we have our own field assigned to us, containing about one hundredth part of India's territory and of India's population, over three millions of people, for whom our Church is alone responsible.

In that field there are forty-four centres where work should be opened and missions established, in order to reach these millions and to overtake the whole field thus entrusted by the Comity of Missions to our care.

Our Church has been working there for forty-three years, and we have as yet, for lack of means, and of men and women, occupied only thirteen of these centres. Part of "God's Victory Loan" is intended to help open up . . . how many of these remaining thirty-one centres? All of them? Only seven of them. More should be opened, but it has been cut to only seven; and then there will be only twenty centres opened after forty-three or more years of work there, and twenty-four centres still unoccupied, with our task in India by so much untouched.

A WORD OF CHEER.

A minister writes to the Record:—

"In a recent issue you published a list showing the numbers of subscribers of varied amounts that would be necessary to make up the Peace Thank Offering.

"It greatly impressed one of my elders. He said to his son—"I wonder where our place is in that list."

"The son also became interested. They decided that they could go in at the five hundred dollar point, and I have a cheque in my pocket for that amount.

"Not too bad was it and I give the Record's list the bulk of the credit for the gift.

"I mean to have all my people find their niche in that list. I suggest that you run it again."

* * *

In the hope that it may do good elsewhere, the list is here given, with some of the notes that kept it company before:—

190,546				
FAMILIES IN	IF EACH FAMILY	THE TOTAL		
OUR CHURCH	GIVES AS BELOW	WILL BE		
4 at	\$100,000 each	\$400,000		
4 at	75,000 each	300,000		
4 at	50,000 each	200,000		
4 at	40,000 each	160,000		
4 at	30,000 each	120,000		
6 at	25,000 each	150,000		
6 at	20,000 each	120,000		
8 at	15,000 each	120,000		
10 at	10,000 each	100,000		
20 at	5,000 each	100,000		
80 at	2,500 each	200,000		
200 at	1,000 each	200,000		
400 at	500 each	200,000		
800 at	250 each	200,000		
1,000 at	200 each	200,000		
1,000 at	150 each	150,000		
2,000 at	100 each	200,000		
2,000 at	75 each	150,000		
4,000 at	50 each	200,000		
4,000 at	40 each	160,000		
8,000 at	25 each	200,000		
10,000 at	20 each	200,000		
25,000 at	10 each	250,000		
40,000 at	5 each	200,000		
40,000 at	4 each	160,000		
50,000 at	2 each	100,000		
188,550		\$4,740,000		

Notes on the Above Scale.

(1) It is simply an illustration, to furnish some idea of the rate of giving that will be necessary if the proposed Thank-Offering to God for Victory and Peace is to be realized.

(2) Note that the givers of the different amounts at each step or stage will require to be found after all givers of larger amounts have been removed from the list. For example, the two thousand families to give one

hundred dollars each must be sought outside of the more than three thousand families who are asked for larger amounts.

(3) The way to apply to one's self the above scale is to judge, as far as may be, to what class in ability one fairly belongs, and to add as much as possible to make up for those who come short of their share. In such a case the faithful are the gainers and the unfaithful lose.

(5) The scale of giving may seem large, but it is a very small return to God on the amount entrusted in stewardship to the Presbyterians of Canada. It is trifling in proportion to the amounts spent upon themselves in needless indulgence. It is insignificant beside the deliverance for which it gives thanks. It is wholly inadequate in view of the work to be done, the winning and keeping Canada and the world for Christ. It is smallest of all when compared with what Christ has done for that same work and for us. He gave Himself.

BUDGET RECEIPTS.

By REV. ROBERT LAIRD, D.D.

Budget receipts for the Western Section of the Church at October 31 were \$63,286 greater than the receipts at the same date last year. This encouraging advance is, however, more than offset by an increase in expenditures for the same period of \$141,560.

This increased expenditure was expected. An additional burden was laid on the Board of Home Missions and Social Service by the larger grants required to ensure the increased minimum stipend and by the return of many Home Missionaries from overseas.

The abnormal rate of exchange and the higher cost of missionary operations in the Orient are jeopardizing our Foreign Mission work.

The meagre annuities of our aged ministers and widows are totally inadequate to-day when the purchasing power of the dollar is so reduced.

So with other departments. The need is unmistakable, and the only alternative to increased expenditure is the curtailment of the work. Can the Church honorably contemplate the latter alternative?

The promotion and organization activities of the Forward Movement should stimulate this year's givings to our Budget for the annual maintenance of the work.

A substantial advance here in every congregation need not impair the congregation's ability to do its full share towards the National Peace Thank-offering in February next for equipment and extension.

A whole-hearted adoption of New Testament standards of giving would meet both claims in overflowing measure.

TERM SERVICE IN THE ELDERSHIP.

A request came before last Assembly to change the law of the Church so that elders might be elected and ordained for a term of five years instead of for life. The Assembly sent the question to Presbyteries for their consideration.

Some Reasons Given for Such a Change.

Men would more readily accept the eldership if it were only for a short term. Some who would shrink from assuming the responsibilities of ordination to that office for life service would easily accept it if it were only for a short period, such as a five-year term.

The frequent change would give greater variety in the Session itself, and would create a wider and more general interest in its work. The family circle and the friends of each new elder elect would on that account take a deeper interest in the work of the Church.

The short term of service would enable a larger number and variety of men to have a share in the spiritual management and oversight of the congregation in this important office and would thus increase its usefulness and interest by giving it the benefit of the wisdom of a wider circle.

Term service would give a rest to the older men who have been in the office for a number of years, and would give to new men an opportunity of sharing in that work, thus distributing the burden of this work in the congregation.

If there should be—for the congregation and its work—a difference of ideal between the minister and some of his elders, the aspect and mind of the Session might in this way be changed so as to enable him more fully to carry out his own ideals.

It would give opportunity to quietly drop from the Session any elders that some of the congregation might wish to have replaced by others, but against whom no charge could be brought as a reason for dismissing them.

It would enable congregations to drop out the older men, who might be conservative, unprogressive, with old-fashioned ideas of the Church or the Sabbath or the Bible, or many other things.

It would give opportunity for the election of men with more up-to-date ideas of the Church, more liberal views of religion and religious life, more progressive methods of church life and work, would keep the Church more abreast of the times, make her more tolerant of many modern customs, would bring to her "the support of a large number of broad-minded men," and keep her in line with modern progress and thought.

Some Reasons Given Against Such a Change.

Ordination is a solemn setting apart to the service of God in an office wholly spiritual, and its ideal, like that of personal consecration to God, or of ordination to the ministry,

is not a limited term, but a life devoted to Him.

In Scripture, which is the only authority for ordination of any kind, that of the ruling eldership is for life as much as is the ministry. There is no hint of term service for either.

Elders now accept ordination to life service only under a strong sense of duty, and this very fact brings to the office the men best fitted for it; whereas, in the proposed change, they would easily accept it and would not be compelled to it by the same high sense of duty, and the distinctive character of the eldership would largely disappear, to the loss of the Church.

Ordination for life not only compels acceptance from a strong sense of duty, but brings with it a sense of responsibility to God in the duties of the office, which no term service could give.

The Eldership—ordained for life—is the distinctive feature of the Presbyterian Church. It is—under God—the chief pillar in that Church, and to this office, with its permanence, our Church owes in large measure her stability.

So efficient in its working is the life service that the nearly twelve thousand elders in our Church are, with rare exceptions, the best fitted for the office that our Church can provide. They are, as a rule, better known to the people who call them to that office than are ministers when called to congregations, and the results show that in electing to the eldership few mistakes are made.

In five years an elder is only beginning to get acquainted with his work, and while he might be re-elected, yet the very fact of ordination for a brief term would not involve the same sense of responsibility or lead him to take it up as a life work in the same manner as if ordained for life.

The same men might—and probably would—be for the most part re-elected, but if, owing to any trifling jealousies, a worthy elder were not re-elected, the omission would on this account be all the more marked, and would alienate both him and his friends, and introduce into the congregation division and strife.

If there are men whom the congregation would like to have in the Session, they can be elected and added to the Session at any time.

If an elder now wishes to resign, he can do so at any time. If his life prove unacceptable to the congregation, he can either be quietly asked by the Session to resign, or, if need be, which is so rare as to be practically unknown, he can be removed by the Session. To radically change the whole system to provide for so rare an exception would mean great loss to the Church with no corresponding gain.

If a man is not fitted for the eldership five years is all too long. If he is fitted for it, life is all too short, and there should be no provision to encourage giving to God only a small part of that life in an office so important to the Christian Church.

A REVIVAL OF THIRTY-FOUR YEARS AGO IN THE CANADIAN WEST.

(Rev. J. Buchanan, M.D., our missionary, who has done so great a work among the Bhils, is now on a much needed furlough, and is touring the West for the Forward Movement. It is not rest, but gives him the change of climate from India that is absolutely necessary, and it brings inspiration to the Church at home. He gives the following experience of thirty-four years ago. It should inspire our workers everywhere.—Ed.).

Moose Jaw, Sask., 1 Nov., 1919.

Dear Dr. Scott:—

Since coming west I had hoped to get in to see the people of Winlaw, Carnduff, Dill, Oxbow and Alameda, my old student mission field of 1885, but the Forward Movement Committee have sent me on to Alberta and British Columbia.

Bachelors there, away beyond the railway, who then made a new start in life, are "making good."

* * *

In Winlaw the revival began. I came there for Sunday evening, stayed all night with Guthrie. When I tackled him alone in the evening, he said, "There is no use your talking to me. I am an old poker player."

He had knocked about more than most, over on the Pacific Coast, down to California.

We continued till about midnight, turning up passages of Scripture on the way of life. Then, on Monday morning, with Bible before us, we hammered away at personal decision for Christ.

Guthrie's shack was the Post Office for the boys. About 11 a.m. Smith, with his buckboard, came along with the mail. He took a look, a significant look, at us with the Bible on the table before us.

Guthrie noticed this and said, "O, we're at it."

It was a critical time. Smith went on and we held to the work in hand.

In the afternoon Guthrie made his momentous decision. I said to him, "Now, Guthrie, to-morrow night, when the boys meet before I go back to the other end of the field, I want you to say a word...."

* * *

"I can't say anything," he replied.

I visited the boys that night and Tuesday.

When we met Tuesday evening, after speaking, I gave an encouraging nod to Guthrie.

He stood up, very serious, his eyes rolling a bit and his mouth tense, and said, "Boys, I'm in for it. The Rubicon is crossed. I mean business."

I don't remember that he said much more. The little sod shack was thrilled with a divine power. There was not a heedless soul in Winlaw. Men began to consider their ways. The fire was burning on my return two weeks later.

One quiet man, Donald Colquhoun, was,

they said, a real Christian, the only one. Back-sliders, like Israel when Jonathan and his armour bearer discomfited the Philistines, came out of their caves. Men were born again, and the Gospel tide of the new awakening rolled West, through Scott's Settlement and Carnduff to Alameda. Strong men believed and testified.

The best sermon a man preaches is often that coming from trembling, it may be stammering lips, but springing from a warm, newborn love. For encouraging power, the studied efforts of the theologian are not in it.

Timid, anxious souls at a flooded, mountain torrent, I have seen take courage and venture in when they see one of their number safely land on the other side with a beckoning smile to them. The Almighty Father loves to hear and blesses the first words of His child. The utterances of the disciples were never more far-reaching than their first words at Pentecost. Let us not miss our pentecost by discouraging the lisping words of babes.

* * *

I had a wide field that summer, seven stations—but the boys obeyed the command to every believer, "Let him that heareth say come." So the Good News spread.

Away out of my beat, an oldish man, who had lived a reckless life and had hemorrhage of the lungs, sent for me. The word had reached there of men finding life. He was very anxious, and for a long time he refused to believe there was any hope for him. He had sinned away—he thought—his day of grace. The story of the thief on the cross saved at the eleventh hour brought him no relief.

Finally, I read to him, Rev. 3:20:—

"Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him and sup with him and he with Me." Then the light dawned. It was Jesus knocking at his door; Jesus wanting to get in and only waiting to be bid enter.

As I prayed by his bedside, he began to call out, "Lord Jesus, come in! Come into my heart!" and he found peace that day on his death bed.

* * *

When the summer was over, I went back to college, and after I had finished theology and medicine went to India. I heard nothing more about my beloved field in Southern Saskatchewan.

But on my first furlough, seven years later, I attended the General Assembly in Winnipeg. I met Guthrie there. He had not only got his "section" at Winlaw, but had gone through Manitoba College and was a minister of the Gospel. Because of family sickness, I could not then visit the field.

Coming west now, after thirty-four years, I have been inquiring about the field and the old boys. At Winnipeg I found Victor Deyell, a fine Christian lad in college, his father, John Deyell, an elder at Alameda.

At Portage La Prairie I found what was given as Rev. I. N. Guthrie's address, and wrote him that though my itinerary, so far

did not come that way, we must meet while I am West.

"One of the boys," now a member and elder in St. Paul's, Brandon, told me yesterday that Guthrie had died last year. My tears were half glad tears, for they told how he lived and that in his will he had left a quarter section to Foreign Missions, and a quarter section to Home Missions. Thank God for Guthrie!

J. B. Preston, elder at Carnduff, an "old timer," sent me a night wire asking me to come to them for the 26th October. That I could not do. I am filled up in Alberta and British Columbia till the 11th December, but if God has an open door for me there I want to go, perhaps for a week, even if it does mean less of Christmas with my girls in Toronto.

Young folks are deciding for Christ in this tour, which began September 3., The Student Mission Forward Movement of '85 has been fruitful. May this be too in, first, souls born again, and, second, in volunteers for service.

EVANGELISM.

By REV. F. A. ROBINSON, SECRETARY.

In a recent Conference one of the leading speakers said that he felt there was a danger of the churches becoming mere agents of social service. "Ethical asylums" was one of his phrases; and he pleaded that we keep them as homes in which souls might be born into newness of life.

The Presbyterian Church in Canada seeks to unite a social service permeated by evangelism, with an evangelism that finds its wider expression in social service; and the writer believes profoundly that, when any social service is carried on with the living Christ left out, it is not work the Master calls His Church to perform.

Other agencies may and do provide education and entertainment. "Educate, educate, educate," was Richard Cobden's watchword. Yes, said the noble Shaftesbury, but you must link with it, "regenerate, regenerate, regenerate." As a Church, our peculiar and glorious ministry is to present a Saviour who reclaims from all sin.

To raise the flag of Jesus Christ over any institution not engaged in His business is betrayal. "The Son of Man is come to seek and to save that which was lost" was the Master's declaration, and again, in the words of Isaiah, He made it plain that His glorious gospel included healing and release and liberty.

* * *

It is a sadly incomplete ministry we exert if we end with the care of the body. "Come unto Me . . . and ye shall find rest unto your souls." How blessed it is when "in the centre of our being there is calm." The benediction, "the peace of God that passeth all understanding," has become almost monotonously famil-

iar to many. Have we realized it in our own troubled lives?

Not long since, we walked from a home to which a telegram had come. It had brought terrible news. Three times in a year had there been great loss and sorrow. Yet the mother, who suffered most, had a peace that surprised those who knew what had happened.

As we passed from that home, a friend said: "I cannot understand how she can bear up as she does." That is what the apostle says is possible for those who cast their care upon God—a peace that passeth all understanding. How much this sin-marred and weary world needs that to-day!

The Department of Evangelism seeks to bring men and women into closer relationship with that One whose name is the only solution to the many and perplexing problems of to-day.

Our work of Evangelism has many aspects, and missionaries are not merely urging men to decide for Christ, all important as that is; they are bringing first-hand information on all phases of the Church's many-sided work, and seeking to promote a larger interest in national and world-wide enterprises for Christ.

As they pass from one congregation to another, they carry helpful suggestions of what God has wrought in other places. They are calling, often under conditions especially favorable for response, for workers in the home and foreign field. They are laying emphasis on the need of an indwelling Christ if the Church is to gain in power. They are seeking to show that victory will not come if the Church remains off its knees.

In the effort to be of service to the entire Church, Evangelistic Missions are not confined to "favorable" places. The most remote mission field is helped as readily as the easily accessible town or city if sufficient time is allowed for arrangements to be made.

At the time of writing, an evangelist and singer are holding services in a little building on the prairie, miles from a railroad. Another team is laboring where filthy vice and gambling are on all sides and bring absolutely no sense of shame to the vast majority of the citizens. Others are proclaiming the Evangel in great cities, sometimes within church walls and sometimes in theatres and sometimes in workshops or in the open air.

The following are at present serving the Church through the Department of Evangelism:—Gipsy Smith, Revs. W. L. Bennett, D. J. Craig, Thomas McConnell, H. A. McManus, T. A. Woods and F. A. Robinson, and Messrs. W. W. Weaver, T. H. Nichol, Gladstone Brown and H. C. Hamilton. Mrs. T. McConnell and Miss A. B. Niven are assisting in secretarial and other work.

The season 1919-1920 gives promise of great blessing, and the workers unitedly trust that, as they journey throughout the Dominion, they may be supported by the prayers of those whose great longing is that He shall have "dominion from sea to sea."

Our Foreign Missions

WHO WILL GIVE AN X-RAY MACHINE.

To Help Eight Millions of People.

Eight millions in our Mission field, in North Honan, as many as in all Canada, and the only qualified physicians among all these millions are our four or five missionary doctors!

From near and far people come to them at their different stations to be healed of their diseases and sicknesses as did the multitudes to the Great Physician in the long ago.

Dr. F. M. Auld, our missionary, writing of the need of an X-ray machine, says:—

* * *

"We need one very badly. Often it is impossible to tell—without X-rays—whether a given case is a fracture or only a bad sprain. We get bullets, broken needles in the hands of sewing-women, etc., and often cannot locate them without X-rays.

"Diseases of the joints in all stages come to us, but one cannot tell how far the disease has progressed nor the best method of treatment without an X-ray, and we feel the need every day.

"A sum of \$1,800 would provide the plant and pay for transportation and installation, and we could use it at once."

No one can measure how much an X-ray machine would promote the efficiency of our medical work in Honan, enabling a physician to accomplish more, increasing the numbers whom our mission can benefit, and often increasing the benefit where treatment is given.

It might prove—equal or more than equal—to sending another doctor to China. Once it is there, it will need no support, but will do its great work continuously, without growing weary or faint, helping in the healing of bodies and opening sin-sick hearts to listen to the Gospel.

If any man or woman wishes to send this X-ray machine, the first machine of the kind among these eight millions, write to Rev. R. P. MacKay, D.D., Confederation Life Building, Toronto.

WHAT FURLOUGH MEANS TO THE MISSIONARY.

DONALD MACGILLIVRAY, D.D., LL.D.,
SHANGHAI.

At sea, en route for China.
14th September, 1919.

What furlough means to the churches, let the churches answer. Only short-sighted folk inquire if they are necessary. The worn appearance of many a missionary is enough

to suggest "run down," and furlough is for them a physical necessity unless the churches prefer funeral expenses to living expenses.

But passing from the physical benefit, let me emphasize another aspect, spiritual enrichment. It is a great thing to bathe in the upbuilding air of our native land, but it is a more blessed thing to bathe in the healing streams of spiritual life which flow so freely in Canada.

As we live, move and have our being among you, we are constantly meeting the best people, the people of faith, hope and love, and virtue goes out of them to us, such virtue as only missionaries know. The optimists crowd around us, and the pessimists flee away.

One sometimes wishes to reach the largest possible number with the story of God's work abroad, but the Master has His chosen ones in the smallest places and they thirstily drink in the Message, and give back into our bosom full measure, pressed down and running over.

In the third place, we cement former friendships and add to the number. Many need friends. Goldsmith spoke of his feelings on a journey, "At each remove, I drag a lengthening chain." So do we, but it is a sweet one, that, so far from clogging our spirits, speeds us the more quickly on our Master's errands.

At each successive visit to Canada we feel ourselves more rooted and grounded in the affections of you all. We meet so many whose lives are fragrant that we can hardly escape bearing away some of the aroma. Is it presumption to go even as far as Paul when he told the Romans (1 : 12) that he hoped by a visit to Rome to be comforted (strengthened) "by the mutual faith of you and me."

Then again we can follow more closely than possible in China, Canadian life, especially study the problems of the supporting churches. By so doing the churches we leave behind do not fade away as a sort of memory; they become "living, bright realities." Our prayers for them are helped, as theirs for us.

The last benefit I will name is an enlarged vision of our own field. Each new meeting is a challenge to a fresher and deeper view of our work. The steady concentration of the mind on China for a continued campaign, such as the Forward Movement, results in greater knowledge of our field, greater enthusiasm for it, and greater faith in China's Saviour.

So, then, we are debtors to China and to the churches of Canada. At the close of furlough we review the mercies we have received since landing, and so present ourselves anew, a sacrifice in a reasonable service (Rom. 12 : 1). Freely we have received; God help us to freely give. China is more to us now; but better, Christ is more. We think more of China, but we have entered a little deeper into His compassion and thoughts for China.

PRACTICAL MISSION WORK.

LETTER FROM REV. ANDREW THOMSON,
TAOKOU, HONAN.

(Most missionaries are practical. Have to be. Here is an instance that should commend missions to practical men. The letter is a private one to Rev. Dr. Johnson, of Montreal. It tells how thousands were fed in famine, a great practical good done to the country, and a wide door opened for the Gospel in our Honan field.—Ed.)

Mr. Thomson writes:—"Here is a matter that may interest you. I feel that it marks a mile-post in the progress of the Kingdom in this corner of the world.

Two years ago, in common with large parts of North China, this district suffered from floods.

As a means of relief, I proposed to the officials the building of a road between the cities of Tao Kou and Hwa, using only workmen from the flooded districts.

Tao Kou is a terminus of the railway and the head of navigation on the Wei River. Most of the goods imported or exported from Hwa county pass through Tao Kou.

The road between these two cities was unusually bad even in this country of bad roads. Part of it lay over sand dunes and part of it through a low depression that in the rainy season was under water.

Thus, in dry weather, the road was a trail of yielding sand, through which panting animals, under cracking whips, dragged their lumbering carts, while straining wheelbarrow men, with loads as heavy as five or six hundred pounds, were often obliged to divide, taking one-half first and coming back for the rest. In wet weather, part of it was under water.

* * *

The road lay half in Hsun county, of which Tao Kou is the commercial centre, and half in Hwa county. It was, therefore, necessary to get the consent of the two Mandarins of these two counties before we could begin.

The Hwa County Mandarin was in sympathy from the first, and promised help in money and men, but the Hsun County Mandarin was suspicious and hostile, and the matter hung fire for months.

When we are in difficulties, we are taught to pray. We were praying long and earnestly. The opposing Mandarin was removed and the one who succeeded him was friendly.

Yet many of the people could not believe that the building of the road was from disinterested motives. They believed that it had political and possibly even military significance.

So strong was this feeling that the two Mandarins, though themselves favorable, would not assume the responsibility of sanctioning the work, and reported the matter to the Governor of Honan. His reply was

favorable, and in the Spring of last year, just when the pinch of famine was keenest, the building of the road was successfully accomplished.

Over 1,500 people were employed, and the pay was enough to support their families.

The road is nearly three miles long. The bed was raised well above water-level and supplied with two stone bridges and four culverts. Its average width is about thirty feet, and it is surfaced in part with brick rubble, clay and coal cinders, in part with broken stone. A thousand trees were planted along the two sides.

The total cost was about \$8,500 (gold), of which about \$400 was raised locally; the rest was secured as the result of a special appeal to the Home Church.

The material benefits accruing from the building of the road are two:—first, it afforded relief to some thousands of people at a very trying time; and, secondly, it affords permanent relief to travellers between the two cities. The old trail through sand and water has given place to a high, hard and smooth road. What was the worst road has now become the best.

* * *

The moral and spiritual results are more important.

First, it is an object lesson that there is a better and happier way of living than each man for himself. Most of the Chinese know no other rule than:

"He should take who has the power,
And he should keep who can."

The road, on the other hand, built by the money of people thousands of miles away, to whom it can never be of the slightest use, is a sermon three miles long on the text: "It is more blessed to give than to receive."

Secondly, suspicion and hostility have given way to confidence and good-will. I have spoken of the difficulties we encountered in getting permission to undertake the work.

Well, last month, the two Mandarins asked me to meet with them to consider ways and means of keeping the road in repair. They said that they had agreed upon an annual grant of \$1,200 (Mexican) for the next five years, or \$6,000 in all. They asked me if I would be willing to undertake the supervision of the road.

I replied that I did not mind the trouble and work involved, but that being a foreigner and the funds raised being Chinese money, I thought it was more fitting that the work should be administered by the Chinese themselves, but that I would give whatever assistance I could, and suggested that the two Mandarins should appoint two committees, one for each half of the road, and entrust the work to them.

They replied that they would be glad to appoint the two committees, but that they wished me to have full control, that the money

was to be paid all to me and I alone was to have the spending of it.

They remarked that I had been in China long enough to know their way of doing things and that—well—if the money were given over to me they knew it would be all spent on the road.

It was a singular confession of the source of China's national weakness, and an acknowledgment that where they could not trust one another they can trust the Christian Church;

* * *

And lastly, it has opened for me doors which were hitherto closed. The most difficult classes to reach in China are the wealthy and official classes. These people are now willing to listen to the message of the Gospel in a way that they never would before.

Towards the end of last year I was able to organise a class for the study of the New Testament, its members being from the people whom I have mentioned.

We meet every Monday night at my home. Among the members we have had the President of the Board of Trade, an ex-Mandarin who is living in retirement here, members of the two wealthiest families in Tao Kou, the Postmaster and a Mr. Meng, a leading Confucianist. We have gone through most of Mark and are now in Luke.

This is our furlough year. Mrs. Thomson and family expect to leave in October for Canada. I am planning to remain.

My colleague, the late Rev. T. A. Arthurs, was one of our fifteen men who went to the war. He died last December, in Havre, France, of influenza, so for the present at least I am alone, and do not feel justified in leaving the station unmanned.

"HOME AGAIN" TO HONAN.

From recent private letters to Mr. W. S. Leslie, Montreal, by our missionary, Capt. Rev. A. W. Lohead, are the following extracts:—

It is lovely to be back home again. We have had two very fine rains. The farmers are at work busy with a good prospect for an abundant Autumn harvest.

Since coming home I have been very busy. There were rumours abroad that I was bringing 1,500 soldiers, some said British, some said Indian, to take possession of these three prefectures. The source of such rumours is not far to seek.

* * *

The Japanese are now carrying on an active propaganda against the British in order to divert attention from their own aggression in Shantung. A vast quantity of pamphlets of Japanese origin were seized in Peking not long since.

There is extreme resentment everywhere in China against the Japanese, and it is always easy to divert it and make it anti-foreign in general.

The great patriotic movement that swept over the Government and Christian Schools this spring is a very hopeful sign. Christianity must identify itself with a wise and temperate and fervid patriotism if it is to take a deep hold on young educated China.

When the High School closed here, I had the privilege of addressing the graduating class. Fifteen fine young fellows graduated, the largest class that has gone from the school thus far.

Most of these boys are ambitious to go on with their studies. Quite a number of them are going to the Shantung Christian University. Others are teaching or preaching in our own mission here. Thus we are raising up in the Christian faith the future leaders of China.

One of the High School teachers, Mr. Wang Shi Yung, is an enthusiastic evangelist, and each summer he takes a band of High School students out on a four or five weeks' preaching tour.

* * *

The last three or four days I have been trying to master the new Government system of phonetic writing, and I am going to make use of it in my work this autumn.

The Government is pushing the system, so as to try to unify the pronunciation throughout the country, and the Church is pushing it to assist illiterates in getting a better knowledge of the Gospel, and to assist foreigners and others with an indifferent knowledge of the written character to write letters to each other. I understand there is not an illiterate, or a literate for that matter, about Wu An station but can write nicely now.

There was a meeting of missionaries at a summer resting-place here addressed by Rev. Howard Taylor on Evangelistic methods.

I was interested in the reference to "tent preaching," and the great success that has attended this method of evangelism. I trust you have been able to secure a good "marquee" for our work, and that it will be along before our great Autumn Fair at Weihwei at the end of October.

On the hill at this same summer resting-place the Missionary Association has made a large cotton tent for summer work, and each mission is taking the responsibility for the preaching for a week.

I have returned in the firm resolve and fervent hope that this next period of service shall be the best I can render. The years are passing swiftly and the next few years should be our best.

I hope your Forward Movement in Canada will call forth the best service that the Church can give.

Wherever we have failed to be loving, we have also failed to be wise; whenever we have been blind to our neighbour's interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves much more.—*Charles Kingsley.*

The Forward Movement

The Articles in these pages are provided by the Literature Committee
of The Forward Movement.

CHRISTIANIZING COMMUNITY LIFE.

By REV. JOHN W. LITTLE.

Field Secretary, S.S. and Y.P.S. in Saskatchewan.

There are hundreds of districts in the Canadian West, where homes are far apart and life is lonely and barren, districts scarcely touched by the missionary, where the only community center at present is the public school and the natural community leader is the teacher.

In many of these areas the population is of mixed nationality. The situation is a challenge to our Christian young people who are looking forward to the teaching profession as their life work who and are eager to make a worthy and permanent contribution to the Canada of to-morrow and the kingdom of God.

Many examples might be given of the splendid service thus being rendered by public school teachers.

* * *

A young man came from Ontario to take charge of a school in rural Saskatchewan. The nearest church service was some miles away. The Sunday school, never vigorous, was practically disbanded. Homes were far apart and the community spirit was not strong. Crop failures and other drawbacks had produced a feeling of depression that colored the whole local life. Some children came to school, but only because they had to.

The teacher saw in the situation a challenge. By his bright and cheery manner, his contagious enthusiasm, his interest in the play life, the farm work and the little joys and sorrows of the children, he soon won their hearts.

He taught them singing. He trained them to respect the flag and love Canada by fascinating and instructive exercises connected with the Union Jack and by patriotic songs and stories. He entered heartily into their games and showed them how to play many new ones.

He further revived Sunday School and linked up its activities with those of the week. He went out personally and invited the parents to attend. He made it so interesting and helpful that they found it worth while coming to it. The room is now filled to overflowing every Sunday.

A change has come over the whole community. The people have found in the teacher a leader. By stimulating new interests, keeping them in remembrance of their higher obligations, bringing them together socially, and drawing them out, he has made life more worth while for all.

At the annual Lumsden Beach Training camp for older boys a year ago a very telling address was given by Rev. J. A. Doyle on our responsibility to the new Canadians that constitute over forty per cent. of our western population.

During the summer of 1919 several Tuxis boys who heard that address went out to teach, and in every case they asked the Department of Education in Regina to send them to schools composed of children whose parents came from European lands.

They began their work with the conviction that their task was not simply to impart knowledge, but to inspire with Canadian ideals and to develop Christian character. They have therefore taken a personal interest in the games of the children, visited their homes, trained them in self-expression through concerts, etc., and sought to win the confidence of the parents by deserving it.

Through genuine friendliness of heart and attitude, and a personal interest in the welfare of the community, they are doing much to assimilate these strangers.

They are doing more than teaching school. They are helping to create a healthy community spirit and a high Christian type of national character.

* * *

She had been a member of a Canadian Girls' Training Class and had come to look upon life as an opportunity to serve. She went out to her first school this summer, a "mere slip of a girl," and on arrival found herself in a community where the parents spoke mainly a foreign tongue, and where the children were growing up without church or Sunday school.

She visited the nearest Presbyterian minister. "I would like to organize a Sunday school at M———," she told him, "and I would like you to come out on August 3rd to help. Will you come?"

"And will you preach also that day, she added wistfully, "if I get all the people to come out?"

On the appointed day the school was well filled, a church service was held, and a Sunday school organized.

When the writer some weeks later was holding an institute in a neighboring town, this teacher made it a point to be present.

"I would like to ask a question," she said, "How would you teach a lesson to a class composed of pupils of all ages from three years to over sixty?"

She is finding difficulties through lack of local helpers who have the needed knowledge and confidence to teach, but she will conquer all obstacles and another year will see a different spirit in that community.

FORWARD MOVEMENT NOTES.

Victoria Presbyterian Church, Toronto, has enrolled a large number of Comrades of Intercession.

A Forward Movement worker writes from New Ontario: "Our women are ready to help in every way."

St. Paul's Church, Ormstown, Que., made a personal canvass of the congregation for Comrades of Intercession.

College Street Presbyterian Church, Toronto, carries on regular cottage meetings all through the winter season.

Rev. James Binnie and Rev. J. D. Byrnes are covering the northern part of Ontario in the interests of the Forward Movement.

St. Andrew's, North Bay, is showing a splendid spirit, and steps have been taken to effect a complete organization by groups.

Midweek meetings are being utilized in many churches for the presentation of the various objectives of the Forward Movement.

The W. M. S., Eastern Division, have issued an excellent series of Forward Movement charts illustrating the splendid record of forty-three years of this Society, and making known their advanced programme for the future.

The Men's Club of St. Enoch's Church, Toronto, is preparing the ground for the work of personal evangelism in the congregation, in which a number of the women are assisting. This year's budget contribution in this Church will very nearly double last year's.

The Presbyterian Church, Parry Sound, after a nine days' educational campaign, organized the congregation in groups which are getting to work. Inauguration Day of the Inter-Church Movement was observed, followed by a successful Young People's rally.

"There is a lot of promising material in the rural districts of the province," writes an Alberta correspondent. "If the Church in these districts does not go forward, there will be no permanent forward movement in the centers. Besides, these are the places where we will get all our future missionaries."

The exceptional demand from all parts of the Dominion for the "Cycle of Prayer" confirms the evidence from other sources of a widespread response to the call for Comrades of Intercession. It is a most gratifying indication that the spiritual note is being struck as the basis and strength of the Forward Movement.

The Church is not obsolescent. Humanity has not outgrown it. Its noon is not behind it. We work upon an enduring foundation. After the flags of empires and republics have been blown to tatters, and the earth itself has tasted death, the Church of Jesus Christ shall stand forth blemish free, and without marks of decay.—*Ex.*

"At the all-day Forward Movement Conference in Vancouver," writes a correspondent, "one minister declared that never had money seemed to come in so easily, so generously and so gracefully as to-day. One after another of the brethren gave similar testimony. A secret spring has been somewhere touched. There is a new quality of giving."

The Cottage Prayer Meeting has an unrivalled opportunity to come to its own again as part of the spiritual preparation for the Forward Movement. Reports indicate that many churches are extending or reviving this ideal method of fellowship in prayer, and it may well become one of the chief features of a campaign in the congregation for the deepening of the spiritual life.

The world map is still marked with too many blind spots to permit the Christian Church to relax its programme of evangelization. There are yet world areas, large and small, where the gospel message has never penetrated, and until this is done the believers in the urgent challenge of the great commission dare not cease to carry on an aggressive campaign. There is no place for a blind spot in God's map plan for the world.

The group center of the Presbytery of Lanark and Renfrew, including Chalk River, Alice, Beachburg, Westmeath, Cobden and Scotland, met in Calvin Church, Pembroke, recently. A splendid representation of ministers, elders, managers and other key men and women were present, and took part in the conference.

One who was present writes:—"Judging from the tone and spirit of the meeting, it looks as if the congregations represented are going to make an honest effort to gain their different objectives."

Calvin Church, Pembroke, has set up a strong campaign for its congregational Forward Movement. A meeting of session was held, after the reading of the united national campaign manifesto, when they undertook the distribution of the Cycles of Prayer and the enlistment of Comrades of Intercession.

A congregational meeting followed, when the leaflets were distributed to those present; and the organization of the congregation into groups came next. The pastor paved the way for this action by a series of sermons on the subject of prayer. At a later congregational meeting, sixty-eight group leaders were appointed, and the National Peace allocation of \$5,000 was unanimously accepted.

The Forward Movement

THE Forward Movement of the Presbyterian Church in Canada begins in the homes of its members. Home is the fountain from whence springs the spirit likely to dominate the child's whole future life. The call is first to make Christianity a genuine, living influence in your home.

Not more than 25 per cent. of Presbyterian homes make a practice of regular family worship. The home was God's first temple, and the father was the priest that served at its altar. The Forward Movement means the re-establishment of the altar to its original place as the source of religious inspiration and power.

The Presbyterian Church in Canada Needs:

1,000 NEW SUNDAY SCHOOLS

10,000 NEW SUNDAY SCHOOL TEACHERS

100,000 NEW SUNDAY SCHOOL SCHOLARS

Study the Bible with your children and make a practice of family prayer. All that stands between many a tempted man or woman to-day is the memory of a father's devotion and a mother's prayers. Make first your own home a house of God.

The Forward Movement carries its momentum onward from the home to the Sunday School. Here faith, engendered by the religious atmosphere of the home, is fortified by knowledge.

Co-operate with the Sunday School. Take an interest in its work yourself. Encourage your children to attend. Direct

the conversation and the thought of your family circle towards the activities of the Sunday School, so as to make it an ever-living interest in the minds of the young people.

Eighty-five per cent. of the present membership of the Presbyterian Church in Canada was recruited from the Sunday Schools, and yet 100,000 Presbyterian children in Canada are growing up without religious education. Here is an immense field for the Forward Movement right at our own doors. Back up the Sunday School. It is vital to the life of our church and our nation.

The Forward Movement of the

's Challenge to Youth

THE Youth of our Church is called to the colors by this great Forward Movement of the Presbyterian Church in Canada. The direct appeal is to our young people.

The next five re-constructive years in Canada call for much larger activities on

the part of Christianity. The critical times through which we are passing call for men and women of unshakable Christian faith and conviction.

The Church needs workers—workers with the youth and enthusiasm requisite for this Forward Movement.

100 RECRUITS FOR THE MINISTRY
100 TRAINED YOUNG WOMEN as CHURCH WORKERS
100 MEN AND WOMEN FOR THE FOREIGN FIELD
10,000 TRAINED LAY WORKERS

First of all, the Church needs ministers. Candidates for the Presbyterian Ministry during the war were comparatively few, and the Church is now facing a shortage, while at the same time entering into a movement which calls for strongly manned pulpits. The Presbyterian Church needs young men, strong men, men of brain, G men, for her ministry.

Trained young women as social workers, missionaries, nurses, settlement workers and teachers are needed—the demand already exceeds the supply.

Trained men and women for the Foreign Field are needed as evangelistic, educational

and medical missionaries in India, China, Korea, Formosa, British Guinea and Trinidad.

Voluntarily trained lay workers are needed to establish a training class in every Church for Sunday School teachers; a normal class in every Sunday School to enlist and train young people in Forward work; to establish co-operative community classes; to train leaders for older boys and girls; and to establish special classes to train leaders in mission and social service work.

Enlist! Join and go *forward* with the Presbyterian Church in Canada.

Presbyterian Church in Canada

THE FOUR MILLION DOLLAR FINANCIAL OBJECTIVE OF THE FORWARD MOVEMENT.

HOW THE EQUIPMENT AND EXTENSION FUND WILL BE USED.

The Presbyterian population in Canada, numbering well over a million, is now facing an opportunity that will test its vision and spirit, and reveal to the world a practical interpretation of its Christian ideals and unselfish generosity.

The call is for a sum that is urgently required for immediate and pressing needs. The meeting of many of them is long overdue; all of them are justified by the urgent demand for expansion and improvement.

The estimated amount was fixed only after the most careful analysis of the needs of the Church's work, and represents the minimum rather than the maximum. Every dollar has a place ready for it that will fully warrant the expenditure. Every dollar will be an investment from which large dividends may confidently be expected.

With equal confidence the Church to-day looks to its people to lay upon the altar a sum which is well within their power. Let us back up our prayers with our purses.

It is proposed to use the Peace Thank Offering as follows:—

HOME MISSIONS AND SOCIAL SERVICE.

Churches:—Grants and loans to..	\$ 555,000
Manse:—Grants and loans to....	330,000
School Homes.....	200,000
Settlements and Institutes.....	480,000
Hospitals and hospital units.....	30,000
Redemptive Homes.....	45,000
Building Sites.....	60,000

\$1,700,000

In fuller detail as follows:—

Churches:—Presbyteries call for more than 550 new churches, and provision is here made for grants and loans to 370, based on an average grant of \$500, and an average loan of \$1,000. Too many congregations are without a home. For example, New Ontario urgently needs 36 new churches; Southern Saskatchewan, 122; and British Columbia, 42.

Manse:—Of 300 manse needed, 220 could be built with the aid of grants on the same basis as churches.

School Homes:—The \$200,000 would add 25 new ones to the 12 in existence.

There is immediate need for their extension both in Quebec and in the West.

Settlements and Institutes:—The sum asked for would provide a dozen or more agencies of this character. Many cities need them, and a new building is pledged for Evangel Hall, Toronto.

Hospitals and Hospital Units:—\$30,000 would equip 20 new institutions. It is not intended to add to the 8 pioneer hospitals, but to supplement them by Hospital Units, consisting of two nurses and a deaconess, situate at frontier points.

Redemptive Homes:—\$45,000 would erect several buildings of moderate size. At four of the points now served, the work is not properly housed.

Building Sites:—A fund of \$60,000 would enable eligible sites to be secured, in a new section of a progressive centre. The Church has too often been compelled to content itself with what it could get at a later date.

FOREIGN MISSIONS (incl. W. M. S.).

\$800,000

Programme for Buildings and Equipment.

Apart from expansion, much of what is outlined below is absolutely indispensable, in order to put our present work on a basis of efficiency. Our 303 workers abroad are at present inadequately furnished with equipment and facilities, and have too long been left without reinforcements.

The following are the chief items in the proposed expenditures:—

Trinidad.

10 school buildings, 3 churches and 24 homes for missionaries, catechists and teachers—\$60,000.

British Guiana.

13 school buildings, 16 houses for missionaries and native workers, 1 dormitory and 1 Woman's Institute—\$34,700.

Central India.

One new hospital and additions to Dhar Hospital, \$18,500; 16 bungalows, \$80,000; 7 new centres, \$28,000; 2 schools and hostels, \$25,000; Indore Theological College buildings, \$10,000; nurses' home, \$6,000; native

women's quarters, \$2,000; Gwalior buildings and equipment, \$40,000—a total of \$179,500.

Korea.

13 houses for new missionaries, \$58,500; boys' academy and girls' school, \$16,000; new hospitals, extensions and furnishing, \$26,000; Canadian buildings, Chosen Christian College, \$35,500; Union Theological Seminary, Pyeng Yang, \$5,000; for outstation buildings, Bible Institute, nurses' home, and cabins for itinerant missionaries, and homes for native workers and servants' quarters, \$9,000—a total of \$150,000.

Formosa.

7 houses for new missionaries, \$42,000; 6 for native assistants and teachers, \$4,200; hospital and nurses' home, \$20,000; middle school, \$25,000; land, \$8,000; kindergarten, \$3,500—a total of \$102,700.

South China.

6 homes for new missionaries, \$36,000; hospital extension, etc., at Kong Moon \$19,000; Shek Ki hospital and equipment \$32,000; school for bible women, \$7,000; boys' and girls' schools, \$22,000; land for buildings, \$20,000. Total of \$136,000. Less amount expected from Chinese, \$60,000—net \$76,000.

North Honan.

13 homes for new missionaries, \$39,000; 2 hospitals, \$60,000; nurses' training home, \$8,000; 3 girls' schools, \$7,500; 2 boys' schools, \$8,000; industrial school, \$7,000; Bible Institute, \$1,000; Weihwei School Extension, \$6,000; dispensaries, \$8,000; local extension and men's work at different sections, \$8,500; 2 new centres, \$12,000; Canadian buildings at Shantung Christian University, \$35,000—a total of \$200,000.

S. S. AND YOUNG PEOPLE'S WORK.

\$40,000

Five different lines of extension work are urgently needed in this department during the next five years,—viz.:

To organize and foster at least 200 new Sunday Schools and 100 Young People's organizations, \$5,000.

To help the home, and especially to reach thousands of isolated homes, \$5,000.

To provide literature and other helps for non-Anglo-Saxon children and young people, \$5,000.

To assist in work among children and youth in foreign fields, \$5,000.

To provide the equipment and expenses of Special Extension Workers for the carrying out of these and other plans, \$20,000.

THE BENEFICIARY FUNDS.

\$750,000

\$500,000 of the above to be added to the endowment of the Aged and Infirm Ministers' Fund, and \$250,000 to the Ministers' Widows and Orphans Fund. These sums will permit of substantial increases in the annuities.

THE THEOLOGICAL COLLEGES.

\$500,000

\$75,000 each to be allotted to Westminster Hall, Robertson and Saskatoon Colleges, for permanent buildings, and endowment; \$75,000 to Knox College, on debt account, and \$50,000 each to Manitoba, Queen's, Montreal and Halifax Colleges for the liquidation of present indebtedness and the meeting of the more urgent needs of a forward policy.

MISSIONARY AND DEACONESS TRAINING HOME.

\$30,000

For Extension of the Present Building.

POINTE-AUX-TREMBLES MISSION SCHOOLS.

\$20,000

For a new residence for the Principal, for alterations in the present building, for increased dormitory and school space; for repairs on the present building, and additional rooms for the teaching staff.

REMOVAL OF DEFICITS.

\$60,000

To meet the increasing cost of exchange and operation (which has resulted in a deficit of \$50,000 on the Foreign Mission Fund), and deficits in the Aged and Infirm Minister's Fund and the Pointe-aux-Trembles Schools, owing to the heavy demands on their resources.

TO ASSURE AN ADEQUATE CURRENT. REVENUE.

\$100,000

This sum is required to assure an adequate current revenue during the raising of the Equipment and Extension Fund.

The Fund will be controlled by the General Assembly, and administered by the Boards of the Church, the membership of which is drawn from all parts of the country.

(A leaflet giving further details of the financial objective may be had from the Forward Movement Committee, 256 Confederation Life Building, Toronto.)

Young People's Societies

"PUTTING THE WORLD TO WORK."

REV. A. E. ARMSTRONG, M.A.

(Read "Ancient Peoples at New Tasks," Chapter VII.).

Human labor is the cheapest thing in the Orient. Therefore human life is the cheapest thing in the Orient. It has always been so where Christianity does not prevail and exercise its ameliorating influence on the conditions under which the masses live.

Wherever Christianity is the religion of the people, there you find living conditions immensely improved over conditions which obtain in non-Christian lands. If Christianity permeated every realm of life, and held sway among all classes of our so-called Christian countries, the Golden Rule would be the standard and Tennyson's dream would come true when:

"All men's good shall be each man's rule
And universal peace lie like a shaft of light
across the land and
Like a lane of beams athwart the seas,
Through all the circle of the golden year."

* * *

The first impression the traveller in the Orient gets is that of myriads of people toiling hard and getting only a bare existence for their extremely hard labor. The farmers are seen in the rice fields or vegetable gardens on their knees cultivating each plant individually and tilling and fertilizing the soil constantly in order to make the land yield the largest possible amount of food for the multitudes.

Likewise also, one sees the coolie in China, pushing his heavy barrow loaded with a quarter of a ton through the dusty roads which have worn deep through the years, and some of them through the centuries.

From early morning till late at night the East labors and strives, and the toiling masses get little more for it than a bare existence.

Hence, when the flood comes, or the drought withers the crops, starvation ensues. The world hears nothing of it unless hundreds of thousands are involved, and then Christian people in western lands are asked to give of their abundance that the hungry may be fed and the homeless sheltered.

At such a time the missionary is the good Samaritan. In India missionaries have built roads and superintended the construction of public works, employing thousands in these great relief camps, who would otherwise have starved to death or been taken off by pestilence and plague, which follows hard upon famine as famine does upon flood and drought.

An instance of how the missionary puts people to work was seen in our Honan field in 1918. The Chin river broke its banks in the fall of 1917, destroyed the growing crops, rushed through seventy-five villages, and dissolved the mud walls of the houses, leaving the people homeless and without seed grain for the following spring. Thus thousands of them were without home or food.

Our missionaries appealed to the home Church, and through our church papers the people were told of the situation, and responded to the call for help. Rev. Andrew Thomson, of Taokou, spent eight thousand dollars on building a road, employing over fifteen hundred people several months, and paying them a few cents a day each—sufficient to keep their families from starving.

This road accomplished more than providing subsistence for large numbers of families. It stands as a model highway which, it is hoped the authorities will imitate. It is the only built road in all North Honan. Other roads are merely trails often crooked, worn deep in the soil. This is a high road, a wide road, a straight road, and is built of stone. In all these particulars it is different from every other Chinese trail.

It is only about two and one-half to three miles long, but it carries an immense traffic between the two large cities of Taokou and Hwahsien.

* * *

Imagine the gratitude with which the people of Hsun County and Hwa County regarded Mr. Thomson, their foreign benefactor, who gave himself so unreservedly to furnishing work whereby the people might be kept from starving to death.

They erected a "paifang" or stone monument at an intersection of the road. It is covered with an inscription which sings the praises of the foreigner.

The effect from the Christian point of view cannot be properly estimated. It has resulted in the leading classes of the community evincing an interest in Christian truth. These are the most difficult people to impress with the Gospel. Mr. Thomson writes "These people are now willing to listen to the message of the Gospel in a way that they would never do before." Some of these prominent men are now studying the New Testament at Mr. Thomson's home.

The road is to be maintained by a grant of \$1,200 annually for five years from the mandarins of the two counties, who insist Mr. Thomson shall have charge of spending this money because then "they know that it will all go into the road."

The author, in the text-book on which this Topic is based, gives seven very excellent reasons for Industrial work, as follows:—

"Why Industrial Education should be conducted in Foreign Mission Fields:—

"First, to promote the idea of the dignity of labor;

"Second, to advance moral integrity and character;

"Third, to raise the social plane and the standards of living of the community;

"Fourth, to enable students, otherwise unable to attend school, to support themselves while getting an education;

"Fifth, to provide an opening for Christian teaching;

"Sixth, to make possible the self-support of native churches;

"Seventh, to avoid the gulf that has opened in certain Western countries between the laboring class and the Church, and to make the faith of Jesus of Nazareth the faith of all workers the world over."

* * *

There is a tendency of certain classes in non-Christian lands to look upon manual labor as undignified. In China it has expressed itself in the outward symbol of the long finger-nail.

Christianity dignifies work, and wherever the people become Christian, they alter their attitude toward physical labor. The effort of the Mission school is to get boys to work with their hands who perhaps come from homes where such activity would be regarded with disfavor.

Likewise play, such as football, baseball, etc., is looked upon by heathen people of the better classes as also undignified. Here too, the Christian school promotes games, and the result is that Christian boys learn how to take part in sports and develop team play and co-operative effort.

One of the serious needs of our Foreign Mission Board to-day is the need of a few men capable of taking charge of instruction in manual training and agriculture. The Board of Foreign Missions is desirous of sending out a few men of such qualifications to become missionary teachers in our Mission High Schools. Likewise, two or three women who can conduct gymnasium classes as well as teach other subjects are wanted, one especially for the Girls' High School in Tamsui, Formosa.

* * *

Heathenism is essentially selfish. Each lives for himself, and there is very little of the "gang spirit" as we find it expressed amongst boys in Canada. The promotion of labor by the group system in factories,

etc., helps to break down this individualistic type of living.

Thus Christianity wherever it goes results in people getting together, and doing things co-operatively, hence service and co-operation result, and interest in one's fellows supplants the selfishness which heathenism is unable to eradicate from human nature because it knows not Him who said "I am among you as one who serves."

This is one of the greatest values of Industrial Missions, that it develops co-operation and helpful service for others, promoting the community spirit. The "aristocrat" of white hands and polished shoes and high collars" gives way under the influence of Christianity, and people tend to organize into partnerships and companies, and thus society is revolutionized, and the altruistic motive becomes more and more dominant.

* * *

It will be worth while in the Young People's Missionary Meeting to have someone read the testimony of Industrial Missions which comes from Elat in Africa, as given in the text-book, beginning on page 188. As the author remarks: "The testimony of Elat is that, from the standpoint of Church membership, Industrial Missions pay one thousand fold."

It is sincerely to be hoped that, as a result of the Forward Movement, we may be able greatly to strengthen our Industrial work at Rasulpura in Central India, and at Hwai-king in Honan, China, and to make possible the establishment of at least self-help departments in all our High Schools in the foreign fields, for in this way pupils will be able to earn their way through their school course and develop into self-respecting men who can go out as capable leaders amongst their people.

THE EMPTY PEW.

The pastor has no interest in the empty pews; it is you, not your place, that pleases him.

You can carry from the service only that which you were prepared to receive. A good sermon is made, partly in the study, partly in the pew.

When the sermon seems poor, do not grumble until you discover how much extra work the preacher did the week preceding Sunday. It may be that he had to carry an extra load because you neglected a duty.

THE ATTENTIVE FACE.

The contribution of an attentive face is a good one. The sermon-hearer is the sermon-maker. There is no reminiscence more satisfactory to the minister than a mental reproduction of his old congregations, the faces and forms that become associated with certain pews. The men who help are the men who are there.—Presbyterian Journal.

The Children's Record.

"MARMA"

A True Story of the War.

(Rev. B. H. Wallace of Vancouver writes. "I am sending you a little unadorned story of the war which I thought might help the young people of our Church. 'Marma's' name was S— W—, and I can vouch for every incident mentioned."—).

We first met at the Y.M.C.A. concert, while in training in Canada. "Marma," the nickname the boys gave him, was a likable boy, English, bright, almost a musical genius, popular with all ranks.

His love for the piano was all-absorbing, and his joyous, happy-go-lucky manner quickly won him friends at the very beginning of his army life. His was the religion of just being "always merry and bright," yet, with the superficial merriment, there was a depth of thought which only intimacy revealed.

It was on the transport on our way to England that this deeper nature was shown. With a few other fellows, poor Marma developed diphtheria. When we were taking him to the "sick-boy," he gave me some indications of his longing for his old home, his mother, whom he revered, and for her faith, which to him was one of the greatest things in the world.

* * *

After a few months in an English hospital, he rejoined us, this time as a stretcher-bearer, and so we were thrown together more than over.

His health was much improved, and his visit home had given him a sense of contentment which only the exile knows.

So when we left for France in the early days of August, 1916, he was still the most popular boy of our Section. In the Ypres sector, where so many of us received our first taste of battle, he proved himself an efficient and sympathetic bearer.

The members of the "working party" for whom he was responsible always felt secure when he was with them, so devoted was he to his work, so regardless of his own safety. Surely, if any men deserved the highest honour of the Army, these regimental stretcher-bearers, who were true to their calling, were the most worthy.

No more Christ-like work can be imagined, no more nerve-racking experience conceived, than just to wait in the cold, muddy trench for the call of "Stretcher-bearers at the double."

* * *

It was just before the taking of the historic Regina Trench on the Somme, 1916, that "Marma" proved his manhood. He had been feeling the terrible strain of the past three months, and the ordeal had weakened his highly-strung body.

But with this came a new desire to know God. Together, we discussed the great facts of the Christian faith, and somehow a new link of friendship was formed between us—the enduring bond of Christian fellowship.

Not once, but several times, did he volunteer to assist us in our Y.M.C.A. services in that tent near Contalmaison, a tent well known to the soldiers for its good cheer, its concerts, and, wonder of wonders in that farthest flung outpost, its movies and piano.

I overheard him whisper rebuke to some men for profanity while we were stumbling over the bodies of dead comrades in that place of awful renown, "Death Valley," where only by night and in utter silence could we pass along. "Don't you know these bodies are the remains of the image of God, and it was for these Christ died," was his whispered comment, which completely silenced the men of abusive speech.

The occasion was a "working party." The officer in charge, observing some of our men lying out beside the wire in "No Man's Land," asked volunteers. "Fritz" was shelling us heavily, yet several stretcher-bearers, including "Marma," calmly stepped up, clambered over the parapet and disappeared in the midnight darkness.

* * *

He did not reappear until five hours later. The other men did their work of rescue and returned to the comparative safety of the trench as quickly as possible, but he found so many wounded, friends and foes alike, that he could not go until he had bandaged them all.

The absurdity of the Army System is now seen. Next morning he was paraded before the O.C. for being "absent from his party without leave." This mistake was soon rectified, however, and in addition he was mentioned in dispatches, and the coveted D.C.M. was recommended.

Poor "Marma" did not live to see the honour awarded. Just one week later he was wounded in the head by a piece of shrapnel, and died on his way to the ambulance, his last words being, "Oh, boys, take me home to my mother."

So, in his twenty-fifth year there passed away a Christian knight. "He saved others, himself he could not save." Few there are who so untiringly gave themselves to the cause of others. We do not weep over him. His life and death is a challenge to the youth of to-day.

S.S. & Y.P.S. War Memorial

VICTORY BONDS

Nova Scotia	Emmanuel, Tor, Adtl \$50.00
Grove-Kay, Halifax . . \$50.00	Knox, Tiverton 50.00
New Brunswick	Kenyon, Dunvegan . . 100.00
St. Stephen \$ 100.00	St. Paul's, Sarnia . . . 50.00
	St. John's, Tor 100.00
Quebec	Manitoba
Wakefield, Adtl. \$ 50.00	Augustine, Wpg . . . \$ 300.00
Ontario	Saskatchewan
Kew Beach, Tor . . . \$ 350.00	Wmstr, Sasktn . . . \$ 500.00
Knox, Ham. Adtl. . . . 200.00	
McNab St., Ham 300.00	Alberta
Westminster, Tor . . 1,050.00	Willowdale, Red Deer \$50.00
	Ryley 50.00

SAVED.

Several years ago, one cold Sunday morning, a young man crept out of a market house in Philadelphia, just as the bells began to ring for church. He had slept under a stall all night, or rather had lain him there in a stupor from a debauch.

His face, which had once been delicate and refined, was blue from cold and blotched with sores; his clothes were of a fine texture, but they hung on him in rags covered with mud.

He staggered, faint with hunger and exhaustion; the snowy streets, the gaily dressed crowds thronging to church, swam before his eyes; his brain was dazed for want of his usual stimulant.

He gasped with a horrid sick thirst, a mad craving for liquor, which the sober man cannot imagine. He looked down at the ragged coat flapping about him, at his brimless hat, to find something he could pawn for whisky, but had nothing. Then he dropped upon a stone step, leading, as it happened, into a church.

Some elegantly dressed women, seeing the wretched sot, drew their garments closer and hurried by on the other side.

One elderly woman turned to look at him just as two young men of his own age halted.

"That is George C——," said one. "Five years ago he was a promising lawyer in P——. His mother and sister live there still. They think he is dead."

"What did it?"

"Trying to live in a fashionable set first, then brandy."

"You have not had breakfast yet, my friend," said one of them. "Come, let us go together and find some."

George C—— muttered something about a "trifle" and "tavern."

But his friend drew his arm within his own and hurried him, trembling and resisting, down the street to a little hall where a table was set with strong coffee and a hot, savory meal. It was surrounded with men and women as wretched as himself.

He ate and drank ravenously.

When he had finished, his eye was almost clear and his step steady. As he came up to his new friend he said:

"Thanks! You have helped me."

"Let me help you farther. Sit down and listen to some music."

Somebody touched a few plaintive notes on the organ and a hymn was sung, one of the old, simple strains which mothers sing to their children and bring themselves nearer to God. The tears stood in George C.'s eyes. He listened while a few words of Jesus were read. Then he rose to go.

"I was once a man like you," he said, holding out his hand. "I believed in Christ; but it is too late now."

"It is not too late," cried his friend.

It is needless to tell how he pleaded with him, nor how for months he renewed his efforts. He succeeded at last.

George C—— has been for four years a sober man. He fills a position of trust in the town where he was born, and his mother's heart is made glad in her old age.

Every Sunday morning the breakfast is set, and wretched men and women whom the world rejects are gathered in to it.

TEN YOUNG MEN AND BOYS.**What became of Them.**

Fifty years ago, a gentleman of Ohio noted down ten drinkers, six young men and four boys.

"I saw the boys," he says, "drink beer and buy cigars in what was then called a 'grocery' or 'doggerly.'"

"I expressed my disapprobation, and the seller gave a coarse reply. He continued the business, and in fifteen years he died of delirium tremens, not leaving five dollars."

"I never lost sight of these ten, only as the clouds of the valley hid their bodies from human vision."

"Of the six young men, one died of delirium tremens, and one in a drunken fit; two died of diseases produced by their excesses before they reached the meridian of life; two of them left families not provided for, and two sons are drunkards."

Of the two remaining, one is a miserable wreck, and the other a drinker in some better condition.

"Of the four boys, one, who had a good mother, grew up a sober man; one was killed by a club in a drunken broil; one has served two terms in the penitentiary; and one has drunk himself into an inoffensive dolt, whose family have to provide for him."—Michigan Christian Advocate.

THE LOVE THEY SHOW.

A Chinese woman, severely ill, needed hospital treatment. She hesitated long: "Because," she said, "I have been told that the foreign people cut out the hearts and the eyes of the Chinese, so it is not safe to have anything to do with them." However, she decided to come into the hospital and have her operation.

After she went back home she did much to overcome prejudice in her village. "I am an example of the love which these Christian people have for the Chinese," she was wont to say.

In China, as in India, the women marvel at the cleanliness, the tender treatment, the peaceful atmosphere which they find in the hospital; above all, at the willingness of the foreign medical women to perform for them menial services which their own mothers would not do. . . .

"I was against the missionaries once," said an Indian woman, "but now that I know what love means they are my parents and I am their child. Caste? What is caste? I believe in the goodness they show; that is their caste!"—Sel.

Our Church Calendar

MEETINGS OF CHURCH COURTS.

CALLS, INDUCTIONS, ETC.

Will Presbytery Clerks kindly forward to the Official Record of the Church all Calls, Inductions, Resignations or Deaths in the Ministry. Also notice of Meetings of Presbytery or Synod so soon as appointed.

The General Assembly.

Ottawa, 1st Wed. June, 1920.

The Eight Synods.

Maritime, Pictou, 1 Tues. Oct.
Montreal-Ottawa, Montreal, 2 Tues. Oct.
Toronto-Kingston, Toronto, 2 Tues. Oct.
Hamilton-London, Brantford, April 28.
Manitoba, Brandon.
Saskatchewan, Regina, 1 Tues. Nov.
Alberta, Edmonton, last Tues. Oct.
British Columbia, Vancouver, 1 Tues. May.

Presbyteries Received.

Abernethy, Abernethy, Feb.
Battleford, Battleford, 1st Tues. Feb.
Brockville, Brockville, 1st Tues. Dec., 2.30.
Chatham, Chatham, 2nd Tues. Dec., 9.30.
Inverness, Orangedale, 2 Dec., 7 p.m.
Lacombe, Wetaskiwin, Feb.
Lindsay, Lindsay, 9 Dec., 10.30 a.m.
Minnedosa, Minnedosa, 2nd Tues. Feb., 2.30.
Miramichi, Newcastle, 9 Dec.
Montreal, Montreal, 13 Jan.
North Bay, North Bay, March.
Paris, Brantford, 9 Dec., 10.30.
Peterboro, Peterboro, 9 Dec., 9 a.m.
Saugeen, Palmerston, 2 Dec., 10 a.m.
Superior, Ft. William, 1st Tues. Mar., 10 a.m.
Toronto, 1st Tues. every month.

Calls from

Essex, Ont., to Mr. W. G. Reid, of Kinloss, Ont.
Annan, Ont., to Mr. A. J. Orr, of Wellandport, Ont.
St. Pauls, Port Hope, Ont., to Mr. W. F. Anderson, of Toronto.
Duart, Ont., to Mr. R. L. Gosling, of North Lunenburg, Ont.
St. Andrews, Martintown, to Mr. John Murray, B.D., of Queens.
Knox Church, St. Thomas, to Mr. J. M. Macgillivray, of Petrolia.
Old St. Andrews, Toronto, to Mr. Wm. Muir Auld, of Philadelphia.
Sonya, Ont., to Mr. Geo. Mason, of Harriston, Ont.
Hornby and Omagh, Ont., to Mr. James Malcolm, of Wardsville, Ont.
Middle Stewiacke and Brookfield, N.S., to Mr. A. D. Stirling, of Inverness.
Restigouche, N.B., to Mr. C. B. Salter.

Knox, Perth, Ont., to Mr. J. H. Miers.

Hanover, Ont., to (Capt.) D. J. Lane, B.A. Accepted.

Inductions into

United Church, Lanark, October 7, Mr. T. J. S. Ferguson.
Westminster Church, Edmonton, October 17, Mr. W. M. Grant.
Manitoba College, October 13, Principal John MacKay, D.D.
St. Stephens, Redbank, N.B., October 14, Mr. Wm. Girdwood.
Knox Church, Cornwall, October 18, Mr. James Faulds.
Knox Church, Sydenham, Ont., Mr. Hugh Craig.
Athelstan, Que., October 23, Mr. E. E. Mowatt.
Carmichael Church, Regina, October 23, Mr. Jas. Whillans.

Plumas, Man., Mr. R. G. McKay.

Robertson College, Edmonton, October 28, Principal John M. Millar, D.D.

Salmon Arm, B.C., October 29, Mr. M. D. McKee.

Valleyfield, Que., October 30, Mr. John G. Grieg.

Strome, Alta., November 11, Mr. J. H. McHattie.

Union, Sedgwick, Alta., November 12, Mr. D. J. Scott.

Kamloops, B.C., November 12, Mr. H. R. McGill.

Longueuil, Que., November 21, Mr. E. J. Rattee.

Knox College, Toronto, November 21, Prof. Wm. Manson.

St. Andrews, Ottawa, November 28, Mr. G. D. Kilpatrick

Resignations of

Chatsworth, Ont., Mr. John McKinnon.
Allenford, Ont., Dr. H. P. Campbell.
Westminster, Vancouver, Mr. J. Richmond Craig.
Staveley and Parkland, Alta., Mr. W. M. Reid.
Vulcan, Alta., Mr. J. E. Schragg.
Sydney Mines, N.S., Mr. A. D. Wauchope.
Fenelon Falls, Ont., Mr. C. S. Lord.
West Presbyterian Church, Toronto, Dr. J. A. Turnbull.

Deaths in the Ministry.

Rev. Geo. T. Bayne, of Lang, Sask., on October 7, in his sixty-fourth year.
Rev. Robert Cumming, D.D., at New Glasgow, N.S., on November 1, aged eighty years.
Rev. A. H. MacGillivray, of St. Johns, Hamilton, suddenly, on November 14, from pneumonia.

The Church Funds, West

SUMMARY OF RECEIPTS

	During October	Jan. 1 to Oct. 31
Home Miss., Soc'l Serv..	\$27,492.89	\$62,276.17
Foreign Missions.....	4,845.87	59,338.60
Widows' & Orphans' Fd.	172.00	959.25
Aged Ministers' Fund...	378.60	1,256.60
Pte.-aux-Trembles	386.00	4,135.50
Deaconess Tr. Home.....	188.54	434.25
S. S. & Y. P. S.....	11,506.92	12,722.22
Montreal College.....	29.00	240.00
Queen's College.....	15.00	138.00
Knox College.....	53.00	434.00
Manitoba College.....	45.00	195.00
Saskatchewan College...	32.00	459.00
Robertson College.....	128.00	292.00
Westminster Hall.....	33.00	106.00
Unapportioned Fund....	60,920.00	271,952.79
	\$106,225.82	\$414,939.38

RECEIVED DURING OCTOBER

At the Presbyterian Offices, Toronto,
By Rev. John Somerville, D.D.,
and divided among the Funds
as directed by the donors.

Ontario.

Tor. Cowan	\$200.00	King, St And ss.	6.00	N Ekfrid ss.	2.00	Bethel ss.	6.00	Dixie ss.	6.15
Ptboro' friend	25.00	Richrd Landng ss.	12.00	Bethel ss.	6.00	Windsor	500.00	Tor, Rosedale	650.00
Rv J B Hamilton	113.28	Iron Bridge ss.	6.00	Windsor	500.00	Strathroy	205.00	Tor, Deer Prk ss.	22.00
Rv A H Macfrlane	8.00	Port Lock ss.	2.00	Stratfrd, St A ss.	27.00	Stratfrd, St A ss.	27.00	Caledon, Kx ss.	7.06
Otta, Kx ss.	14.00	Est John Nicoll	200.00	Centre Bruce ss.	6.00	Centre Bruce ss.	6.00	Allandale	41.00
Napanee	75.00	Tor, St Jas Sq.	300.00	Glamis ss.	12.00	Glamis ss.	12.00	Essa, Town Thn.	45.00
Prt Hope ss.	6.00	Leamington ss.	30.00	Douglas ss.	8.00	Douglas ss.	8.00	Chatswrth ss bc.	4.00
Springvil ss.	16.00	Otta, Gleebe	400.00	Midland ss.	55.00	Midland ss.	55.00	Leith ss.	2.00
Cottesloe ss.	5.00	St Thomas, Kx ss.	12.00	Victoria Hrbr ss.	10.00	Victoria Hrbr ss.	10.00	Durham	260.00
Mt Pleasant ss.	5.00	N Caradoc ss.	4.00	Kenora	375.00	Kenora	375.00	Galt, Kx ss.	20.55
Tor, Parkdale	2,000.00	Camlachie	95.00	Unionvl	38.30	Unionvl	38.30	Green's ss.	2.87
Horning Mills ss.	5.00	Mandaumin ss.	17.00	Kearney ss.	7.00	Kearney ss.	7.00	Caledonia ss.	10.00
Oro, Esson	35.00	Tor, Mrs Dallas cl.	5.00	Hilton ss.	3.00	Hilton ss.	3.00	Drumbo ss.	3.00
Hillsburg	49.00	Woodville ss.	61.00	S Delaware ss.	6.00	S Delaware ss.	6.00	Norwich ss.	15.00
Allenford	40.00	Whitney ss.	5.00	Paramount ss.	4.75	Paramount ss.	4.75	London, Chal ss.	15.00
Markdale	6.00	Blind River ss.	12.28	Duart ss.	3.00	Duart ss.	3.00	Arkona ss.	6.00
Palmerston ss.	12.00	Sudbury	192.76	Blytheswood	20.00	Blytheswood	20.00	Wyoming ss.	19.00
Durham ss.	17.00	Mk ss.	6.00	Sarnia, St And.	150.00	Sarnia, St And.	150.00	Millbank ss.	1.00
Baden	25.00	Kincardine ss.	11.00	Hampstead ss.	9.00	Hampstead ss.	9.00	S Kinloss ss.	9.00
Preston	113.60	Westboro' ss.	7.00	Kinlough ss.	10.00	Kinlough ss.	10.00	Wroxeter ss.	16.00
Elmira ss.	9.00	Clayton ss.	7.33	Blyth	796.00	Blyth	796.00	Stark Cornrs ss.	8.00
Harristn, Guth ss.	9.50	Bradside ss.	11.00	Burgoyne ss.	6.00	Burgoyne ss.	6.00	Ottawa, Cal.	203.86
Hamiltn, St Giles'	900.00	Spencervll	50.00	Prt Elgin	100.00	Prt Elgin	100.00	Kenmore	7.08
St Ann's	7.17	Ventnor	35.00	Pinkerton ss.	8.00	Pinkerton ss.	8.00	Wasing	1.50
W Flamboro' ss.	8.00	Bishop Mills ss.	6.00	Southernmptn ss.	6.00	Southernmptn ss.	6.00	Powassan	11.50
Carholme	5.00	Sandhurst ss.	6.00	Nobleford ss.	7.00	Nobleford ss.	7.00	Chisholm	18.00
Hamiltn, Cal ss.	12.14	Picton ss.	3.00	Osgoode ss.	4.00	Osgoode ss.	4.00	S Ste Marie, St A ss.	15.25
Hamiltn, Kx ss.	10.00	Zephyr	22.00	Sand Point ss.	1.50	Sand Point ss.	1.50	North Road ss.	2.70
Prt Dalhousie ss.	13.00	Newtonvl ss.	5.25	Arnprior ss.	28.00	Arnprior ss.	28.00	Elk Lake ss.	15.00
Carluke	60.00	Weston, Wmstr ss.	15.00	Morewood	133.55	Morewood	133.55	Thomsbrg, Sunshin.	10.00
Payne's Mills ss.	11.00	Aurora ss.	15.75	E Oxford ss.	5.00	E Oxford ss.	5.00	Paris ss.	10.00
Dorchstr.	92.00	Cheltenham	5.20	Bellv, St And.	15.00	Bellv, St And.	15.00	Ingersoll ss.	13.00
Calvin ss.	16.00	Brown's Cornrs ss.	7.00	Norwood ss.	12.00	Norwood ss.	12.00	Botany ss.	15.00
Walkervil ss.	40.00	Mansfield ss.	10.30	Malta ss.	2.00	Malta ss.	2.00	Brooksedale ss.	9.00
Inwood ss.	6.00	Notawa ss.	4.00	Hespeler	11.00	Hespeler	11.00	Fort Wm, Kx	94.00
Corunna ss.	3.75	Depott Harbor	9.00	ss.	25.00	ss.	25.00	Tor, Rhodes	140.00
Cromarty	150.00	Clifford ss.	10.10	Wintbrne ss.	2.30	Wintbrne ss.	2.30	Friend	30.00
Motherwell	97.60	Carrick ss.	5.85	Alberton ss.	10.00	Alberton ss.	10.00	Sutton West ss.	10.00
" yps	25.00	Greenbush ss.	2.05	Blackheath ss.	7.00	Blackheath ss.	7.00	Elkville ss.	12.70
Ripley Kx ss.	9.00	Baden	15.00	London, Kx ss.	41.00	London, Kx ss.	41.00	Matavatan ss.	10.00
Riversdale ss.	7.31	Guelph St Pa ss.	14.20	Warwick ss.	6.00	Warwick ss.	6.00	Gorrie, ylb.	5.00
Bervie ss.	2.00	St. Cath, Haynes ss.	20.18	Barr's ss.	15.00	Barr's ss.	15.00	Goderich ss.	17.00
Whitchurch ss.	18.00	1st ss.	4.00	Schumacher ss.	5.00	Schumacher ss.	5.00	Tor, Wmstr ss.	16.00
Auburn ss.	30.00	Ancestor ss.	100.00	Tor, Bloor	3,000.00	Tor, Bloor	3,000.00	Ayton	10.00
Grand Bend ss.	30.00	Crumlin	11.00	Beaverton	404.50	Beaverton	404.50	Bridgeburg ss.	4.00
Stittvil ss.	6.00	Caradoc ss.	390.00	Sellwood ss.	5.50	Sellwood ss.	5.50	Est H M Campbil.	8,500.00
Casselman	6.00	London, 1st	8.00	Rv Geo Weir	26.00	Rv Geo Weir	26.00	Manotick ss.	13.00
Heckston	55.00	Dover ss.	7.55	Otta, St Paul ss.	60.00	Otta, St Paul ss.	60.00	N Russell ss.	6.00
St Columbia ss.	4.00	Cromarty ss.	7.00	Annie Gordon	50.00	Annie Gordon	50.00	Torbloton	40.00
		Thames Road ss.	7.00	Grattan ss.	8.00	Grattan ss.	8.00	Appleton ss.	12.00
		Clinton ss.	15.00					Almonte ss.	8.07

W Huntingdon	22.50	Goderich, Un ss	11.00	Rv I N Beckstedt	8.00	Stratford, St A	550.00
Mundel's	97	Glensand fid ss	15.00	Rv H Bolingbroke	12.88	Rv J H Edmison	8.00
Beattie's	1.24	Lynedoch ss	8.00	Rv Dr J Duncan	8.00	Ely ss	2.00
Lavant	3.79	Alvinston	9.53	Rv J G Greig	8.00	Harwich ss	3.00
Vernonville ss	8.00	Westwood	11.00	Rv N Lindsay	8.00	Windsor	10.00
Tor, St Enoch's ss	21.00	ss	7.00	Port Credit ss	35.00	Rv Alex Stewart	8.00
Lindsay	495.00	Tor, Dale ss	12.00	Tor, Cook's ce	100.00	Shelburne ss	19.50
Rockside	40.00	Scribro' St A br ss	33.00	Rv Dr W G Wallace	8.00	Uxbridge ss	14.00
Markham ss	9.00	Bracebridge ss	33.00	Tor, Davenport	300.00	Owen Sd, Div	600.00
Elmvale	154.00	Guelph, Chal ss	45.00	Rv A B Winchester	8.00	Rv N R D Sinclair	8.00
Meaford	150.00	Brantford	62.00	N Lunenburg ss	8.00	Garnbridge ss	12.00
Clifford	114.00	West Monkton	84.00	Finch ss	10.00	Rv Dr Haddow	8.00
Wintbrne	24.00	Hensall ss	30.00	Carltn Pl, St And ss	5.00	Brown's Cornrs	40.00
Guelph, St And ss	12.00	Brussels	6.00	Pakenham ss	7.00	Peabody	15.00
N Pelham	28.00	Rockway ss	6.00	Morewood ss	29.00	Niagara	87.20
Glenmorris	105.00	Rideau View ss	5.00	Morrisburg ss	27.00	N Bruce ss	12.00
Granton ss	4.00	Beachburg ss	6.38	Crofton ss	5.00	Vankleek Hill ss	15.00
Atwood ss	28.00	N Easthope	35.00	Centrevl ss	10.00	Wales ss	11.00
Blake ss	10.00	" ss	5.00	Coboconk ss	3.00	Brighton ss	10.00
Schreiber ss	26.00	Alliston ss	10.50	Unionvl ss	7.00	Scarboro' Kx	200.00
Otta, Erskine ss	38.00	Mrs Blackburn	250.00	Norval ss	8.00	Richmond Hill ss	6.00
Dalkeith ss	6.00	McLennan ss	6.50	Tor, High Park	1,700.00	Sparrow Lake ss	7.00
Elmsley, Beth	22.00	In His Name	10.00	Brampton	650.00	Rocky Saugeen ss	6.00
Kingston, Cooke ss	8.15	Rv G F K In trust	10.00	Alton ss	4.00	Holstein	175.00
Yearley ss	3.09	Althorpe ss	2.00	N Erin ss	7.00	Crawford ss	10.00
Caledonia	218.00	Newmarket ss	4.00	Erin	125.00	Rv A Lee	8.00
Sutton	50.00	Flesherton	23.00	Keady ss	5.00	Rv Dr P W Spence	12.16
Keene ss	9.00	Caledn E, Kx, & ss	41.00	N Derby ss	3.06	Est Jane Shepherd	12.00
Glenallan ss	5.00	Otta, Chal	1,000.00	Holstein ss	5.00	Rv J P McQuarrie	8.00
Burk Falls ss	2.47	Tor, Oakwood ss	11.00	Drayton ss	19.00	Tor, Victoria ss	20.00
Nairn ss	19.00	Otta, Wmstr	100.00	Hawkesvl ss	3.00	Blenheim	200.00
Scribro', Zion	45.00	Woodlands ss	11.46	Hamit St P ss	13.00	Rv S MacLean	16.30
ss	4.00	Wales	31.00	Kilbride ss	5.00	Kilsyth ss	3.00
Lowry ss	5.50	Martintown ss	18.00	St Thos, Alma ss	7.00	Hampstead	28.00
London, New St Jas	500.00	Beckwith	8.40	Ivan ss	10.00	Otta, St And ss	15.00
Wmstr, St A ss	5.00	Winchstr Spgs ss	6.00	Elma, S S No 2 ss	5.00	Lakeport ss	3.90
Fingal ss	2.40	Chestrvl ss	6.00	Moncrieff ss	17.00	Long Branch ss	14.00
S Plympton	63.00	Kingston, Chal	200.00	Harrington W	71.00	Tor, Evangel bs	17.00
Branchton ss	7.80	Newcastle ss	6.50	N Nissouri ss	3.00	Dundas, Knox	500.00
Meaford ss	11.00	Whitby ss	50.00	Parkhill	175.00	Sarnia, St Pa yps	25.00
Dunn's ss	6.00	Rosemont ss	2.66	ss	12.00	Bridgen ss ww cl	25.00
Dover ss	11.00	E Nottawasaga ss	5.00	Rv Jas Hastie	8.00	Egmontville	124.00
Belmore, McIntosh	22.50	St John's ss	8.00	Rv W A Morrison	21.57	Primrose ss	4.00
yps	22.50	Baysville	6.00	Rv F H McIntosh	17.35	Harmony ss	5.00
McIntosh ss	10.00	ss	3.00	Rv David Ritchie	14.34	West Lorne ss	5.00
Belmore ss	4.00	Wyevale ss	16.25	Rv George Yule	13.24	Thamesville	9.00
Tor, Bonar ss	300.00	Gorrie ss	17.76	Elmsly, St And Beth	6.00	Petrboro, Kx ss	8.00
Cresswell ss	4.00	Harristn, Kx ss	11.50	Cedar Grove ss	4.00	Bury's Green ss	5.00
Ballinafad ss	6.00	Mt Forest	168.00	Windham Centre ss	5.00	Tor, Queen, E	10.00
Wellandport ss	2.38	Fergus, Mel ss	10.00	Walkervl	25.00	Bradford ss	4.13
Thedford	74.00	Doon	12.00	Barrie	337.00	Monck ss	7.00
Bridgen ss W W	25.00	London, King	160.56	Govramnt Rd ss	4.00	Loring ss	10.50
Underwood ss	11.00	St Pass	2.00	Garson Mine ss	10.00	Plattsvl ss	11.80
Walkerville	25.00	Ailsa Craig	187.00	Crinan ss	13.00	Thamesvl	200.00
Moose Creek ss	5.00	Caradoc, Cook, yps	20.00	Molesworth	116.00	Forest	100.00
Cotton Beaver ss	9.00	Clinton	33.50	ss	7.00	McGillivray	75.00
Glensandfield	54.00	Keewatin	45.00	Rv J F L Macdonald	12.51	Strathroy ss	6.04
Ottawa, Cal ss	12.00	Lenark ss	10.00	Rv Dr J B Fraser	8.00	Motherwell ss	17.75
Ashton ss	9.00	Camden VIII ss	5.50	Aspdn ss	6.00	St Helen's ss	1.00
Toledo ss	4.00	Woodstock, Chal ss	12.50	Port Robinson	12.30	Dunblane, In Memory	
Napanee ss	10.00	Napier	47.00	London, St Geo ss	15.00	of Pytes Christie, Go-	
Eversley ss	12.00	Comber ss	3.50	Forest ss	12.00	wanlock Schell	56.00
Bradens ss	3.00	Tor, Emmanuel	493.02	W Adelaide ss	10.00	Glenlee ss	2.15
Dunedin ss	7.00	Friend	250.00	Newburgh ss	3.20	Rv Jas Little	14.73
Allansvl ss	3.00	Hawkesbury ss	13.00	Levendale	23.00	Rv J U Tanner	14.73
Lindsay Tp ss	8.20	Chalk Rivr ss	6.00	Tiltsnbg ss	6.22	Black Creek	22.00
Eramosa	65.00	Norhtcote ss	13.00	Licknow ss	25.00	Tor, Parkdale ss	40.00
Hamltu St Giles ss	39.00	Burnbrae	111.00	Rv C D Farrgrn	12.51	Tor, Cooke ss	28.63
Southwold	100.00	Sand Hill ss	11.50	Mt Albert ss	21.00	Ethel ss	2.00
Chalmers ss	14.50	Dalhousie ss	3.00	Rv A W Shepherd	8.00	Cumberland	50.00
Leamington	300.00	Garden Hill ss	12.00	Crysler ss	9.45	Lindsay ss	8.50
Bear Creek ss	8.10	Janetvl ss	3.00	Almonte	325.00	Sonya	30.00
Zion ss	7.00	Fenelon Falls ss	10.00	Winchstr Spgs	16.00	Brougham ss	7.00
Ottawa, Glebe ss	23.00	Eglington ss	22.00	Kingstn, St And ss	10.50	Markham, St And ss	10.84
Rockland ss	5.00	Seyvern Bridge ss	7.00	Swansea	65.00	Mayfield	70.00
Calabogie ss	6.90	Allandale ss	9.00	Scribro' St And	190.00	Craigvale ss	18.00
Colquhoun ss	5.00	Gore Bay ss	15.00	Crowland	68.00	Lefroy ss	10.00
Pittsbrg ss	4.00	Valens ss	4.00	Woodstock, Chal ss	7.50	Owen Sd, Div St ss	22.00
Glenarrn ss	7.00	Hamltu, St A ss	29.00	Glenmorris ss	16.00	Waterloo ss	12.65
Streetsvl ss	10.00	Princeton ss	1.00	Idertn ss	5.00	Hamltu, St John's	250.00
Union ss	3.00	Valetta ss	12.00	Thamesfrd ss	5.00	Niag on Lake ss	21.00
Camilla ss	4.00	Lieury ss	14.00	Mt Brydges ss	7.00	Napier ss	4.00
Cache Bay ss	12.00	Black Creek ss	3.30	Hyde Park ss	9.00	Mrs A L Murray	10.00
Zion ss	3.00	Inwood	20.00	Hullet ss	20.00	Rv J D Byrnes	14.80
Southwold ss	19.00	Thedford ss	13.10	Brucfid ss	33.00	Cornwall, Kx ss	17.69
Mull ss	5.00	Atwood	300.00	Rv W M Kay	15.45	Glen Stewart ss	5.50
Carltn Pl, St And	300.00	Paisley ss	4.00	Rv T M Murray	15.45	Lansdowne ss	5.50
Alma Heights ss	11.00	Bungoy ss	135.00	Rv D C MacGregor	12.88	Bracebridge	135.00
Doon ss	4.29	Chasley ss	10.00	Rv I H Wac	17.35	Glence ss	4.00
Sarnia, St A ss	10.00	Sioux Lookout ss	7.00	Rv A Rintoul	11.46	Muncy ss	9.00
Shakespeare	73.35	Tor, Knox	1,500.00	Rv H G Moyes	14.00	East Zorra	65.00
Tor, Old St And ss	5.00	Rv Dr Neul	13.80	Kars ss	6.00	Grand Bond	30.00
Tramore ss	1.60	Mr Mrs F K Roberts	100.00	Tweed ss	7.00	Corbett ss	5.00
Guelph, Chal	300.00	Melrose	25.70	Campblfrd ss	40.07	Burlington ss	10.00

Temple Hill	30.55	Bondhead ss.	100.00	Rv S H Eastman	8.00	Appleton	80.00
Blyth	13.00	Hepworth ss.	3.00	Rv Geo Rowland	22.68	Elphin ss.	6.00
Hanover ss.	5.76	Fergus, St And ss.	5.00	Rv D Currie	8.00	Georgetown ss.	11.00
Rv Hugh McLean	10.00	St Cath, 1st	300.00	Richmond	46.00	Alton	40.00
Rv R G McKay	8.00	Drummond Hill ss.	10.00	ss.	7.88	Temple Hill ss.	10.00
Jasper	35.00	Hamlt'n, Chal ss.	16.00	Williamsburg	150.00	Campbellvl	200.00
ss.	3.00	Innerkip ss.	5.00	Wmstr, St And	60.00	English Settm.	26.00
Merrickvll ss.	6.00	London, St And	1,500.00	ce.	3.00	Hamden ss.	4.00
Sulphide ss.	3.00	Aynbank ss.	18.00	Crumlin ss.	5.50	Port Arthr, St Paul	1,000.00
Bathurst Line ss.	1.00	Rv Geo Milne	8.00	Woodstock, Chal	80.00	Rv Jas Barber	8.00
Grafton	213.15	Rv Peter Nicoll	8.00	gc.	10.00	Rv L E Gosling	20.82
Omeec ss.	5.16	Rv Dr Wm Pattnsn	8.00	Rv M A P Lindsay	8.00	Rv A M Little	15.54
Baltimore ss.	3.00	Fort Wm, St And	53.50	Mr Mrs A L Kemp	10.00	Rv E H Lockhart	16.41
Kinmount ss.	1.00	Rv J J L Gourlay	28.60	Galt, Central yps.	60.00	Rv T H Rogers	8.00
Garafraxa ss.	4.34	Rv Neil Leckie	22.98	Palmerston	100.00	Rv Robt Brydon	14.00
Claude	125.00	S Ste Marie, St A	659.77	Rv A B Irwin	11.13	Rv P W Andersen	8.00
Priceville ss.	4.35	Alexandria ss.	8.50	Cumberland ss.	15.00	Dorset ss.	1.53
Singhampton ss.	3.00	Drummond ss.	12.00	Balderson ss.	3.00	Rv A W Craw	8.00
Williamsford ss.	12.00	S Mountain ss.	3.75	Westport ss.	50.00	Dunbarton ss.	9.00
Welland ss.	10.00	Brooklin ss.	12.00	Rylstone ss.	7.00	Norval	130.20
Jarvis ss.	19.00	Orangeville ss.	12.00	Osprings ss.	3.00	Auburn	26.00
Tempo ss.	3.72	S Luther ss.	7.00	Waldemar ss.	20.00	Tor, Bonar	200.00
Beechwood ss.	20.00	Carling, &c	88.85	McIntyre ss.	3.00	Turin ss.	7.00
Centre Rd	247.00	Kemble	100.00	Fergus, Mel.	246.00		
Carlingford ss.	1.50	Hamlt'n, Ersk & ss.	500.00	Dorchstr ss.	8.00		
Exeter ss.	22.00	St David's ss.	8.00	Teeswater ss.	250.00	Quebec.	
Pt Alexander	4.00	E V Thornecroft	25.00	Rv F Ballantyne	8.00	Kinnear's Mills	46.00
Rv Dr Jn Abraham	8.00	London, New St Jas ss.	8.00	Rv J M Dickson	14.34	Dewittvil ss.	5.00
Rv W R McIntosh	20.06	S Plympton	70.00	Rv J Hamilton	13.80	Outremont ss.	4.00
Rv D A McLean	8.00	ss.	15.00	Rv John Lindsay	8.00	Pt Fortune	14.00
North Bay	625.00	Wroxeter	237.71	Rv R McGillivray	11.46	Mont, Cal-Wmstr	200.00
Port Arthur, Kx ss.	5.00	W Bentinck ss.	3.00	Rv C McQueen	14.12	Mont, Kensington	21.85
Adamston ss.	4.60	Ailsa Craig ss.	6.10	Rv C F McIntosh	13.24	Gore ss.	5.00
Jas Montgomery	74.75	Prt Arthr, St Paul	8.75	Vaughan, St And ss.	15.00	Spaspebac ss.	6.00
Wmstr, 1st ss.	12.00	Guthrie ss.	2.00	Newington ss.	10.00	Bristol, Kx ss.	8.00
Goldsmith ss.	4.00	Bidwell ss.	2.55	Eldon Station ss.	5.00	Kingsbury ss.	8.00
E Adelaide ss.	7.00	Rv Dr D L McCrae	8.00	St Vincent	5.00	Richmond ss.	20.00
Rv Dr J Frazer Smith	8.00	Rv E A Thomson	9.89	Aurora	105.57	ch.	87.10
Friend	25.00	Riversdale	43.00	Est Mrs R A Clark	10,000.00	Delson Jct.	1.50
Bobcaygeon ss.	3.00	Kenora ss.	45.00	W'mstown	100.00	Reid's Ch	14.30
Woodbridge ss.	15.00	Helen S Malcolm	20.00	Wallacebg	95.00	Echo Vale ss.	3.00
Bethel ss.	7.00	Rev A MacLean	16.34	Ridgetown ss.	18.80	Westmt, Mel.	500.00
Rv T A Bell	8.00	Weston, Wmstr	43.00	St Mary's	500.00	Robson ss.	7.50
Rv W J Gallagher	10.20	Ashburn ss.	6.00	Manitowaning	4.00	Thelstan ss Mem Rev	
Bethesda ss.	11.00	Vaughan, Kx ss.	5.00	ss.	4.00	T A Mitchell	25.00
Tor, St John's	2,000.00	Mt Pleasant ss.	13.00	Hilly Grove	6.00	Lost Riv Lakev	12.00
Tor, Davnprt	700.00	Ventry	105.00	Budges	2.00	Valleyfield ss.	22.00
Swansea ss.	15.00	Dundalk	40.00	Rv Orr Bennet	18.90	Huntingdon ss.	33.00
Ballinafad	40.00	Keldon	37.00	Rv R A Cranston	24.90	Sherbrooke ss.	35.00
Allensvil	10.00	Shelburne	248.63	Rv R G S Lloyd	12.51	Quebec, St Jn	12.00
Dundas ss.	9.00	Port Carling	25.00	Rv L W Thom	10.00	Verdun	121.00
Bookton	20.00	Hollin	47.00	Rv W W Craw	8.00	Port Coulonge ss.	13.00
Courtright ss.	4.00	Nassagaweya ss.	6.00	Rv C E Kidd	20.93	Mont, Taylor ss.	19.65
Tara ss.	6.00	Waterdown	67.00	A Friend	2.00	St. Luke's	50.00
Binbrook ss.	6.00	ss.	13.00	Stouffville	10.00	Rosemt ss.	30.00
Hamlt'n, Wmstr ss.	8.00	Rv Dr W J Dey	25.00	Tor, Runnymd ss.	19.84	Vertrultvil ss.	2.00
Tor, Ave Rd	600.00	Ingersoll	500.00	Centre Rd ss.	27.50	Tedun	18.00
Rv Robt Fowle	8.00	Knollwood Park ss.	5.00	Nalrn	79.00	Cabano ss.	8.00
Flos No. 2 ss.	9.00	Motherwell	86.80	Brussels ss.	14.00	Valleyfield ss.	100.00
Woodstock, Chal	300.00	John R Sheppard	63.00	Annan ss.	4.05	Mont, Franklin Hall	
Rv J A Macdonald	23.62	Rv W H Burgess	11.81	Ennotvil ss.	35.00	Mem	22.00
Johnstn Cornrs ss.	6.00	Rv J W Cameron	8.00	Quaker Hill ss.	11.00	Lake Megantic ss.	10.00
Burnstown ss.	17.00	Rv P L Jull	13.60	Queensvil ss.	11.00	Buckingham ss.	12.00
Latona ss.	13.70	Rv Dr G H Smith	8.00	Tor, Deer Park	1,000.00	Hemmingford ss.	5.00
St Cath. Knox	290.00	Rv W S Wright	8.00	Hamlt'n, St Paul	500.00	New Carlisle ss.	3.00
Smithville ss.	4.00	Rv J A Matheson	8.00	Hamlt'n, Laidlaw	500.00	Riverbank ss.	5.00
Blenheim ss.	10.00	Mono Mills	12.65	Riverside	3.60	Lachine ss.	17.00
Oakdale ss.	6.02	Rv S H Moyer	12.51	Brookside	64.00	Marsboro, Br No 2 ss.	5.60
Plum Creek ss.	5.00	North Luther	30.00	Londoncl, Kx ss.	7.50	Petrbro', St And	500.00
Kor's	148.00	ss.	9.45	Rv J F Scott	8.00	St. Jn French ss.	3.00
S Nissouri	25.00	Kearney	55.00	Rv J F Stewart	11.13	Howick	42.00
Winthrop ss.	7.00	Owen St. Knox	300.00	Tamworth ss.	5.00	Verdun ss.	32.00
Bayfield ss.	10.00	Rv P T Pilkey	15.12	Est John Taylor	127.00	Mont, Livingston	62.00
E Victoria, John	6.25	Martintown	480.50	Kirkhill	350.00	Westmt, Mel ss.	11.50
Rv R MacNabb	8.00	Dewar's ss.	2.75	Port Hope	100.00	Mont, Rosemount	1.25
Rv E F Torrance	8.00	Lochwinnoch ss.	11.00	Rv D A McCuaig	11.46	Rv T A Sadler	1.35
Rv F Matheson	26.55	Brockvil St John	400.00	J A McGowan	65.00	Crystal Falls	17.37
St Elmo	60.00	Williamsburg ss.	6.00	Rv Dr R Laird	13.60	Arundel	4.63
ss.	9.00	Cayuga ss.	11.81	Tor West	25.00	Mrs A S Jamiesn	10.00
Sandringham ss.	5.00	Stoney Creek ss.	12.00	Rv CH McDonald	12.88	Windsor ss.	9.00
Ottawa, Chal ss.	17.00	Rv A D Cornett	10.50	Rv D A McDerachr	18.68	Harrington	25.00
Barrie Island	30.00	Rv T J S Ferguson	17.85	Rv J L Small	8.00	ss.	11.00
Kagawong ss.	6.00	Rv D A Thomsn	8.00	Rv T Davidson	8.00	Rv G W Mingie	8.00
Billings ss.	10.00	Est A T Crombie	9,000.00	Rv Chas Cumming	14.73	Montreal West	600.00
Harrington ss.	10.00	Puce	31.00	Rv R S Scott	28.10	E Templeton	25.00
Rv H Crozier	8.00	Renaud Line	9.00	Rv Thos Dadds	27.44	Rv Dr W J Clark	14.65
Port Elmsley	12.00	Rv A R Linton	8.00	Rv N H McGillivry	8.00	Montreal, First	400.00
Owen St, Kx ss.	20.00	Eldon Station	30.00	Rv Jn Richardsn	11.81	Rv A G MacKinnon	13.60
Egmondvl	7.00	Wmstr, 1st	175.00	Brooke, Chal	30.00	Gore	30.00
Woodlands	125.00	Helen S Malcolm	20.00	Richmond Hill	40.00	Rv J E Menancon	8.00
Raleigh	50.00	Rv Wm Cooper	8.00	Mrs Thos Brooks	150.00	Rv Dr D Patrsn	8.00
Rv Alex Leslie	8.00	Rv Robt Young	28.94	Est Elizabth Drumnd	100.00	Friend to Miss wrk	25.00
Stewartvil ss.	20.00	Rv J R Conn	8.00	Tiverton ss.	8.50	Westmt, Cal-Wmstr	100.00
Tor, St David ss.	24.00	Rv E F Chandler	15.06	Rv M B Davidsn	10.50	Verdun	106.61
						Grand Mere ss.	6.00

Mont, Fairmt.	28.00	McCready ss.	7.80	Hargrave ss.	6.00	Pleas View ss.	11.00
Bristol.	300.00	Wpg, Calvin ss.	8.00	Moore Park ss.	22.00	Kindersley ss.	56.65
Rv J D Andrsn.	8.00	Cartr Ave ss.	5.25	Oak Lake.	64.00	Cliftonvil ss.	1.75
Rv H Fresque.	15.14	Norwood.	101.00	Rv Dr E L Pidgeon.	8.00	Tessier ss.	10.05
Campbell's Bay ss.	12.00	Inkerman ss.	13.00	Bevlaw.	15.00	Sasktn, Mrs McCl.	5.00
Rockburn.	7.00	Swan River.	14.00	Rev A J Hunter.	25.55	Lashburn ss.	13.35
Lachune.	200.00	Huntingdon ss.	2.50	Plympton ss.	7.00	Plenty ss.	6.75
Kinnear's Mills ss.	8.00	Griswold ss.	13.00	Assessippi ss.	7.00	East End ss.	22.00
Marsboro.	50.00	Starbuck, Pra Vw ss.	15.45	Miami.	68.00	Golden Plain ss.	17.00
Big Woods ss.	5.00	Brandon, Kx ss.	25.00	ss.	35.00	Fairville.	9.00
Westmt, St And.	1,000.00	Fairmount ss.	14.75	Rv J G Miller.	13.60	Rocky Lake.	13.00
Quebec, Chal.	500.00	Green Ridge.	3.25	Avonlea ss.	25.00	Stony Beach.	22.00
Lower Windsor ss.	4.00	Neepawa.	178.40	Wpg., St Giles' ss.	28.64	S Alameda ss.	3.00
Dundee ss.	13.00	Foxwarren ss.	1.14	Sanford, Oak Bluff.	229.00	Verwood ss.	5.35
Mont West ss.	10.00	Berry Grove.	3.00	Ochre River ss.	5.00	Luseland ss.	27.00
Rv W D Turner.	8.00	Blaris ss.	4.75	Hunterville ss.	5.00	Druid ss.	6.65
Athelstan.	153.00	Marney ss.	18.00	Rv W T Hamilton.	21.02	Lipton ss.	9.00
Cote des Neiges ss.	5.00	Woodville ss.	14.00	Saskatchewan.			
River Desert.	150.00	Beresford ss.	12.00	Paynton.	41.00	Truax.	65.06
Rv Dr Wm Farqrsn.	8.00	Hilton ss.	13.00	Winlaw ss.	5.00	Mankota.	12.65
Mont, Taylor.	300.00	Brandon, St Pa.	516.80	Ashgrove ss.	2.00	Stevenson ss.	5.00
St Andrew's East.	100.00	Transcona.	6.00	Saltcoats ss.	6.90	Macoun ss.	7.00
Longueuil ss.	10.00	Clearwater ss.	12.00	Smithvil ss.	15.20	Tos McLaughlin.	10.00
Chateauguay ss.	6.00	Clegg ss.	25.00	Summerside ss.	7.00	Amulet.	28.00
Chatham.	20.00	Berton ss.	11.00	Bredenburg.	3.00	Humboldt ss.	6.35
Rockburn.	38.00	Oakner ss.	11.00	Wynyard ss.	15.00	Earl Grey ss.	12.00
Ormsdown up & vil ss.	35.45	Oakville.	8.50	Moose Jaw, Minto ss.	15.00	Orangeville ss.	9.70
Inverness ss.	7.00	Burnside ss.	7.20	Kamsack ss.	22.65	Cymric ss.	13.00
Rv J B MacLeod.	8.00	Maklnak ss.	4.65	Silton.	9.15	Hubbard ss.	50.00
Westmt, Cal-Wmstr.	40.00	Roseile ss.	5.00	Summrberry ss.	12.75	Frt Qu'Appelle ss.	8.00
Rv D N Coburn.	8.00	Treherne.	105.00	Wapella ss.	23.00	Bradwell ss.	9.00
Rv Robt McCord.	14.73	Deepdale ss.	3.00	Indian Head ss.	12.00	Sceptre.	8.40
Lochaber Bay ss.	6.00	Camille ss.	7.00	Stoughton ss.	12.00	Rich Farms ss.	6.25
Namur.	20.00	Dauphin Plains ss.	15.00	Macoun.	11.00	Arlington Bch ss.	7.00
Bristol Cornrs.	52.00	Dauphin.	250.00	Estevan ss.	25.00	Lelaval ss.	1.15
ss.	8.00	Minlota ss.	10.00	Meyronne ss.	4.95	Littlevil ss.	5.00
Bristol, Brick ss.	9.00	Silver Crk ss.	53.00	Davidson ss.	11.00	Rose ss.	5.00
Trout River ss.	3.42	Miniska ss.	27.00	Trewdale.	25.00	High Prairie ss.	5.00
Manitoba.				Elbow ss.	8.00	Wamley ss.	7.00
Sperling ss.	15.00	Palmerston ss.	9.80	Briercrest ss.	6.25	St. Angus ss.	2.00
Gladstone ss.	58.00	Ingelw ss.	5.00	Perdue ss.	10.10	Brownlee ss.	7.00
Hartney ss.	6.00	Makaroff.	4.50	Gulf Lake ss.	26.00	Kinstino ss.	12.55
Melita ss.	16.00	Wpg. Robrtsn Mem ce.	20.00	Michener ss.	1.75	Gainsboro ss.	2.95
Kennay ss.	15.00	Rockwood ss.	6.30	Hay Creek ss.	5.20	Rocanvil ss.	25.00
McAuley ss.	5.25	Swan Lake ss.	6.00	Estehazy ss.	2.00	Keppl.	7.15
Selkirk ss.	28.00	Elva ss.	20.00	N London.	6.00	Wilkie ss.	6.00
Stonewall ss.	8.00	Wpg. St Jn ss.	16.00	Disley.	3.00	Longlaketrn ss.	12.00
Darlingfrd ss.	8.00	Stony Mount ss.	11.00	Asquith.	5.00	Young.	12.00
Carman ss.	19.19	Lillyfield ss.	5.00	ss.	4.00	Avonmore ss.	6.00
Holland ss.	11.00	Orr ss.	8.00	Dummer ss.	5.00	Marquis ss.	24.00
Silverwood ss.	6.20	Murchison ss.	74.00	Liberty ss.	3.40	Caron.	76.25
Rivers ss.	12.00	Ethelbert ss.	13.00	Rodgers.	32.00	Tisdale ss.	4.00
Marland ss.	6.00	Wpg., Wmstr.	1,215.70	Halbrite ss.	5.00	Carnduff ss.	10.00
West Hall ss.	13.50	Wpg., J Black Mem ss.	21.75	Willmar, Wrdswth.	7.30	Aberdeen ss.	20.00
Lenore ss.	14.00	Wpg., St Giles'	400.00	Sutherland ss.	22.00	Moetherwell ss.	4.50
Shellmouth.	7.00	Humesville ss.	15.00	Vanguard ss.	5.00	Howard ss.	5.00
ss.	8.00	Rv H B Duckwrth.	13.97	Pambrun ss.	7.65	Acrola ss.	9.00
Wng., Home St ss.	71.50	Springfield.	7.60	Shallbrook ss.	5.00	Newton ss.	6.57
Plum Coulee ss.	16.00	Glenella ss.	9.00	Pleas View ss.	3.00	Valjean ss.	3.00
Sanford ss.	21.00	Neepawa ss.	21.00	McKnight ss.	5.00	Hazel Cliffe ss.	5.00
Manitou ss.	30.00	Central Ch & ss.	8.50	Stony Lake.	20.55	Sasktn, Knox ss.	13.00
Transcona.	9.81	Rasswood ss.	15.65	Knox ss.	14.00	Kincaid ss.	3.65
Longburn ss.	10.00	Rapid City ss.	8.00	Bienfait ss.	2.00	Avonhurst ss.	5.00
Rosedale ss.	8.45	Hartney.	30.00	Dalesboro' ss.	4.15	Rhimound.	61.40
Wellwood ss.	19.00	Humesville ss.	28.00	Buffalo Lake.	250.00	Dafoe ss.	11.00
Binscarth ss.	14.40	Rv J M Wilson.	11.50	Lajord ss.	12.00	Ladstock ss.	4.00
Bayfield ss.	7.00	Niverville ss.	10.00	Richardson ss.	12.00	Lawson ss.	13.00
Orrwold ss.	5.95	Moore Park.	8.00	Kisbey ss.	4.80	Fishing Lake ss.	6.00
Umatilla ss.	2.10	N Brands ss.	13.00	Caron, Kx yps.	100.00	Outlook ss.	46.02
Harlington ss.	5.30	Rv J Leishman.	8.00	Maple Creek.	16.00	Clearwater ss.	12.00
Kennvil ss.	6.00	Ethelbert.	80.00	Moose Jaw, Minto.	68.85	Watson ss.	12.00
Rathwell ss.	3.25	Brandon, St And ss.	8.00	Gilroy ss.	20.00	Malby ss.	10.00
Hamiota ss.	51.00	Gladstone.	250.00	Foam Lake ss.	5.00	Carlyle ss.	20.00
La Riviere ss.	14.00	Amarath ss.	9.00	Last Mt Valley ss.	4.00	Gapvw Handswth, Clin- ton ss.	10.00
Wpg, Augustn.	1,000.00	Silverwood.	9.30	Maitland ss.	5.00	Hurricane Hills ss.	12.50
Lizard Pt Ind Res.	20.00	Dominion City ss.	5.50	Jansen ss.	4.00	Regina, Crmchl ss.	9.00
Vista ss.	13.45	Strathclair.	35.10	Wolseley.	23.00	Colgate ss.	22.00
Ogilvie ss.	13.40	Brandon, Kx.	100.00	Dewar Lake ss.	3.36	Melfort ss.	15.00
Elkhorn ss.	16.00	Wpg, St Stephen's.	750.00	Findlater ss.	6.00	Turtleford ss.	10.00
Cartwright ss.	6.50	ss.	25.86	Sovereign ss.	17.06	McLeod ss.	6.25
Boisveain.	15.90	Rv D Flemming.	8.00	Assiniboia ss.	4.05	Pebble Beach ss.	4.60
Sinclair ss.	5.90	Rv J B McLaren.	8.00	Kipling.	17.00	Nokomis ss.	10.00
Petersfield ss.	9.00	Shoal Lake ss.	6.00	Bonnie View ss.	4.00	Warman.	32.55
Foxwarren ss.	3.33	Gilbert Plains ss.	24.00	Canora ss.	13.00	ss.	3.00
Elgin ss.	18.00	Franklin.	120.00	Broderick ss.	11.00	Elrose ss.	6.00
Edwin ss.	5.00	Arrow River ss.	7.00	Gallivan ss.	3.00	Maxwelltn ss.	5.00
Ferris ss.	8.60	Shoal Lake ss.	6.00	Woodrow ss.	9.65	Outlook, Riv mb.	25.00
Transcona ss.	12.00	Rv John Smith.	8.00	Glenside ss.	15.00	Donamar ss.	4.00
Pettapiece ss.	8.00	Dunara ss.	5.00	Rouleau ss.	6.00	Redvers ss.	20.00
Cadurcis ss.	10.00	Wpg., Augustn ss.	45.00	Huron ss.	20.00	Garfield ss.	8.55
Stemerville ss.	12.00	Wpg., St Jas.	59.00	Caron, Kx.	65.00	West Hazel ss.	2.20
Elphinstone ss.	10.00	Dauphin ss.	21.89	N Plain ss.	15.00	Wells ss.	8.00
Wawanesa ss.	14.15	Binscarth.	150.00	Sasktoon, St Thos.	28.00	Langian.	6.75

Ruthilda ss.	2.00	Beverley ss.	2.00	Rowley ss.	5.00	Fernie ss.	4.60
Tantallon ss.	12.00	Lougheed Grovld ss.	12.00	Edmntn, Knox.	450.00	Cranbrook ss.	21.00
Regina, Chal ss.	9.50	Hathersage.	2.00	Edmntn, ss.	33.00	W P Stannard.	5.00
Stone, Fork ss.	7.30	Mannville ss.	10.00	Rv T T Reikie.	8.00	Golden.	30.00
Silton ss.	13.00	N Calgary ss.	5.00	Dr Donald L Fee.	50.00	Port Hammond ss.	6.00
Nokomis ss.	15.00	Calgary, Bankvw ss.	83.40	Rv Wm Simons.	10.00	Aldergrove ss.	1.75
Bladworth.	25.00	Edmntn, Hghlnd ss.	3.76	Mrs J J Hall.	20.00	Aberdeen ss.	1.15
Simpson ss.	10.00	Three Hills ss.	19.00			N Vancor, St And ss.	7.00
Raymore ss.	5.40	Hardieville ss.	5.00	British Columbia.			
Ogema ss.	7.00	Carbon.	15.00	Salmon Arm.	78.00	W Point Grey ss.	10.00
Caron yps.	100.00	Gamble.	10.00	Midway ss.	2.00	Vancor, Mt Plea.	52.00
Rv Dr E H Oliver.	12.51	Swallow.	8.00	Alberni Ind bs.	20.00	Waldo.	40.00
Rv Dr P Strang.	12.00	Calg, Bankvw ss.	40.00	Vancor, 1st ss.	65.00	Fine Grove ss.	3.00
Westwood Valley ss.	8.00	Edmntn W Chal ss.	15.00	Vancor, St Jn.	800.00	N Vancor, St Ste ss.	13.00
Govenlock ss.	4.00	Silver Lake ss.	12.00	Kamloops ss.	22.00	Rv Dr J S Hndrsn.	8.00
Trenton ss.	6.00	Delhi ss.	5.00	Vancor, St Dav ss.	15.00	Rv Dr G A Wilson.	29.51
Forest.	47.00	Morningside ss.	3.30	Ericson ss.	4.00	Port George.	18.25
Bethunes ss.	8.10	Blackfalds ss.	4.00	Sandon ss.	3.00	Vernon.	23.00
Courval ss.	5.15	Taber ss.	8.00	Waldo.	130.00	E Chilliwack ss.	4.00
Scott ss.	3.40	Banner ss.	5.00	Baynes Lakes ss.	5.00	Abbotsford ss.	10.00
Fishponds ss.	5.00	Lethbridge.	500.00	Sooke ss.	9.00	Vancor, St Jn ss.	28.50
Fort Pitt ss.	2.20	Spirit River ss.	8.00	Clayburn ss.	10.00	Union Bay ss.	8.20
Pongua ss.	4.00	Coalhurst ss.	9.00	Livingstn ss.	4.00	Alberni ss.	11.00
Rv G A Hackney.	22.73	Magrath ss.	13.50	Pender Isd ss.	12.00	Sidney.	29.00
Rv R C Pollock.	25.84	Clearwater ss.	5.00	Greenwood & ss.	7.00	Rv Wm Stott.	16.35
Rv C O Whiting.	8.00	Carstairs ss.	12.00	Golden ss.	7.00	Vict, Kx ss.	6.00
Sasktn, Wmstr.	200.00	Med Hat, St Jn.	61.00	Huntingdon.	2.00	Creston ss.	10.00
Fairbanks ss.	3.50	Graham ss.	25.00	Salmo ss.	4.00	Langley ss.	2.50
Preeceville ss.	10.00	Dunmore ss.	5.00	New Denver ss.	10.00	Merritt ss.	12.00
Earlswood.	27.00	Sherburne ss.	4.15	Silverton ss.	9.00	Vancor, S Hill.	5.00
Kelliher ss.	4.00	Wetaskiwin ss.	15.00	S Vancor, Rivrvw.	7.00	New Wmstr, St Aid.	8.00
Halbrite.	4.00	" ch.	34.00	Whonnock ss.	5.00	Alberni, Ind bs.	2.00
Mervin ss.	5.00	Duhamel ss.	10.00	Burton ss.	3.00	Nanaimo.	301.00
Carricklea ss.	8.00	Calgary, Un.	3.00	Penticton.	150.00	Malakwa ss.	2.00
Davy ss.	21.50	Calgary, Kx.	650.00	Vancor, Kitsil ss.	17.17	Vancor, Colngwd.	10.00
Moosomin ss.	12.00	Innisfail ss.	22.00	Cumberland ss.	10.00	Vancor Heights ss.	6.00
Rv J W Robinsn.	13.24	Vermilion.	30.00	Mt Lehman ss.	5.00	W Point Grey.	30.00
Welwyn yps.	25.00	Calg, Hillstr ss.	39.00	Armstrong ss.	9.00	New Wmstr, Kx wms.	6.00
Southcote ss.	14.00	Edmntn, Westmt ss.	17.00	Revelstoke ss.	22.00	Rv P Hendrsn.	14.73
Watson ss.	18.50	Tofteld ss.	5.00	Port Moody ss.	1.25	Vancor, Mt Pleas.	400.00
Francis ss.	8.00	Edwell ss.	5.00	Capilano.	5.00	Vict, St Pa.	150.00
Buffalo Lake ss.	11.50	Greenshields ss.	2.80	Chase ss.	11.00	Rv Alex Esler.	31.84
Moose Jaw St Pa.	14.05	Stettler ss.	17.00	Port George.	14.00	Vancor, Roberts ss.	42.00
Springwater ss.	30.00	S Calgary ss.	20.00	Vancor, Cedar Cot ss.	19.10	Rutland.	8.00
Rv W Pattnrn.	8.00	Bassano.	25.00	Albert Canyon ss.	2.00	Penticton ss.	15.00
Abernethy ss.	6.55	Redcliff ss.	10.00	Slocan ss.	25.00	Chilliwack.	100.00
Semans ss.	10.55	Orion ss.	12.00	Athalmer ss.	3.00	Nova Scotia.	
Fleming ss.	4.00	Killam.	9.00	Enderby.	30.00	Prt Hawksbury ss.	10.00
Abbey ss.	7.00	Cremona ss.	3.00	" L. A.	25.00	Millburn ss.	9.23
Sasktn, Wmstr ss.	32.22	Aldersyde ss.	4.10	Hullcar.	13.00	Strathlorne.	4.36
Francis.	236.25	Grassy Lake ss.	2.75	Ashton ss.	8.00	Glenholme.	3.75
Bear Stream.	26.00	Calg, St Pa ss.	30.00	Summerland ss.	15.00	New Brunswick.	
Rv A MacTavish.	10.00	Edmntn Rupert.	17.00	Port Haney ss.	10.00	Fredericton ss.	9.00
Rosetown ss.	11.00	Lougheed, Grovld ss.	1.00	Lynn Valley ss.	5.47	Plaster Rock ss.	13.00
Theodore ss.	2.00	Calg, St And.	200.00	Vancor, Wmstr ss.	25.00	Kouchibouguac ss.	2.00
Rv D G Cameron.	8.00	Grassy Lake.	2.70	N Vancor, St Ste.	94.60	Campbellton ss.	43.00
Rv N G Campbell.	13.60	Bassano ss.	39.00	New Wmstr St And ss.	12.00	Mill Branch ss.	3.00
Rv C B Ross.	8.00	Edmntn, Wmstr ss.	15.00	St Columbia ss.	4.00	Mrs J E Duffy.	4.00
Regina, St And ss.	20.00	Sturgeon ss.	9.00	W Point Grey.	50.00	Geo W McEwen.	12.50
Wagner ss.	3.00	Sarcee ss.	25.00	Chilliwack ss.	7.00	Robert Scott.	5,000.00
Truax ss.	11.70	Rv N D Keith.	8.00	Eburne ss.	9.50	George W McEwen.	12.50
Rv Robt McMillan.	12.00	Tolland ss.	1.45	Coghlan, Glen Val ss.	9.30	Prince Edward Island.	
Zenith ss.	3.00	Scotstown ss.	5.00	Westbank ss.	4.00	Head Hillsbro' ss.	3.00
Balgonie ss.	5.00	Calvin ss.	11.00	Sooke ss.	5.00	Wheatley.	7.50
Edwards ss.	12.00	Edmntn, Westmt.	60.00	Vict Erskine ss.	8.00	Dundas ss.	3.00
No Name.	10.00	S Calgary.	31.65	St And ss.	17.00	Miscellaneous.	
Arthur ss.	5.00	Jumbo Valley ss.	16.00	Alberni St And.	16.00	Rv Jas Anderson.	2.00
Cottonwood ss.	27.00	Okotoks ss.	10.00	R H McEwan.	110.00	Rv G A Edmison.	36.60
Wolsley.	100.00	" Ch.	75.00	Wardner ss.	15.00	Pr Agent, Hx.	922.89
Amulet ss.	24.00	Rv A C Wishart.	8.00	Glenemma, Falkld.	7.00	Est A S Stewart.	253.34
Bredenbury ss.	6.00	Lacombe ss.	10.00	Kerrisdale ss.	36.15	Mrs Stoughton Eng.	5.92
		Islay ss.	17.00	New Wmstr, Kx.	68.00	W. M. S.	20,000.00
		Rv W G Brown.	8.00	Sidney, St Pa ss.	4.65	Rv Jas A Mann, Scotld	12.16
		Nordeg.	18.00	New Wmstr, St Aid ss.	8.00		
		Heatherdown.	9.67	Britannia Bch ss.	11.00		
Seven Persons ss.	12.00	White Mtain ss.	7.45	Nakusp ss.	6.00		
Nanton ss.	21.50	Canmore.	30.00	Vict, Gorge ss.	3.55		
Grierson ss.	6.00	Wavey Lake ss.	6.35	Vict, 1st.	223.00		
Coleman.	14.00	Dundonald ss.	5.00				
Big Valley.	2.00	Hussar ss.	4.68				
Cowley ss.	4.00	Edmntn, Wmstr.	300.00				

Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last begets covetousness; the last without the first begets prodigality.—William Penn.

The men of a Winnipeg Presbyterian Church made a community survey in which they found a sufficient number of Presby-

terians; unrelated to their Church, to fill one as large. They are addressing themselves to the task of bringing these lost members into the Church.

Palestine now has the first Jewish Military Governor since the second century, in Colonel Margolin, who is governor of the Ramleh district. During the war he commanded a battalion of American Jewish Legionaries.

The Church Funds, East

SUMMARY OF RECEIPTS.

	During Oct.	Feb. 1 to Oct. 31
Foreign Missions.....	\$38,964.74	\$46,290.36
Home Missions.....	11,499.37	16,235.52
College Fund.....	138.00	7,317.31
Aged Ministers' Fund.....	127.00	270.00
Pte.-aux-Trembles Scs.....	567.00	1,425.00
Home Missions, West.....	1,296.00	1,845.00
S. S. and Y. P. Soc.....	1,536.00	1,627.00
Assembly Fund.....	36.13	41.77
Bursary Fund.....	526.00	1,330.00
Library Fund.....	109.24	351.02
Widows' Orphans' Fund	6.00	23.00
Social Service.....	54.00	237.00
	\$54,859.48	\$76,992.98

RECEIVED DURING OCTOBER.

At the Presbyterian Offices, Halifax,
By Rev. Thomas Stewart, D.D.,
and Divided among the Funds,
as Directed by the Donors.

Acknowledged..	\$22,133.50	Amherst.....	10.00
Pictou Is ss.	4.00	W Bathurst ss.	3.00
W. River St. Mary's.	20.00	Loggieville ss.	13.50
Port Howe ss.	6.00	Goshen ss.	3.00
St. Martin's ss.	4.00	Cape John, Cariboo ss.	13.00
Bass River N. B. ss.	7.00	Cariboo River ss.	6.00
Charlotttn, Zion ss.	25.00	Island ss.	3.00
Cardigan ss.	11.50	Alton ss.	2.18
Carleton ss.	5.00	Port Dufferin ss.	3.00
Kirkmount ss.	5.00	McTaggart ss.	5.00
Green Hill ss.	8.00	Winfred ss.	3.00
Parrsboro ss.	8.00	Chaswood ss.	2.00
Upper Mussdqbtt ss.	3.00	New Maryland ss.	5.00
Glassville ss.	11.00	Norton ss.	2.00
Renton ss.	7.00	Main River ss.	6.50
Richibucto ss.	3.00	Richardson ss.	3.95
Caledonia P.E.I. ss.	5.20	Clairville ss.	3.00
Melville ss.	5.65	N. Bedeque ss.	15.00
Barnston Pass ss.	3.00	Belle River ss.	12.00
Lunenburg ss.	58.00	Kensington ss.	20.00
North Salem, etc.	27.00	Napan ss.	3.00
"Investor"	25.00	Caledonia P.E.I.	45.00
Pleasant Bay.	3.00	Gabarus.	16.00
Millville ss.	9.00	N. Sydney ss.	25.00
Greenwood ss.	11.00	Caledonia Mines ss.	12.00
Stillwater ss.	2.00	Hx St John's ss.	14.00
Hx. Park St ss.	13.00	Waverley ss.	4.00
Windsor ss.	8.70	Hx St And ss.	22.00
S Richmond ss.	1.00	Oak Point ss.	4.50
Kirkland ss.	8.00	Marble Mountn.	7.25
French Riv P.E.I. ss.	5.50	Newtown ss.	4.00
Bridgewater.	35.00	Hopewell St Col ss.	10.66
Canard.	80.83	Pinefield ss.	3.00
Elmsdale ss.	13.00	Loch Katrine ss.	4.00
Grand Falls N.B. ss.	15.00	Lower Shinimcas ss.	4.00
Lake Road ss.	1.00	Milford ss.	8.00
Glencoe ss.	4.00	Brookfield N.S.	100.00
Malagash ss.	6.00	Up Stewiacke ss.	10.72
St. Peters ss.	14.00	E Noel Road ss.	3.75
Pictou Landing ss.	13.00	Eel River ss.	2.94
Bradalbane.....	110.00	New Glasgow Un....	100.00
New Waterford ss.	22.00	Quoddy.....	5.00
Newport ss.	2.00	Mr Mrs Wm Ritchie.	5.00
Chipman ss.	7.60	Bridgeport ss.	16.00
Erb Settltmt ss.	1.00	Catalone Gut ss.	7.00
Grand River ss.	3.00	Glen Eden ss.	8.00
Sydney River ss.	4.00	Green Oak ss.	2.00
Chimny Cornr ss.	10.80	McKenzie Corn ss.	6.00
Westchester ss.	3.00	Englishtown ss.	2.83
Brule ss.	4.00	E Lake Ainslie ss.	3.00
Mill Bank ss.	1.00	New Glasgo, 1st ss.	16.95
Upper Charlo ss.	9.00	Portage Road ss.	5.00
Port Daniel ss.	5.53	Taymouth ss.	13.00
Burnt Ch ss.	3.00	Leitchs Creek ss.	4.60
N Rustico ss.	4.00	Beechmount ss.	1.36
Scotchtown ss.	7.00	Cross Roads ss.	10.04
Inverness ss.	26.00	Alma ss.	5.00
W Bay Centre ss.	3.00	Urbania ss.	1.65
Westvil St Phil ss.	30.00	S Matland ss.	3.76
Amherst ss.	12.00	Middleton ss.	1.50
Earltown ss.	7.00	Lowr Mt Thom, Salt	
Riverside ss.	2.00	Spgs ss.	8.00
Moncton ss.	9.00	Gulf Shore ss.	1.00
Maxwell ss.	1.56	Bass River ss.	9.00
Dalhousie ss.	13.00	Freewater ss.	2.50
Harcourt ss.	1.25	Bridgeport ss.	65.00
Nelson ss.	4.00	Five Mile Riv ss.	12.25
W River P.E.I. ss.	9.00	Hantsport ss.	3.50
Bridgewater ss.	10.00	Mt Unlackle bc.	5.00
Eldon ss.	7.00	Kincardine ss.	5.00
Yarmouth ss.	10.80	St John Knox ss.	12.00
South Gut ss.	6.00	Oak Mt ss.	3.60
Debert ss.	3.00	Stonehaven ss.	3.00
Bon Accord ss.	5.65	Hartsville ss.	1.00
Upper Kintore ss.	4.70	W M S.	51,348.57
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McPhee's Cornr ss.	1.00	Sheet Hrbr Rd ss.	3.00
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Glenelg ss.	2.50	Loch Lomond ss.	3.00
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Lowr Pleas Val ss.	5.00	Stuthrinds Riv ss.	5.00
Hilden ss.	5.00	New Jersey ss.	1.50
S Branch ss.	5.00	Bradalbane ss.	9.00
Wentworth ss.	4.00	Baddeck Forks ss.	12.00
Sackville ss.	7.00	Kennetcook Cornr ss.	14.00
Dalhousie Junc ss.	3.00	Windsor Junc ss.	2.00
St John St And ss.	14.36	N Rustico.	30.00
McKinleyvil ss.	8.00	Elmsdale P.E.I. ss.	15.00
W B Price Bridgetn.	200.00	Montrose ss.	14.00
Orwell ss.	24.00	Cross Roads Rog Hill	
Heatherdale ss.	5.00	Pugwash ss.	6.00
Kintore ss.	4.75	Mill River ss.	9.75
Stellartn ss.	21.00	Long River ss.	9.00
Up Londnderry ce.	50.00	Lloyds ss.	4.00
Grand Press ss.	5.00	Clyde N.S.	25.00
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Pictou First ss.	14.00	R S O Hamilton.	20.00
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A Money-Saving Bottle

A Bottle of Bovril in the kitchen will cut down butcher's bills. It enormously increases the nourishing value of food—in fact, its body-building powers have been proved ten to twenty times the amount taken. It *must* be Bovril.

HOW SHE BECAME HAPPY.

An old lady who had been all her life crabbed and sour became suddenly quite the opposite.

Being asked the reason of this she replied: "I have been all my life striving for a contented mind, and finally concluded to sit down contented without it." Like many others she made the mistake of trying to be happy.

No man ever yet said, "now I will sit down and be perfectly happy." Happiness does not come by seeking it, but it is an accompaniment of a certain condition of soul. The only happy man in the world is he who seeks to be right and does not make happiness his chief aim.

THE TWO SIDES.

Years ago, in a certain city in Texas visited by Miss Willard, the leader of the saloon interests in a public speech made the boast:


"We are bound to win. We have the drinking man on our side; we have money on our side, and money is a power, and don't you forget it!"

The following evening, in the same city, Frances Willard closed an eloquent public appeal for the home in these words:

"We are bound to win. We have the sober man on our side; we have the women on our side; we have God on our side, and God is a power, and don't you forget it!"

And she was right. God and women and sober men make an overwhelming majority.
—*The Living Church.*

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GLEANINGS.

The Forward Movement should be an Upward Movement as well.

"The key to the supply of men for the Ministry is the Ministry itself."

In this world it is not what we take up, but what we give up that makes us rich.—*Henry Ward Beecher.*

The measure of a man's real character is what he would do if he knew it would never be found out.

A beer ad. ran thus: "The beer that builds." Builds what? Poverty, crime, jails, dens of infamy, disease, death.

If prohibition were good as a war measure that a nation might be at its best, is it not equally good in peace?

Speak of yourself as seldom as may be. If you praise yourself it is arrogance; if you dispraise, it is folly.

"Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." (Deut. viii. 18.)

Oh, treasure up the kindnesses and all the ills forget, for dwelling on unpleasant things ne'er made them pleasant yet.

A beer keg had this label: "Do not expose the beer to sunlight." Moral: Turn the light on beer and its doings, if you want to kill it.

It is better to contract yourself within the compass of a small fortune and be happy, than to have a great one and be wretched.—*Epictetus.*

"A whole lot o' de talk dat goes 'round, said Uncle Eben, "ain't no mo' real help in movin' forward dan de squeak in de axle." —*Washington Star.*

Dr. Johns, for thirty-three years a missionary in India, said: "I have never yet found a man whose mind, in worship, passed beyond the idol itself."

A speaker drew vigorous applause when he said: "We do not want any State domination of the Church; no more do we want any Church to dominate the State."

Love is indefatigable; it never tires. Love is inexhaustible; it lives and is born again of itself, and the more it pours itself forth, the more it abounds.—*De Lamennais.*

"Who is the poorest man in the world to-day? The poorest man I know is the man who has nothing but money—nothing else in the world but money—only money."

Let none stand back as if their sins were too great to be forgiven, or their case too bad to be cured. Jesus is an Advocate who never lost a cause, a Physician who never lost a patient.

A long journey should be well prepared for. Yet the longest journey of all, that through the limitless stretches of eternity, is given less thought by many persons than a trip across the country.

It is a grand thing to be famous. It is best of all to be good; and the way to goodness is hard to tread. It is the hard, beaten path of self-denial and willing devotion in the service of others.

A man who believes little one day and nothing the next and a little more perhaps the third, will not do for a guide nor a teacher in anything. Yet some such men are continually giving advice about religion!

Is churchgoing of value? A Chicago judge says that three out of four domestic troubles brought before him have been the result of the neglect of husband and wife to attend any church service.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant, they marveled: and they took knowledge of them, that they had been with Jesus.—*Acts 4: 13.*

Thou camest not to thy place by accident; It is the very place God meant for thee; And should'st thou there small scope for action see,
Do not for that give room for discontent.

Every child has an inherent right to the best religious training that the Church can provide. If the Church shirks her plain duty, she must pay the price. The untaught children of to-day are the unchurched multitudes of to-morrow.

No line of business that one can enter requires so little capital as the business of an agnostic. Some men think it indicates intellect to say, "I don't know"; but really this requires an exceedingly small amount of intelligence.—*Parkhurst.*

Those who stumble at the possibility of miracles are compelled to admit the resurrection, else deny the very origin and existence of a living Christianity. And if natural law were set aside in one instance, why may it not have been in others?

All should have a share, a fair share, little or much, in the Thank Offering for Peace with Victory. But there are always a few who will not do their share to their own loss. There is always need for the willing to make up this loss by doing more than their share, to their own gain.